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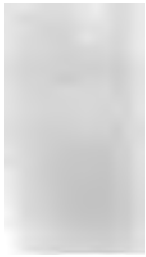
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AN

# INQUIRY

INTO THE SCRIPTURAL IMPORT OF THE WORDS

## SHEOL,

## HADES, TARTARUS, AND GEHENNA:

ALL TRANSLATED

HELL,

IN THE COMMON ENGLISH VERSION.

BY WALTER BALFOUR.

SECOND EDITION.

CHARLESTOWN, (Ms.)
PRINTED BY GEORGE DAVIDSON.
1825.



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*District of Massachusetts, to wit:*

BE IT REMEMBERED, That on the thirtieth day of March, A.D. 1825, in the forty-ninth year of the Independence of the United States of America, WALTER BALFOUR, of the said District, hath deposited in this office the title of a book, the right whereof he claims as Author, in the words following, to wit:

"An Inquiry into the scriptural import of the words Sheol, Hades, Tartarus, and Gehenna: all translated Hell, in the common English version. By Walter Balfour. Second edition."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act entitled "an act supplementary to an act entitled 'an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching, historical and other prints.'"

JOHN W. DAVIS,
*Clerk of the District of Massachusetts.*

# CONTENTS.


Introduction - - - - - v
Notice to the second edition - - - ix

CHAPTER I.

SECT. I. All the passages of Scripture considered, in which Sheol occurs, translated pit, grave, and hell, in the common version - - - 14
SECT. II. All the passages in which Hades occurs, considered, rendered grave and hell in the common version 47
SECT. III. 2 Peter ii. 4. in which Tartarus occurs, considered, rendered hell, in the common version 78

CHAPTER II.

Gehenna, uniformly translated hell, in the New Testament, considered as a place of eternal punishment 92
SECT. I. Remarks on Dr. Campbell's views of Gehenna 93
SECT. II. A number of facts stated, showing that Gehenna was not used by the New Testament writers to express a place of endless misery 114
SECT. III. All the passages in which Gehenna occurs, considered - - - - 126
SECT. IV. Additional facts stated, proving that Gehenna was not used by the sacred writers to express a place of endless misery - - - 199
SECT. V. The argument arising from the Apocrypha and Targums, in favour of endless misery in Gehenna or hell, considered - - 238
SECT. VI. Objections considered - - - 268
SECT. VII. Concluding remarks - - 334



# INTRODUCTION.

THE simple object of the author, in this Inquiry, is, to examine the foundation on which the doctrine of endless misery is built. This doctrine rests on the *fact* or the *falsehood* that a place called *hell*, in a future state, is prepared for the punishment of the wicked. In speaking, and preaching, and writing on the subject, this is always presumed as true. It is taken for granted as indisputable. Most Universalists have conceded this to their opponents, and have contended not against the existence of such a place of misery, but against the endless duration of its punishment. All the principal writers on both sides of this question proceed on this ground, that there is a place of future punishment, and that the name of it is *hell*. Winchester, Murray, Chauncey, Huntingdon and others, all admit that hell is a place of future punishment. Edwards, Strong, and others who opposed them, had no occasion to prove this, but only to show that it was to be endless in its duration. This Inquiry is princi-

pally for the purpose of investigating, if what has been taken for granted by the one party, and conceded by the other, is a doctrine taught in Scripture. If the views I have advanced be false, it still leaves the question between Universalists and their opponents undisturbed. If they are found upon examination to be true, all dispute about *endless misery in hell* must of course cease, for if no such place exists, why dispute about the endless duration of its punishment?

The author is aware, that the subject he has undertaken to discuss, is both *solemn* and *important*, and that his sentiments, are not in unison with the principles and prejudices of the religious community. He is deeply sensible that much learning, and piety, and popular opinion, are against him. The doctrine he opposes is a fundamental article of almost every religious creed, is taught weekly from almost every pulpit, and writings from the press are numerous in its support.

There are some, we hope many, who would rejoice to find it fairly and scripturally proved that hell is not a place of endless punishment. Their benevolence of disposition, and their inability to reconcile this doctrine with the character of God, and with many parts of his word, all concur in leading them to wish that clear and decided evidence of this might appear. The following pages are an humble attempt at showing this. From such, the author expects a candid and patient hearing of the evidence he has to produce. All he wishes, is, that his arguments and explana-

tions of Scripture may be impartially examined, and his views received or rejected accordingly. The importance of the subject itself demands that it be candidly and impartially examined. But there are other considerations, which ought to excite universal attention to it. In the present day, various opinions are entertained as to the future punishment of the wicked, and that by men eminent for both learning and piety. Some hold to the doctrine of eternal punishment, some to its being of limited duration. Others think they are to be annihilated, and some hang in doubt, not having any fixed belief on the subject. If the Bible does teach us any thing certain on this subject all ought to know it, and we think in no other way can this be ascertained, but by mutually communicating our researches for candid consideration to the public, and let all men, through a free press, read and judge for themselves. To deter men from investigation, on a subject which involves their eternal condition, is of all inquisitions the worst.

As to the sentiments advanced, the author makes no apology for them, nor does he claim any indulgence from his readers. He has appealed to the Scriptures, and to this test he desires his views to be brought for examination. If they are found to be false, no one can wish more sincerely than himself to see their falsity detected. If true, they are of too much importance, and God's character is too much concerned, to be treated with indifference by judicious men. If

God never threatened men with endless misery in hell, it places his character in a very different light from that in which it is generally viewed.

The attempt has been made to conduct this investigation in a cool, rational, and scriptural manner and to express with plainness and candor the sentiments advanced, for the candid consideration of others. We have endeavored to state what we consider the truth, on this subject, and to state it in the spirit of the truth. Should any thing contrary to this be discerned, we hope the reader will impute it to inadvertence and not to design.

In the course of the work a number of quotations have been made from different authors. None of these have been taken from Universalist writers. We have purposely avoided this, and have availed ourselves of quotations from those, who, while opposed to the views advanced, have conceded many things in favor of them. The testimony of an opponent is always reckoned valuable. Such testimonies might have been much increased if it had been necessary. But we rest the truth of the views advanced, on evidence and facts which we have drawn from Scripture.

The path in which the author has trod, in this Inquiry, has been new to himself, and but little frequented by other writers, of which he has any knowledge. That we have not, in any instance, turned aside from the path of truth, in any of our statements, we do not affirm. It would be surprising if we had not, considering the disadvantageous circumstances, for accurate thinking and

writing, in which we have brought this subject forward. All we can say, is, that we have studied to be accurate in our statements, and to be guided by the Scriptures in the explanations we have given.

Should any trifling inaccuracies be pointed out by any one who dislikes the views which I have advanced, my time and habits of thinking forbid my promising him any reply. Any answer, meeting the body of the evidence produced, shall be attended to, either by acknowledging my error, or by defending what I have written. That the truth of God on this, and every other subject, may be made manifest and prevail, is the desire of the author, whatever may become of his sentiments.

## NOTICE TO THE SECOND EDITION.

It has been suggested, by many who have read the "Inquiry," that it ought to be printed in a form, and sold at a price, suitable to a larger class of readers. A second edition being called for, the author has availed himself of this suggestion, and would state the following things in regard to both editions for the information of his readers.

1st, The present edition, printed in a different form, and reduced to one half the price, is for substance the very same as the first. All that part of the work, containing the arguments and facts, proving that Sheol, Hades, Tartarus and Gehenna, do not refer to a place of endless misery, is the same as in the *first edition*. The au-

thor has seen no reason to change his opinion, and therefore has made no change in its matter. Any alterations made, are merely verbal, which require no particular notice, and are rather an improvement of the work. Being more deeply concerned than even his readers, that the evidence adduced should not be impaired, he has been scrupulously careful that nothing of this kind should be omitted, or even abridged, to the injury of the book.

2d, To reduce the size and price of the present edition, the following are all the principal alterations, which were found necessary.—The long quotation in regard to the Targums, and some others of a critical nature, which were deemed of little value to most readers, are here abridged, and the latter in one or two instances are entirely omitted. In every instance however, the books from whence such quotations were taken are referred to, so that any who are inclined may consult them. The two last sections, containing answers to objections and concluding remarks, in some places have also been abridged. These, with some reflections, and an occasional superfluous sentence or expression not essential to the argument being expunged, constitute the alterations in this from the first edition. The author would however assure his readers that nothing has been expunged or abridged of the evidence and argument which it contained.

It is known generally that during the last winter Mr. James Sabine announced in the Boston papers his intention to refute the "Inquiry," if a

itable place for that purpose was afforded him. 'hen none of his orthodox friends volunteered eir pulpits, and the Methodists after granting, ithdrew theirs, the Universalist Society in harlestown unanimously voted him the use of eir place of worship for that purpose. This iexampled instance of candour, liberality, and ifettered inquiry, ought to be universally known r universal imitation. Mr. S. accepted their vitation, and before a crowded, but attentive au-ence, delivered six lectures, which have since en published. The public can judge if they e any refutation of the "Inquiry." So far as was concerned, few I presume would blame e for silence, for we believe it is generally al-wed, that his discourses do not touch the facts id arguments of my book. Indeed he does it advocate endless hell torments, but attempts establish a future retribution, which, if he had tablished, would leave the book unaffected. I ould therefore have deemed a reply to his dis-urses unnecessary but for the following reasons. 1st, The subject of discussion, is of solemn id deep interest to all men. If therefore any lditional light can be shed on it, by a candid id serious appeal to the Scriptures, it ought to : done. Since the doctrine of endless hell tor-ents seems to be given up as indefensible by Ir. Sabine, yet if his doctrine of future retribu-on be a Scriptural one, it ought to be examined id believed by us all. What is truth, respect-g the eternal destinies of men, is a question of ) ordinary concern. I am willing therefore to

follow him to his own ground and examine h
evidence for a future retribution.

2d, Since the "Inquiry" was published, a
Mr. Sabine's attempt at an answer to it, I ha
often and seriously turned my thoughts to th
important subject. But so far from being co
vinced that the views given in my book are u
scriptural, considerable additional evidence h
appeared of their truth. We have entered into
further investigation of the texts of Scriptu
which he controverts, together with others l
which he attempts to prove a future retributio
This investigation, not only confirms in t
strongest manner all we have advanced in t
"Inquiry," but proves fatal to his doctrine.
he judged it best in answering the "Inquiry,"
abandon the doctrine of endless hell tormen
and only advocate a future retribution, it will no
be found, that both must be given up as unscri
tural. If what we have to advance in answer
Mr. S's discourses be true, and it will be diffic
to prove it false, some entirely new ground mu
be taken by him to support future punishme
in another world, either for soul or body, temp
rary or eternal. Such are the reasons which i
duce us to make any reply to Mr. S's discourse
An answer may therefore be expected to them
a few weeks in a separate pamphlet. This
have deemed the fairest method, for had our r
ply been added as an appendix to this editio
those who purchased the first, must also purcha
this to obtain it.

# AN INQUIRY

INTO THE SCRIPTURAL IMPORT OF THE WORDS

## SHEOL, HADES, TARTARUS, AND GEHENNA.

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### CHAPTER I.

WORDS are signs of men's ideas, and were used as such by the inspired writers, as they must be by every man, who speaks and writes to be understood. To understand their writings, it is necessary to ascertain what sense they affixed to their words, and this we can only learn, by consulting Scripture usage of them. That men have attached ideas to some Scripture words and phrases which they never meant to convey by them, we think will not be denied. That this not the case with the words *Sheol*, *Hades*, *Tartarus* and *Gehenna*, which we propose to examine, ought not to be taken for granted. We shall therefore attempt a consideration of all the places where these words occur, and endeavour to ascertain if by any of them the Spirit of God intended to convey the idea of a *place of endless misery*.



## SECTION I.

ALL THE PASSAGES OF SCRIPTURE CONSIDERED, IN WHICH SHEOL OCCURS, TRANSLATED PIT, GRAVE, AND HELL, IN THE COMMON VERSION.

THE idea which most Christians have attached to the word *hell*, is *a place of eternal punishment for all the wicked.* Wherever they meet with this word, in reading their Bibles, it calls up the idea of such a place of punishment, and by many it will be deemed the worst of *heresies*, to give it any other signification. The cry of *heresy* ought not, however, to deter us from candidly inquiring "what is truth?" on this deeply interesting question. I have ventured to inquire what saith the Scriptures on this subject, and would submit the result of my investigations for candid consideration.

It is well known that there are four words in the original languages of the Bible, which are all translated by the word *hell*, in our common English version. These are Sheol, Hades, Tartarus, and Gehenna. The two first of these words are sometimes translated grave, as well as hell; the two last always hell in the common translation.

There is one fact, which deserves attention at the outset, of which many readers of the Bible are ignorant. The fact I allude to, is, that the word hell does not occur once in all the Old Testament, where it means a place of eternal misery for the wicked. The fact is indisputable; no man can doubt it who will take the trouble to examine this matter for himself. Nor is this a novel opinion, or a new discovery of mine. The fact is attested by some of the ablest

writers, who believed in this doctrine. Lest my veracity may be doubted on this point, I will quote their words. Dr. Campbell, in his 6th Preliminary Dissertation, p. 181, thus writes:—"As to the word ᾅδης, which occurs in eleven places of the New Testament, and is rendered *hell* in all, except one, where it is translated *grave*, it is quite common in the classical authors, and frequently used by the Seventy, in the translation of the Old Testament. *In my judgment it ought never in Scripture to be rendered* HELL, *at least in the sense wherein that word is now universally understood by Christians.* In the Old Testament, the corresponding word is שאול *Sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. In translating that word, the Seventy have almost invariably used ᾅδης. This word is also used sometimes in rendering the nearly synonymous words or phrases בור *bor* and אבני בור *abne bor*, *the pit*, and *stones of the pit*, צל מות *tsal moth*, *the shades of death*, דומה *dumeh*, *silence*. The state is always represented under those figures which suggest something dreadful, dark and silent, about which the most prying eye, and listening ear, can acquire no information. The term ᾅδης *Hades*, is well adapted to express this idea. It was written anciently, as we learn from the poets (for what is called the poetic, is nothing but the ancient dialect) ἀιδης, *ab α privativo et ειδω video*, and signifies obscure, hidden, invisible. To this the word *Hell* in its primitive signification, perfectly corresponded. For, at first, it denoted only what was secret or concealed. This word is found with little variation of form, and precisely in the same meaning, in all the Teutonic dialects.*

* See Junius' Gothic Glossary, subjoined to the Codex Argenteus, on the word *hulyan*.

"But though our word *hell*, in its original signification, was more adapted to express the sense of ἅιδης than of γεεννα, it is not so now. When we speak as Christians, we always express by it, the place of the punishment of the wicked after the general judgment, as opposed to heaven, the place of the reward of the righteous. It is true, that in translating heathen poets, we retain the old sense of the word *hell*, which answers to the Latin *orcus*, or rather *infernus*, as when we speak of the descent of Eneas, or of Orpheus, into *hell*. Now the word *infernus*, in Latin, comprehends the receptacle of all the dead, and contains both *elysium*, the place of the blessed, and *Tartarus*, the abode of the miserable. The term *inferni*, comprehends all the inhabitants, good and bad, happy and wretched. The Latin words *infernus*, and *inferni* bear evident traces of the notion that the repository of the souls of the departed is under ground. This appears also to have been the opinion of both Greeks and Hebrews, and indeed of all antiquity. How far the ancient practice of burying the body may have contributed to produce this idea concerning the mansion of the ghosts of the deceased, I shall not take upon me to say; *but it is very plain, that neither in the Septuagint version of the Old Testament, nor in the New, does the word ἅιδης convey the meaning which the present English word* HELL, *in the Christian usage, always conveys to our minds.*

"It were endless to illustrate this remark, by an enumeration and examination of all the passages in both Testaments wherein the word is found. The attempt would be unnecessary, as it is hardly now pretended by any critic, that this is the acceptation of the term in the Old Testament. Who, for example, would render the words of the venerable patriarch Jacob, Gen. xxxvii. 35, when he was deceived by his sons into the opinion that his favourite child

Joseph had been devoured by a wild beast, *I will go down to hell to my son mourning?* or the words which he used, ch. xlii. 38. when they expostulated with him about sending his youngest son Benjamin into Egypt along with them, *Ye will bring down my gray hairs with sorrow to hell?* Yet in both places the word, in the original, is *Sheol*, and in the version of the Seventy, *Hades*. I shall only add, that in the famous passage from the Psalms, xvi. 10. quoted in the Acts of the Apostles, Acts ii. 27. of which I shall have occasion to take notice afterwards, though the word is the same both in Hebrew and in Greek, as in the two former quotations, and though it is in both places rendered *hell* in the common version, it would be absurd to understand it as denoting the place of the damned, whether the expression be interpreted literally of David the type, or of Jesus Christ the antitype, agreeably to its principle and ultimate object."—I have made this long quotation from Dr. Campbell at the outset of my remarks for several reasons.

1st, It shows that Sheol of the Old Testament, and Hades of the New, both translated by our English word hell, do not signify a place of endless misery for the wicked, but simply the state of the dead, without regard to the goodness or badness of the persons, their happiness or misery. It follows of course, that wherever those two words are used in Scripture, though translated by the word hell, we ought not to understand such a place of misery to be meant by the inspired writers. Inattention to this has led to a misunderstanding of many parts both of the Old and New Testaments.

2d, It establishes also that our English word hell, in its primitive signification, perfectly corresponded to Hades and Sheol, and did not, as it now does, signify a place of endless misery. It denoted only what was secret or concealed. This we shall show more





fully afterwards. What we wish to be noticed he is, that people generally have connected the idea endless misery with the word hell, but it is evid that it is a very false association. It is beyond controversy, that the word *hell* is changed from original signification to express this idea.

3d, It is also obvious from the above quotation, a from other authors which might be quoted, that Geh na is the word which is supposed to express the ic of a place of endless misery. The correctness this opinion we shall attempt to consider afterwar At present it need only be observed, that if the op ion be correct, it is somewhat surprising that the l glish language had no word to express such a plac misery, but the word hell must assume a new sens accommodate it with a name.

4th, I shall only add in regard to the statemei made in the above quotation, that they are not op ions, broached by a Universalist, which he found be necessary, in support of his system. No: they the statements of Dr. Campbell, who was not a U versalist. Nor are they his own individual singu opinions, but are now admitted as correct by learı orthodox critics and commentators. In Mr. E. Chapman's critical and explanatory notes, we f the following remarks on Acts ii. 27. "'Thou v not leave my soul in hell *eis adou*, neither wilt th suffer thine Holy One to see corruption.' This i quotation from Psalm xvi. 10. It is evident that primary reference of the words was to David, a equally so, from St. Peter's application of them in A ii. 31. that they are referrible principally and fina to Jesus Christ. The question immediately arises– what sense are they in this appplication to be und stood? That Christ should not be *left* in hell, is not at incredible. But the thing implied in the declarati *viz.* that Christ, or Christ's soul, was once *there*, crea

the difficulty. The following remarks may be useful, especially to common readers:—There are two Greek words which are translated hell—*Hades* and *Gehenna*. But their precise signification is very different. *Hades* or *Ades*, is derived from *a* and *eideo*, and means of course, invisible. It is synonymous with the Hebrew *Sheol*. *Hades* denotes sometimes the *grave*, but more commonly the state of the dead, or the region and state of separate spirits after death; whether that state be a state of happiness or of misery. To the rich man, Luke xvi. 23. *Hades* was a state of misery. We cannot, however, infer that he was in misery merely because he was in *Hades*, for Lazarus was there also. But that the rich man was in misery, we infer solely from other circumstances; other expressions—such as 'being in torments'—'I am tormented in this flame,' &c.—They were both in *Hades*, *i. e.* the state or region of departed spirits; but to the one *Hades* was 'joy unspeakable'—to the other, 'everlasting burnings.' *But neither Sheol nor Hades have, in themselves considered, any connexion with future punishment, as will be evident to any one who will examine, in the Hebrew Bible and in the Septuagint translation, the following passages, viz.* Gen. xlii. 38. Isa. xiv. 9. and xxxviii. 10. See also, Rev. xx. 14. But *Gehenna* denotes properly the place of torment. It is derived from the Hebrew words *Ge* and *Hinnom*, *i.e.* the valley of Hinnom. See Josh. xv. 8. In this valley, otherwise called Tophet, the idolatrous Israelites caused their children to pass through the fire to Moloch. 2 Kings xxiii. 10. &c. From its having been the place of such horrid crimes and abominations and miseries, it came to pass, in process of time, that the word *Gehenna* was made to signify the future state of sin and punishment. If now the inquiry be, in what sense Christ went to hell, or in other words, what is meant by Acts ii. 27. the verse before us, the reply

is—all that is meant by it is, that he was for a season, not in *Gehenna*, the place of torment, but in *Hades*, the state of the dead, or region of departed spirits. And in that state neither his soul nor body was left, but he rose again and triumphed over the grave."

I have deemed it of some importance to avail myself of such concessions from these authors, to show, that neither Sheol of the Old Testament, nor Hades of the New, means a place of endless punishment. How the last quoted author could say, that Hades was to the rich man, "everlasting burnings," and in the very next sentence add, "but neither *Sheol* nor *Hades* have, *in themselves considered*, any connexion with future punishment," is to me altogether inexplicable. If neither *Sheol* nor *Hades*, has any connexion with future punishment, how could *Hades* be to the rich man, "everlasting burnings?" As to the correctness of the opinion that *Hades* is the "region and state of separate spirits" and "everlasting burnings," see Sections 2d and 3d.

5th, If the doctrine of eternal misery was not revealed under the Old Testament dispensation, it follows, that it, as well as life and immortality, was brought to light by the Gospel. If it be allowed that this doctrine was not revealed under the Mosaic dispensation, it is very evident that persons could not be moved with fear, to avoid a punishment, concerning which they had no information. If it be said, that it was revealed, we wish to be informed in what part of the Old Testament this information is to be found.

It seems then to be a conceded point, that neither Sheol of the Old Testament, nor Hades of the New, so often translated hell, means, as is commonly believed, the place of eternal punishment for the wicked. From the concessions made in the foregoing quotations, most people would deem it proper for me to decline the labour which Dr. Campbell calls *end-*

*less*, to illustrate by an *enumeration of all the passages* in both Testaments, that these words do not signify this place of punishment for the wicked. Unwilling however, to take this matter on trust, I have submitted to this endless labour, and shall proceed to bring forward all those passages.

The word *Sheol* in the Hebrew of the Old Testament, occurs, sixty-four times. It is rendered by our translators, three times *pit*, twenty-nine times *grave*, and thirty-two times *hell*.

1st, Let us attend to the texts in which it is translated *pit*. In Numb. xvi. 30, 33, it occurs twice. Speaking of Korah and his company, they are said to go down, "quick into the pit." What is said in these two verses, is explained by *the earth opening her mouth and swallowing them up*. Had Sheol been translated hell here, as in other places, according to the common acceptation of this word, Korah and his company went down alive, soul and body to the place of eternal misery. But this would be contrary to common belief, for it is allowed, that men's bodies do not go there until the resurrection. All that seems to be meant in this account is, that they were swallowed up alive, as whole cities have been by an earthquake, and that without any reference to their eternal condition. This, I presume, is the view most people take of this judgment of God upon those men. Job xvii. 16, is the only other text in which Sheol is rendered pit. It is said, speaking of men,—"they shall go down to the bars of the pit." What is meant. is explained in the very next words,—"when our rest together is in the dust." As it would be a mere waste of time to make any further remarks to show that Sheol translated pit in these texts, does not refer to a place of eternal misery, let us,

2dly, Bring to view all the texts in which this word is translated *grave*. The first three places then,

in which it occurs, are, Gen. xxxvii. 35.; xlii. 38. and xliv. 29. noticed already by Dr. Campbell in the above quotation. Had Sheol been translated hell in these texts, as it is in many others, Joseph would be represented as in hell, and that his father Jacob expected soon to follow him to the same place. In like manner, it would make Hezekiah say, "I shall go to the gates of hell." And to declare,—"hell cannot praise thee." See Isai. xxxviii. 10, 18. I may just notice here, that, if those good men did not go to hell, it will be difficult to prove from the Old Testament, that Sheol or hell, was understood to mean a place of eternal misery for the wicked. But further, let Sheol be translated hell, instead of grave in the following texts, and we think all will allow, that the idea of a place of future misery, was not attached to this word by the Old Testament writers. Thus translated, it would make Job say, chap. xvii. 13,—"if I wait, hell is mine house." And to pray, chap. xiv. 13,—"O that thou wouldst hide me in hell." It would also make David say, Psalm lxxxiii. 3,—"My life draweth nigh unto hell." And to complain, Ps. vi. 5,—"in hell who shall give thee thanks."

To translate Sheol hell, would represent David as a monster in cruelty, in the following passages. Thus, speaking to his son Solomon, and just before his death, he says to him concerning Joab,—"let not his hoar head go down to hell in peace." And concerning Shimei, he adds,—"but his hoar head bring thou down to hell with blood." See 1 Kings, ii. 6, 9. No fault is generally found with David, as to Joab, mentioned in verse 6th, for his crimes justly subjected him to death. But David's conduct in regard to Shimei, verse 9th, has been often blamed. The following quotation from the Missionary Magazine, vol. vii. p. 333, removes all difficulty from this passage, which has afforded sport to infidels. It is there

—"David is here represented in our English
n as finishing his life with giving a command to
on to kill Shimei; and to kill him on account
it very crime, for which he had sworn to him
: Lord, he would not put him to death. The
iour thus imputed to the king and prophet,
l be examined very carefully, as to the ground
ds upon. When the passage is duly consider-
will appear highly probable that an injury has
lone to this illustrious character. It is not un-
on in the Hebrew language to omit the negative
:cond part of a sentence, and to consider it as
.ed, when it has been once expressed, and is
ed by the connecting particle. The necessity
very considerable an alteration, as inserting the
le NOT, may be here confirmed by some other
ces. Thus Psalm i. 5. 'The ungodly shall
and in the judgment, NOR (the Hebrew is *and*,
ring *and not*) sinners in the congregation of the
ous.' Psalm ix. 18.; xxxviii. i.; lxxv. 5.
xxiv. 12. If, then, there are many such in-
:s, the question is, whether the negative, here
ssed in the former part of David's command,
iot be understood as to be repeated in the latter
and if this may be, a strong reason will be ad-
hy it *should* be so interpreted. The passage
un thus: 'Behold, thou hast with thee Shimei,
:ursed me; but I sware to him by the Lord,
g, I will not put thee to death by the sword.
therefore, hold him NOT guiltless, (for thou art
e man, and knowest what thou oughtest to do
him.) but bring NOT down his hoary head to the
with blood.' Now, if the language itself will
this construction, the sense thus given to the
ice derives a very strong support from the con-
For, how did Solomon understand this charge?
e kill Shimei in consequence of it? Certainly





he did not. For, after he had immediately
manded Joab to be slain, in obedience to his fa
he sends for Shimei, and, knowing that Shimei o
to be well watched, confines him to a particular
in Jerusalem for the remainder of his life. 1 K
ii. 36—42. See *Kennicott's Remarks*, p. 131." T
who wish to see this verse noticed at consider
length, may consult the Christian's Magazine, v
p. 172—181.

But to return from this digression: David
Psalm xxxi. 17,—"let the wicked be ashamed,
let them be silent in hell." In some of the prece
texts we read of persons going down to hell, a
the following we read of persons being brougl
from it. Thus, 1 Sam. ii. 6,—"the Lord killeth
maketh alive: he bringeth down to hell and brir
up." And, again, Psalm xxx. 3,—"O Lord,
hast brought up my soul from hell." But wha
means is explained in the next words,—"thou
kept me alive, that I should not go down to the
In these passages the language is evidently figura
It is evident, that by hell could not be meant a
of endless misery, nor could these passages be u
stood literally; for surely David, nor no one
was ever brought down to such a place, and
wards brought up from it. We find Job says
vii. 9,—"he that goeth down to hell shall com
no more," which contradicts what was said in
passages about persons being brought up from
But what Job means, is plain from the next w
"he shall no more return to his house." Bu
ther, if Sheol was translated hell instead of gra
the following texts, it would make the sacred wi
represent all men as going to hell. Thus it is
Psalm lxxxix. 48,—"what man is he that liveth
shall not see death? shall he deliver his soul
the hand of hell?" Notwithstanding this, I

says, Psalm xlix. 15,—"But God will redeem my soul *from* the power of hell." By comparing these two last texts, it is evident that "*hand* of hell," and "*power* of hell," mean the same thing. We have also a proof, that Sheol did not mean a place of eternal misery, but the state of the dead; for death and Sheol are words used to express the same idea. Besides, we know for certainty, that no man can deliver himself from the power of death, or hand of the grave; but surely all men do not go to hell, or a place of eternal misery? Again: if Sheol is translated hell instead of grave, it makes Solomon say, Eccles. ix. 10,—"there is no work, nor device, nor knowledge, nor wisdom in hell whither thou goest." But are there none of these things in the place of eternal misery? To answer this in the negative, would be to contradict common opinion on the subject. But this can be affirmed concerning the state of the dead, and shows that Solomon, by Sheol, did not understand a place of endless misery, but this state, or, as Job calls it, "the house appointed for all the living." Here "there is no work, nor device, nor knowledge, nor wisdom."

But further; if Sheol indeed means *hell*, in the common sense of the word, very strange statements are given us in the following passages. It is said, Prov. i. 12,—"Let us swallow them up alive as hell." And in Job xxiv. 19. it is added,—"drouth and heat consume the snow waters; so doth hell those who have sinned." Again, Psalm xlix. 14,—"like sheep they are laid in hell; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in hell from their dwelling." And, Psalm cxli. 7,—"our bones are scattered at hell's mouth as when one cutteth and cleaveth wood." Now, I ask every candid man, whether all these statements do not per-

fectly agree with understanding Sheol to mean the grave, but are contrary to truth, to understand them of hell, or a place of eternal misery. Such an idea does not appear to have entered the minds of the Old Testament writers. Does any man believe that people's bones are scattered at the mouth of the place of eternal misery? and does this place consume persons in it as drought and heat consume the snow waters?

It is not generally noticed by most readers of the Bible, that our translators have rendered Sheol both grave and hell in the same passage, and speaking of the same persons. An example of this occurs in Ezek. xxxi. 15—18. In the 15th verse it is rendered grave, and in verses 16th and 17th it is twice rendered hell. Besides, observe, that what is called grave and hell in verses 15th, 16th and 17th, is called in verse 18th, "the nether parts of the earth."—Another example we have of this in Isai. xiv. 3—24. In this passage, too long for quotation, is given a description of the fall of the king of Babylon. Any one who reads it, may see that things are stated which forbid us thinking, that by Sheol, translated both hell and grave, a place of eternal misery was intended. But it is well known that detached parts of this passage have been so applied. The persons represented as in hell, are said to be moved at the coming of some other sinners to the same place of misery; and as saying to them,—"Art thou also become weak as we? Art thou become like unto us?" But the passage needs only be read by any man of ordinary sense to convince him of the absurdity of such an interpretation. But further; in Prov. xxx. 16. Sheol, or hell, is represented as never satisfied. And in Cant. viii. 6. jealousy is said to be "cruel as Sheol, or hell." All this may be said of the grave, but how it could be said of a place of eternal misery I cannot

perceive. Had our translators rendered Sheol hell in the following passage, it would have given such a plausible aspect to it, as meaning a place of misery, that it would not have been easy to convince many people to the contrary. Thus it is said Job xxi. 13. speaking of the wicked,—"they spend their days in wealth, and in a moment go down to hell." Had this been done, people would have quoted it as decisive in proof of the doctrine of eternal misery. Why it was not rendered here hell instead of grave, I know not, but sure I am, it is as strong as any of the texts in which it is rendered hell, to prove this doctrine.

The last passage in which Sheol is translated grave, is Hosea xiii. 14,—"I will ransom them from the power of the grave. I will redeem them from death; O death I will be thy plague; O grave, or hell, I will be thy destruction." On this text I beg leave to make the following remarks.

1st, If Sheol, translated grave, and in other places hell, means a place of eternal misery, it is evident from this passage, that men are to be ransomed from it, and it destroyed. "I will ransom them from the power of hell," and, "O hell, I will be thy destruction." It will be easily perceived, that those who believe Sheol to be the place of endless misery, ought to give this up, for if they do not, they must admit, that neither the place nor its punishment is to be of eternal duration. If Sheol, translated pit, grave, and hell, is relinquished, as referring to such a place, it follows, that no such doctrine as this was known under the Old Testament, as taught by the inspired writers. Dr. Campbell, and others, as we have seen in the foregoing extracts, give up Sheol, and contend that Gehenna is the place of eternal punishment for the wicked.

2d, In the passage under consideration, there seems to be a double kind of proof, that Sheol does not

signify hell, but the grave or state of the dead. The first clause of the verse,—"I will ransom them from the power of the grave," is explained by the second, "I will redeem them from death." Death, in this last clause, answers to, or is synonymous with, grave in the first. But again, it is equally evident, that death in the third clause, is equivalent to grave in the fourth. This kind of parallelism is common in the Old Testament; attention to which is of importance in understanding the precise import of many expressions there used. As this text is quoted in the New Testament, and must again be brought to view, we shall for the present dismiss it.

These are now all the passages fairly before us, in which Sheol is rendered grave in the common version. Some may be disposed to ask,—why did not our translators render Sheol hell in all these texts, as they have done in many others, which we shall presently introduce? The answer to this question is of easy solution. It would have been absurd, nay, shocking to all our best feelings, to have rendered Sheol hell in many of the above passages. For example, it would not do to represent Joseph in hell, or a place of endless misery. No one could bear to hear, that Jacob expected soon to go to the same place. And surely it would never be believed that Job ever prayed,—"O that thou wouldest hide me in hell." In short, it never could be admitted, that David, Hezekiah, and others, could have spoken about *Sheol* as they did, if they attached the same ideas to it as we do to the word *hell*.

Had our translators rendered Sheol uniformly by the words pit, grave, or hell, we would have been less liable to mistaken views on this subject. Let us, for example, suppose that they had always translated it hell. We, in reading our Bibles, must have seen from the context of the places, from the persons spoken

about, and other circumstances, that a place of eternal punishment could not be meant by this word. The Old Testament saints expected to go to Sheol, yea, prayed for it; but what would we think, to hear Christians now speaking about hell, as they did about Sheol? For example, would it not astonish us to hear a professed saint, pray,—"O that thou wouldest hide me in hell, or in the place of endless misery?" But why should it astonish us, if they meant by Sheol, what we now do by the word hell? Take only a single example of this. If Jacob meant by Sheol what we now mean by the word hell, why ought the following statement to surprise us?—A Christian loses a son, and refuses to be comforted by his family. He says, "I will go down to the place of endless misery unto my son mourning." Concerning another beloved child he says,—"if mischief befal him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the place of endless misery." This would be strange language in the mouth of a Christian in our day. But it ought not, if we indeed contend, that Sheol or hell, in the Old Testament, had any reference to such a place of misery.

3d, Let us now turn our attention to all the texts in which Sheol is rendered by the word *hell*, in the common version. It ought to be observed generally, in the outset, that in several of the places where the word Sheol is rendered hell in the text, the translators put grave in the margin. The man who does not perceive that grave in many places, at least, is much more suitable to the text and context, must read his Bible very carelessly. Who, for example, does not perceive this in Psalm xvi. 10. "for thou wilt not leave my soul in hell." This is quoted, Acts ii. and applied to the resurrection of our Lord. It may surely be asked,—was our Lord ever in hell, the place of eternal misery? When he said, "father into thy

hands I commend my spirit," did his father send him to hell? This, I presume, will not be pretended. Where, it may be said then, was our Lord's soul not left? He was not left in the state of the dead, or in *Sheol* or *Hades*, which are only two names for the same place. The Lord did not suffer his Holy One to see corruption, but raised him again from the dead.

But again: was Jonah in hell, when he said, chap. ii. 2,—"out of the belly of hell cried I, and thou hearedst my voice?" I have always understood, that in *hell* prayers were unavailing. But if Jonah was in hell, this is not true, for he not only prayed there, but was heard and delivered out of it. It deserves notice, that our translators, Gen. xxxvii. 35. aware that it would not do to send Jacob to hell, translate the word Sheol grave; and here, thinking it rather strange to represent Jonah as praying in hell, they put grave in the margin.—But again; are we to conclude, when it is said, Psalm lv. 15,—"let death seize upon them, and let them go down quick into hell," that David prayed that the persons of whom he spoke, might go down quick, or alive, into a place of endless misery? As this was not a prayer very suitable for the man after God's own heart, we find our translators again put grave in the margin.

Having seen from Psalm xvi. 10. that the Saviour is represented as having been in hell, we need not be much surprised at what is said in the following passages, which refer to him. Thus, Psalm xviii. 5. it is said,—"the sorrows of hell compassed me about; the snares of death prevented me." See also 2 Sam. xxii. 6. and Psalm cxvi. 3. where the same language is used. In this text, "sorrows of hell," and "snares of death," are convertible expressions, and seem evidently to refer to the Saviour's sufferings. I am aware, that it hath been held as an opinion, that our Lord actually went to *hell*, and suffered its pains for

a season. This opinion was probably founded on these passages. In the present day, I presume the man is not to be found, who would risk his reputation in defending it.

That Sheol, translated hell, means the grave, or state of the dead, is, I think, obvious. Thus, Solomon, speaking of a lewd woman, says, Prov. vii. 27, —"her house is the way to hell;" which he immediately explains, by adding, "going down to the chambers of death." This is, if possible, still more evident from chap. v. 5,—"her feet go down to death," which is explained by the next words,—"her steps take hold on hell." The same remarks apply to Prov. xxiii. 13, 14.—As the state of the dead was concealed from the eyes, or knowledge of all the living, its being known to God, is stated as a proof of his perfection in knowledge. Thus it is said, Job xxvi. 6,—"hell is naked before him, and destruction hath no covering." And again, Prov. xv. 11. "hell and destruction are before the Lord, how much more then the hearts of the sons of men."

*Sheol*, whether translated pit, grave, or hell, is represented as below, beneath, and as a great depth. Persons are always spoken of as going down to it. It is contrasted as to depth, with heaven for height, the extent of both being alike unknown. Thus it is said, Prov. xv. 24,—"the way of life is above to the wise, that they may depart from hell beneath." And, —"it is high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job xi. 8. See also, Amos ix. 2. And Psalm cxxxix. 8. where similar language occurs. See also Dr. Campbell's dissertation quoted above, on all these texts. But not only is *Sheol*, *hell*, represented as a great depth, but we read of the lowest *hell*. Thus in Deut. xxxii. 22. it is said,—"for a fire is kindled in mine anger and shall burn unto the lowest hell, and shall consume the

earth with her increase, and set on fire the foundations of the mountains." Here, as in other places, for hell in the text, our translators put grave in the margin. Should we understand hell, in this text to mean the place of eternal misery, it is implied, that there is a low, and lower, as well as lowest place of misery for the wicked. Accordingly, it has been common to assign to notoriously wicked men the lowest hell. But whatever sense we put on the phrase, "the lowest hell," it is the same place of which David thus speaks, Psalm lxxxvi. 13,—"for great is thy mercy towards me: and thou hast delivered my soul from the lowest hell." Was David ever in the lowest place of eternal misery? But here again our translators for hell in the text put grave in the margin. The fact is, the language in the above texts is used figuratively, and it would be absurd to interpret it literally. See the foregoing dissertation of Dr. Campbell in proof of this.—When we read of the lowest hell, which implies a low, and a lower, is not this mode of speaking used as a contrast to the expression highest heavens, which implies a high and a higher heavens? We read also of the third heavens, which clearly implies two more. I would therefore suggest it for consideration, if the expression "lowest hell," did not originate, from the dead being sometimes cast into pits, the depth of which was as little known, as the height of the highest heavens. When the common honors were paid the dead, they were put in caves, or vaults, or decently interred under the earth. But when persons were deemed unworthy of funeral honors, were they not cast into pits, the depth of which, were sometimes unknown? Did not this unknown depth give rise to the expression *depths of hell*, just as the unknown height of the *highest heavens*, gave rise to this expression?

In Isai. v. 14. it is said,—"hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." This may be said with respect to the grave, but surely with no propriety could it be said of a place of eternal misery. Speaking of the proud ambitious man, it is also said, Hab. ii. 5,—"who enlargeth his desire as hell, and is as death, and cannot be satisfied." In this text, death and hell are used as convertible words to express the same thing. In Prov. xxvii. 20. it is said "hell and destruction are never full." Similar things are stated above in the texts where Sheol is translated grave, as in these passages, and show, that the same was intended by the inspired writers, although the original word is differently rendered. The context of all these texts sufficiently show, that the grave or state of the dead is meant, and not a place of eternal misery. Indeed, let any one read Ezek. xxxii. 17—32. and observe, that all the dead are represented as in hell, and as speaking out of the midst of hell. Their graves are represented as about them; that the mighty are gone down to hell with their weapons of war, and that their swords are under their heads. All this description agrees very well with the ancient mode of placing the dead in their repositories, but it is contrary to common belief, that a place of eternal misery could be referred to. Does any one believe that the mighty of this earth have their swords under their heads in such a place?

As Sheol the grave, or hell, was the most debased state to which any person could be brought, hence I think God says, reproving Israel for their idolatries, —"and didst debase thyself even unto hell." Isai. lvii. 9. And as death and the grave are of all things the most dreaded by men, it is said of some, that they,—"have made a covenant with death, and with

hell are at agreement." This language, expresses in a very strong manner, their fancied security, but which were only vain words, for it is added,—"your covenant with death shall be disannulled, and your agreement with hell shall not stand." Isai. xxviii. 15—19.

The last text in which Sheol is translated hell, is Psalm ix. 17,—"the wicked shall be turned into hell, and all the nations who forget God." There is no text in which the word Sheol occurs, which has been more frequently quoted than this, to prove that by hell, is meant a place of misery for the wicked. The wicked are the persons spoken of, and they are said to be, or shall be, turned into hell, with all the nations that forget God. Plausible as this appears to be, we have only to consult the context, to see that no such idea was intended by the inspired writer. The Psalm in which the words stand, is treating of God's temporal judgments upon the heathen nations. We think if verses 15—20. are consulted, this will sufficiently appear. What leads people to think that this passage refers to eternal misery, is, the false idea which they have attached to the word hell. They have associated a false idea with this word, and in this text they conclude that it is taught. But surely no one, who has attended to all the above texts, can continue to believe that Sheol here, has such a meaning. It is the same hell into which the wicked are turned, which Jacob said he would go down to Joseph mourning. It is the same hell in which the Saviour's soul was not left. It is the same hell David prayed the wicked might go down quick, or alive into. When once I can believe that David prayed the wicked might go down alive to a place of endless misery, and that Korah and his company did go there alive, it is possible I may believe that the text before us contains the answer to David's prayer. But it will not be easy to

produce evidence of this. The fact is, it would prove too much for even those who take this view of it. It would prove that all the heathen nations must go to eternal misery, a thing which few are prepared to admit. Ask the question of the most zealous advocates of the doctrine,—are all the heathen nations turned into eternal misery? They hesitate, they faulter to say *yes*. But why do they so? for if Sheol means such a place, the passage is plain and explicit in declaring it.

It perhaps may be objected to this view of the text, —are not all good people turned into Sheol, or the state of the dead, as well as the wicked? why then is it said the wicked shall be turned into hell with all the nations that forget God? The answer to this is easy. Though all good people in David's day, went to Sheol, as well as the wicked, yet not in the way he is here speaking of the wicked. David is speaking of God's public judgments on the heathen, and by those judgments they were to be cut off from the earth, or turned into Sheol. It is one thing to die, and quite another to be cut off by the judgments of God from the earth. That the Sheol or hell here mentioned, was not a place of endless misery for the wicked, see Ainsworth on this text, and on Gen. xxxvii. and Psalm xvi.—I shall only add, if all the wicked, yea, all the nations who forgot God in those days were turned into a place of endless misery, upon what principles are we to justify the character of God, or of good men, for their want of feeling towards them, or their exertions to save them from it? We are told that the times of this ignorance God winked at: that he suffered all nations to walk after their own ways. If all the heathen nations were turned into a place of eternal misery, neither God, nor good men felt, or spoke, or acted, as if this was true.

I have now finished, what Dr. Campbell calls an *endless labour*, namely, to illustrate by an enumeration of all the passages in the Old Testament, that Sheol, rendered pit, grave, and hell in the common version, does not signify a place of endless misery. What he stated concerning this in the above extract, we think is strictly correct. Before closing my remarks on all these passages, there are a few facts and observations, which have occurred in the examination of them, which deserve some notice.

1st, The word translated everlasting, eternal, forever, is never connected with Sheol or hell by any of the Old Testament writers. If they believed that this was a place of punishment for the wicked, and that it was endless in its duration, it is somewhat surprising that this should be the case. Every one knows, that these words are very often used there, but not in a single instance do the inspired writers in any way use them, when speaking of Sheol, or hell. So far from this, in some of the texts, it is said, hell is to be destroyed. We may then make an appeal to every candid mind, and ask, if hell in the Old Testament refers to a place of eternal misery, how are we to account for this? The fact is certain. To account for it, I leave to those who believe this doctrine. We read to be sure in books, and we have heard also in sermons, of an *eternal hell*, but such language, is not found in all the book of God, nor did it ever drop from the lips of any inspired writer.

2d, Another fact equally certain is, that not only are the words eternal, everlasting, or forever, omitted in speaking of Sheol or hell, but this place is not spoken about, as a place of misery, at all. Whether Sheol is translated pit, grave, or hell, in not one of the passages, is it described as a place of misery for the wicked, or for any one else. Before there need to be any dispute, whether the punishment in this

place is to be of eternal duration, we have got first to prove, that it *is* a place of punishment. But as this place is Sheol and not Gehenna, I pass this over.

3d, But so far from its being a place of misery, or eternal in its duration, it is also a fact, that it is described as a place of insensibility and ignorance. We are told that there is,—"no work, nor device, nor knowledge, nor wisdom in the grave, or Sheol, whither thou goest." Eccles. ix. 10. Besides; Hezekiah, we have seen, said, Isai. xxxviii. 18,—"the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." I ask, could those persons have spoken in this manner, if they believed that hell was a place of punishment? Yea, I ask, could they in truth have spoken so, if their ideas about Sheol were the same as ours are about hell? We think this is impossible.

4th, It is a fact beyond dispute, that the Old Testament writers, and Christians generally in these days, are hardly agreed in a single idea about hell, if Sheol in the Old Testament signifies a place of eternal misery. It would be tedious to state this at length. I shall give a specimen of this disagreement.

Notice then, 1st, How the inspired writers in those days, and good men in these, speak about Sheol or hell, in regard *to themselves*. Jacob, Job, and others, speak of going to hell, and expecting it as a thing of course, which they could not avoid. Yea, Job, under his trials, prays to be hid in hell. I need not be more particular, for the texts above show, what were the views and feelings of the very best of men in those days about this. Now I ask, is there a Christian in the world, who, in the present day speaks, and prays about hell, as those Old Testament saints did? But why not? The reason, I think is obvious. In those days Sheol or hell, did not as in these, signify a place of punishment, but the state of the dead. In

these days, when Christians speak about hell, they always mean the place of endless misery for the wicked. Now, the obvious reason of such difference between their mode of speaking and ours about hell is, that we have affixed a very different sense to this word from what they did. If we are to understand the Scriptures correctly, we must ascertain what sense the original writers attached to the words they used, without regarding the sense men may have given them, since the book of Revelation was completed. What right have we, or any one else, to alter the sense of the words used by the Holy Spirit?

2d, How the inspired writers in those days, and pious people in these, speak about hell to *the wicked*. Not an instance, can I find where it is intimated, that any such went to hell as a place of eternal misery. Both good and bad went to Sheol, but not a word is said, that this was such a place as people now think hell to be. If the Old Testament saints entertained the same ideas about hell, as most Christians do in our day, I wish some person would rationally and Scripturally account to me for the following facts.

1st, If their belief was the same as in our day, why do we never find them express that belief about eternal punishment, as is now done in books, and sermons, and conference meetings, and in common conversation. No man can possibly deny the vast difference between their language, and the common language now used upon this subject. If the language is so different, is it not a presumptive proof that this invention of new language arose from the unscriptural doctrine that hell was a place of endless misery? An unscriptural doctrine always gives rise to unscriptural language; for the words of Scripture are the very best which could be chosen to express the will of God to men. That doctrine is not of God, or the man who contends for it, has a wrong view of it, who thinks,

that the words of Scripture are not sufficiently definite in expressing it. The man who can find similar ideas, and similar language in the Old Testament, as are in common use in our day about a place of eternal misery, must have read his Bible with more attention than I have done. After repeated and careful perusals of it, I frankly confess my inability to find either such ideas or language. I ask then, if the Old Testament writers had any such ideas, why did they not express them? I ask further, if they never expressed such ideas how do we know that they had them?

3d, How is it to be accounted for, that the fears and feelings of good people under the old dispensation, yea, their exertions also, were so different from the fears and feelings, and exertions of Christians in our day, about saving men from hell? It was no object of fear, of feeling, or of exertion in those days. In these, it is the *ultimate object* of the fears and feelings and exertions of the religious community. Let us glance at the conduct of men in those days about the subject of eternal punishment.

To begin with their fears; I do not find that they express any, and it is fair to conclude that they had none. If they had any fears, I have no doubt that on some occasion or other they would have expressed them. As I do not find them expressed, I cannot produce any examples of their fears about their children, their relations, their neighbours, or the world at large, going to eternal misery.—As to their feelings, I do not find a sigh heaved, a tear shed, a groan uttered, a prayer offered, nor any exertions made, as if they believed men were exposed to endless misery in a future state. We see parents, and others, deeply affected at the loss of their children and friends by death. We see pious people deeply grieved on account of their disobedience to God's laws, but where

do we find any thing like any of the above expressions of feeling, arising from their belief, that such persons would lift up their eyes in endless misery? I find nothing of the kind expressed, either in the way of anticipation before death, or after such persons had been removed from the world. Now, is it not strange, that all this should be the state of the fears and feelings of good people, if they did indeed believe endless misery was to be the portion of the wicked? The whole race of mankind is swept from the earth by a flood, Noah and his family excepted; but, does this good man deplore, in any shape, that so many precious souls should be sent to hell? God also destroyed the cities of the plain: Abraham intercedes that they might be spared, but uses no argument with God, that the people must go to hell to suffer eternal misery. Now suffer me to ask, if Abraham believed this doctrine, is it possible he should have failed to urge it as an argument, that all these wicked persons must go to hell, if God destroyed them? No notice is taken of the very argument, which in our day, would be most urged in prayer to God, if any thing similar was to take place. All who have read the Old Testament know, what vast numbers were cut off in a day, by war, and pestilence, and other means, yet do you ever hear it deplored by a single individual, as it is often done in our day, that so many were sent out of the world to eternal misery? If, in short, this doctrine was then believed, a dead silence and the most stoical apathy were maintained even by good men about it.

Under the Old Testament dispensation, the sinful condition of the heathen nations, is often spoken about. But do we ever find the inspired writers representing those nations as all going to eternal misery, or did they use similar exertions to save them from it as are used in the present day? If the doctrine of eternal

misery was known and believed in those days, is it not very unaccountable, that so many ages should pass away, before God commanded the Gospel to be preached to every creature, and before those who knew their danger, should use exertions to save them from it? If the doctrine be false, we may cease to wonder at this, but if it be true, it is not easy to reconcile these things with the well known character of God, and the feelings of every good man. What an immense multitude of human beings, during four thousand years, must have lived and died ignorant that such a place of misery awaited them in a future state. It is evident, that both Jews and Gentiles, during the above period, were often threatened with, yea, suffered temporal punishment. God raised up, and sent prophets to warn them of his judgments against them. I am then totally at a stand, what to think, or what to say, in justification of God's character, the character of the prophets sent by him, yea, of all good men in those days, that, knowing eternal misery awaited every heathen, yea, every wicked Jew, that nothing should be said to them on this subject. Jonah was sent to Nineveh, and the sum of his message was,—"yet forty days and Nineveh shall be overthrown." But did he either receive, or did he deliver any message to them, that their souls were in danger of eternal misery? Nothing like this; and every one who has read the Old Testament knows, that this is only a single example from many more I might adduce. The very reason why Jonah refused to go to Nineveh was, he knew that God was a merciful God, and would spare Nineveh. After he did go, his pride was hurt, because God did not destroy the city as he had predicted. His peevish disposition was sufficiently manifested about this; but not a word escapes him that the Ninevites were exposed to endless punishment. I ask, can a single instance be produced

from the Old Testament, where a prophet of the Lord, was ever sent to any people to warn them against eternal misery in a place called hell? Yea, I go further, and ask, if any man can produce a single instance where a *false* prophet ever endeavoured to make gain to himself, by the doctrine of eternal misery? I do not find that either true or false prophets did so under that dispensation, or that this doctrine was known and believed by a single individual. As men were not threatened with such a punishment, so none were ever congratulated as being saved from it. As it was never held up to deter men from sin while ignorant of God, so it was never urged on believers to stimulate them to gratitude and obedience. Is it possible then, that this doctrine could be believed, yet all remain silent on the subject? If no revelation was given about it, how could men avoid such a punishment? If a revelation was given, how is it accounted for, that it is not mentioned by one of the Old Testament writers? If it is mentioned by any of them under any other name than Sheol, I am ignorant of it; nor is this even pretended by those who believe the doctrine. I am fully aware, that there are two or three passages commonly quoted. For example, Dan. xii. 2. is perhaps the most plausible that can be adduced:—"and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." All I shall say of this text here, is, that were I fully convinced that the doctrine of eternal misery was true, I never could quote this passage in support of it. To assign my reasons here, would be aside from the present investigation.

5th, Another fact deserving our notice, is, that the living in speaking of their dead friends, never speak as if they were to be separated from them after death, but always as associated with them. This appears

to have been the case, whether the persons were good or bad. An instance to the contrary, cannot be produced, where a person ever expressed himself, as if he expected after death to be separated, and separated from his friends forever. But it is well known, that persons in our day, not only expect to be separated from many of their friends forever, but even say, that they shall give their hearty amen to their everlasting condemnation. Yea, it is even said, that the happiness of those in heaven is to be greatly enhanced, by their looking down on those in eternal torments, in seeing the smoke of it ascend forever and ever. This was once the current popular divinity, and though not yet altogether out of use, yet I am happy to say, the more thinking and sober-minded reject it.

But, it may be asked, is it true, that persons under the Old Testament expected to be associated with their deceased friends after death? I do not recollect a single instance to the contrary, and shall here, in proof of the assertion, refer to Jahn's Biblical Archæology, p. 234.

To this it may probably be objected, that association with their friends after death, only referred to their bodies mingling in the dust together, and had no reference to their spirits after death. Admitting this to be true, permit me to ask, can any proof be adduced, that their *spirits* were separated from each other after death? As I am unable to adduce any proof, I request those who say that they were so separated, to produce evidence of this from the Old Testament. I shall give it all due consideration. At any rate, if the Old Testament is silent on the subject it ill becomes us to assert that such was the case. Its very silence is to me an indication that no such idea was entertained in those days. If it was, it is somewhat surprising that no person ventured to express it.

And if it is not expressed by any of the Old Testament writers, how is it known that such an idea was entertained by them.

One thing we think must be admitted by all who have read the Old Testament with attention. It is this: good people in those days, do not appear to have had the fears and anxieties of mind which haunt men's minds now, about their children, their relations, their neighbours, and a great part of mankind, as all going to a place of endless misery. You may read the Old Testament, until your eyes grow dim with age, before you find any thing like this there. How is this silence to be accounted for, if the doctrine of endless misery was known and believed? If by Sheol they understood the same as men do now by the word hell, is it possible, that good people in those days could feel so easy on such a subject? Whatever ideas they attached to this word we think it is certain, they did not mean by it a place of endless misery.

The question is likely then to be asked, seeing that Sheol or hell does not mean a place of eternal misery,—what does it mean? What is the idea the Old Testament writers affixed to this word? From the remarks already made, we think something has been said in answer to this question.—By Sheol, seems evidently to be meant, what Job calls, chap. xxx. 33,—"*The house appointed for all the living.*" And it is the same to which Solomon alludes, when he says, Eccles. iii. 20.—"all go to one place." The question still returns, What place is this? What place it is, may be learned further from the following passages. In 2 Sam. xii. 23. where David is speaking of his dead child, he says,—"I shall go to him, but he shall not return to me." This, it may be said, only provokes the question—where was his child? In heaven, most people would answer, and some have quoted this text to prove the salvation of all infants. Nothing more, I

conceive, is meant, nor could be rationally inferred from this text than this,—that his child was in the state of the dead or in Sheol, and David, impressed with a sense of his own mortality intimates, that he would soon follow him to the same place. So Jacob speaks of himself in a similar way in reference to his son Joseph. But further, we find in 1 Sam. xxviii. 19. Samuel thus speaks to Saul, "tomorrow shalt thou and thy sons be with me." Where was this? It may be asked,—When Saul desired the woman to bring up Samuel, was it from heaven he expected him to come? Surely not; for in this case Samuel would have been brought down, not up. Was it then from hell, the place of eternal misery, he expected him to come? This cannot be admitted, for neither Saul, nor any one else, ever thought that Samuel was there. From what place then did Saul wish the woman to bring Samuel? I answer, from Sheol, the same place to which Jacob said he would go down mourning to Joseph. The same place in which the Saviour's soul was not left. If Saul and his sons went to hell, a place of endless misery, it is certain Samuel was there before him. And it is equally certain, that if Samuel was in heaven, Saul and his sons were there soon after with him. But what appears simply to be meant is this,—Samuel was in Sheol, or the state of the dead, and the issue of the battle proved, that Saul and his sons were with Samuel, and with all the dead who had gone before them. As to the woman's having power to bring Samuel from Sheol, we do not believe any such thing. We believe that she was an impostor, but this is not the place for assigning our reasons, or entering further into this part of the history of Saul. We have merely referred to it as showing what were the popular opinions in those days on the subject before us.

We are aware, that it may be objected to the abov investigation, that future existence was as little know under the Old Testament, as the doctrine of endles misery; and therefore we might just as well deny fu ture existence, as endless misery, from the mere s lence of the Old Testament writers. To this I woul answer that we do not believe that future existenc was altogether unknown under the Old Testamen We cannot, here, however, give our reasons for thinl ing so. But admitting it true, the objector has the to prove that endless misery in hell was brought t light by the Gospel. But is this any where declare in the New Testament? That the ancient Jews ha some knowledge of a future state of existence we refe to Jahn's Biblical Archæology, Section 314.

## SECTION II.

### ALL THE PASSAGES IN WHICH HADES OCCURS, CONSIDERED.

WE have seen that the word *Sheol* in the Old Testament, rendered *pit*, *grave*, and *hell*, in the common version, was not used by the sacred writers, to express a place of endless misery. This we have attempted to establish, not only by an enumeration of all the texts where it occurs, but by a number of facts and observations, which on most subjects would be deemed conclusive. We have also adduced the testimony of Dr. Campbell, and other critics, that this is not, in a single instance, the sense of the word Sheol in the Old Testament.

It is allowed by consent of all critics and commentators, that I have ever seen, that *Hades* is the corresponding word in the New Testament, to *Sheol* in the Old; and that both words are used by the inspired writers to express the same thing. Indeed, the slightest attention to this subject, must convince any candid person of the correctness of this statement. In neither Testaments is a place of endless misery expressed by these words. I might then take it for granted, that Hades does not refer to such a place of punishment, any more than Sheol, and save myself the labour of the following investigation about it. But I shall proceed to examine all the places where Hades is used in the New Testament, because some texts in which it occurs, are still considered by many people, as teaching the doctrine of eternal misery. I am truly sorry to add that even some preachers, who certainly

ought to know better, still continue to quote such texts in proof of the doctrine. My labour therefore, though altogether unnecessary, may not be altogether unprofitable, in showing, that this word was not so used by the New Testament writers.

I find then, that the word *Hades*, is only used eleven times in the New Testament. It is rendered in the common version once *grave*, and in all the other ten places by the word *hell*. The place in which it is rendered grave is, 1 Cor. xv. 55,—"O death, where is thy sting? O grave, where is thy victory?" This is a quotation from Hosea xiii. 14. which has been noticed already under the word Sheol. In addition to the remarks there made, I would add the following here on this passage, as quoted by the apostle. Notice then,

1st, That our translators, put *hell* in the margin for grave in the text. This, with other instances noticed under Sheol, show that they used hell and grave for the state of the dead, and not for a place of endless misery.

2d, By comparing this text with the place from which it is quoted, it is evident that the apostle and the prophet both use this language to show, that Sheol, Hades, or hell, shall not always have dominion over the dead. Death is to be swallowed up in victory, and the place expressed by these words, be destroyed, or be no more. This victory is to be obtained through our Lord Jesus Christ, who hath abolished death, and hath brought life and incorruption to light by his resurrection from the dead. Nothing can be more obvious, than, that the apostle, in the chapter where he quotes this passage, is not speaking on the subject of endless misery, but is treating of the resurrection. It is a plain case, that if any one will contend, that Hades in this passage signifies such a place of misery, final victory is to be obtained over it; for

it is triumphantly asked,—"O Hades or hell, or, O place of endless misery where is thy victory?"

3d, As the apostle in this chapter, was professedly treating on the subject of the resurrection, did Hades or any other word express a place of endless misery, it was the most proper occasion to introduce it. Dr. Campbell, and others I might name, contend for Gehenna, and, that to this place the wicked go after the resurrection. But, neither here, nor any where else, is a word said about Sheol, Hades, Tartarus, nor even Gehenna, being a place of endless misery after this period. If any of these words are used to express a place of punishment after the resurrection of the dead it has escaped my notice, and I should be glad to see this pointed out.

4th, It is a question which is certainly not very impertinent for me to put,—"Why did the translators of the common version translate the word Hades here grave, and in all the other ten places render the same word by the term hell?" To have rendered the word Hades here hell, we must have been plainly told that hell would not be always victorious, but would finally be destroyed. This, according to the usual sense of the word, would have been doing away the doctrine of endless misery for the wicked. To avoid this, it is rendered grave, and the word hell inserted in the margin. But Hades here might have been rendered hell, with just as much propriety as it is in other places; for in whatever way it is translated, the text and context must decide its sense, and here very evidently decide, that a place of endless misery could not be meant.

Acts ii. 27, 31. comes next to be considered—"because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did

see corruption." This is a quotation from Psalm xvi. 10. which has also been considered already under the word Sheol. It is quoted here as a prediction concerning the Messiah; not to prove that his soul should not be left in the place of endless misery, but that he should not continue in the state of the dead. This is so obvious, that all remarks are unnecessary. But, I shall here introduce the following quotation from Whitby, as it sheds general light on all the texts in which the words Sheol and Hades occur. On this passage he thus writes:—"that Sheol throughout the Old Testament, and Hades in the Septuagint, answering to it, signify not the place of punishment, or of the souls of bad men only, but the grave only, or the place of death, appears,

"1st, From the root of it *Shaal*, which signifies to *ask*, to *crave*, and *require*, because it *craves for all men*, Prov. xxx. 16. and will let no man escape its hands. Psalm lxxxix. 48. It is that Sheol or Hades whither we are all going. Eccles. ix. 10.

"2d, Because it is the place to which the good as well as the bad go, for they whose souls go upwards, descend into it. Thither went Jacob, Gen. xxxvii. 35. There Job desired to be, chap. xiv. 13. for he knew that Sheol was his house, chap. xvii. 13. And to descend into the dust was to descend into Hades. Is not death common to all men? Is not Hades the house of all men? Hezekiah expected to be there after he went hence, for he said, 'I shall go to the gates of Hades,' Isai. xxxviii. 30. That is, saith Jerom, to those gates of which the Psalmist speaks, saying, 'thou wilt lift me up from the gates of death.' The ancient Greeks assigned one Hades to all that died, and therefore say, Hades receives all mortal men together, all men shall go to Hades.

"3d, Had the penmen of the Old Testament meant by Hades any receptacle of souls, they could not

truly have declared there was no wisdom or knowledge in Sheol, Eccles. ix. 10. No remembrance of God there, Psalm vi. 5. No praising of him in Sheol, Isai. xxxviii. 18. For those heathens who looked upon it as the receptacle of souls, held it to be a place in which they would be punished or rewarded." This quotation from Whitby affords a number of remarks, a few of which we shall only briefly notice. It is evident from it,

1st, That Sheol and Hades are one and the same place. Our English word hell only expressed originally the same idea as these two words.

2d, It is asserted, yea, proved in the above quotation, that by Sheol, the Old Testament writers could not mean any receptacle of souls, or they never could have spoken as they did about it.

3d, That those heathens who looked on it as a receptacle of souls, held it to be a place in which they should be punished or rewarded. If Whitby is then correct in these statements, it is very evident, that we are indebted to the heathen and not to the inspired writers for the idea, that Sheol, Hades, or hell, is a place of future misery. This we shall show more fully, Section 3d, to have been a notion which the Jews derived from their intercourse with the heathen.

Luke xvi. 23. we shall now attempt to consider.—"And in hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom." See the whole of this parable, which I need not transcribe. Here it is said, is not only a place of torment mentioned, but a person there is said to be lifting up his eyes in it, and declaring, that he is "tormented in this flame."—It is frankly admitted, that this looks very plausible in establishing a place of misery. Plausible as its appearance is, we think this parable must be given up as teaching the doctrine of *endless misery* in a future state. With a view to show this, I

shall submit for candid consideration the following observations:

1st, Let it be noticed, that the rich man is not represented as in *Gehenna*, but in *Hades*. It is contended by Dr. Campbell and others, that *Gehenna*, not *Hades*, is the place of endless misery for the wicked, and that the punishment of Gehenna does not take place till after the resurrection of the dead; yea, it is contended, that Hades, the place in which the rich man is here said to be, is to be destroyed. It is very evident then, that whoever contends for this person's being *actually* in a place of *torment*, must allow, that it is not to be of endless duration. But, I ask those who advocate *the torment to be a reality*, first to prove, *the person tormented in Hades to be* not *a parabolic person*, before they draw the conclusion that the torment is not *a parabolic torment*. The first must be proved, before the last can be admitted; for a person must exist before he can be tormented in any place. If the person mentioned is a *real being* and the torment he complains of a *reality*, and not a *fictitious* or *parabolic representation*, we have a right to demand why every thing in this account, is not considered a narrative of facts, and not a parable?

But letting such persons have this parable all their own way, on their own principles, it does not prove *endless misery*. All that they can possibly draw from it is, that Hades is an *intermediate place of punishment* between death and the resurrection; and that then, according to their own account, this place is to be destroyed. Supposing then that I should grant all they desire, they must allow, that this parable does not say a word about a place of *endless misery*. I might here close my remarks on this parable, as it has no bearing on the subject of our investigation. But I proceed to observe,

2d, That whatever place Hades is, in which the rich man is here represented as in torment, it is very evident that Abraham and Lazarus were also in Hades. Though spoken of as at some distance from each other, yet they were within sight and hearing, and could converse together. The one is not represented as in heaven and the other in hell. No; they are represented as in the same place and on a level with each other. Every one knows, how very different this representation is from the common ideas entertained about the place of punishment, and the place of happiness in our day. Do you ever hear Christians speak as if both righteous and wicked were in the same place after death? The very reverse of this is the case. But,

3d, If people will interpret a part of this parable literally, to suit their own religious opinions, we insist, that they go through with a literal interpretation. If it is maintained, that Hades was to this man a place of torment, they must allow, that *literal fire* was the *cause* of it. This we believe some are consistent enough to maintain. They must also admit, that his body was tormented in Hades, and, that he believed a drop of water would give some ease to his torment. It must be granted, that while tormented in the flames of Hades, he could see, and hear, and hold conversation with Abraham, &c. But in these, and other things, the literal sense is abandoned, and the part only which speaks of his torment, is literally interpreted. But we have a right to ask why this is done? Who gave any man the privilege to cull out a circumstance from this parable, and consider it a literal fact, and view all the other parts as mere fiction, to fill up the body of the parable? Let us be informed, upon scriptural and rational principles, why this man was not tormented in *his body* in Hades, and why all that is said is not to be as literally understood as this one

circumstance? The reason of this I think is obvious. This part of the parable so interpreted, does very well to support the popular idea, that the wicked go to hell at death, and are tormented in this place. But every candid man must allow that this is a very strange and arbitrary mode of interpreting parables; yea, any part of the Bible. Give me leave thus to interpret the Bible, and I pledge myself to prove almost any thing from it. Until rational and scriptural rules of interpretation are adopted, it is in vain we attempt correctly to understand it, or that ever people shall be agreed about what it reveals. If men only exercised the same rationality and common sense in interpreting the Bible, that they do in understanding human writings, the diversity of opinion in religion would decrease greatly.

4th, Interpreting this parable literally, we cannot blame the Roman Catholics to claim it as a proof of the doctrine of purgatory. It might be urged, that in this place the rich man was brought to repentance, felt sorry for his past sins, and was deeply concerned for the welfare of his brethren he had left in the world. This he showed by his requesting one to be sent from the dead, to warn them lest they should come into this place of torment. But we have always understood, that there is no compassion among the damned in hell, nor any desire that others should avoid the same misery. But here the rich man is represented as very solicitous that his five brethren should escape this place of torment. We are aware that it has been said that his solicitude arose, not from any desire he had for their good, but that his own misery might not be increased, by their persisting in the wicked courses, of which, he, while in this world, had set them the example. But this is a mere gratuitous assumption, for the parable affords no evidence of this. His brethren's personal good, is

the only motive assigned in the parable, as inducing him to such solicitude.

5th, All know, or at least ought to know, that the imagery, or the language of parables, was never intended to be interpreted literally. This every sensible commentator allows to be correct in interpreting other parables. Why then interpret the language of the one before us literally? A parable, like a fable, is designed to impress on the mind, in a pleasing manner, some important truth. What man in his senses ever supposed that the language of a fable was intended to be interpreted literally? It is the moral lesson to be taught, which is of any importance, and the fable is only a pleasing mode of inculcating the moral. Great care, we think, is necessary in interpreting parables; and the utmost caution should be observed, in reasoning from them, to establish any particular doctrine of Christianity. The occasion of them ought to be strictly attended to, and the object the writer had in view by them. Without this, parables may be made to teach any thing, and every thing, as fancy may dictate.

Perhaps it may be asked,—"what then is the important truth our Lord intended to teach by this parable?" This I think may be learned from verse 31st.—"If they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead." The parable was spoken to the unbelieving Jews, who enjoyed the writings of Moses and the prophets. They, as a people, owned such persons to be sent of God. If their writings did not persuade that wicked generation to believe, and turn from their evil ways, one sent from the dead would not effect these things in them. Such a person could come with no greater authority, nor give them any more assurance of the truth of God, than they had from Moses and the prophets. Jesus, who spoke this parable, did

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Acts ii. 27, 31. comes next to be considered—"because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did

see corruption." This is a quotation from Psalm xvi. 10. which has also been considered already under the word Sheol. It is quoted here as a prediction concerning the Messiah; not to prove that his soul should not be left in the place of endless misery, but that he should not continue in the state of the dead. This is so obvious, that all remarks are unnecessary. But, I shall here introduce the following quotation from Whitby, as it sheds general light on all the texts in which the words Sheol and Hades occur. On this passage he thus writes:—"that Sheol throughout the Old Testament, and Hades in the Septuagint, answering to it, signify not the place of punishment, or of the souls of bad men only, but the grave only, or the place of death, appears,

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3d, That those heathens who looked on it as a receptacle of souls, held it to be a place in which they should be punished or rewarded. If Whitby is then correct in these statements, it is very evident, that we are indebted to the heathen and not to the inspired writers for the idea, that Sheol, Hades, or hell, is a place of future misery. This we shall show more fully, Section 3d, to have been a notion which the Jews derived from their intercourse with the heathen.

Luke xvi. 23. we shall now attempt to consider.—"And in hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom." See the whole of this parable, which I need not transcribe. Here it is said, is not only a place of torment mentioned, but a person there is said to be lifting up his eyes in it, and declaring, that he is "tormented in this flame."—It is frankly admitted, that this looks very plausible in establishing a place of misery. Plausible as its appearance is, we think this parable must be given up as teaching the doctrine of *endless misery* in a future state. With a view to show this, I

from the Old Testament, where a prophet of the Lord, was ever sent to any people to warn them against eternal misery in a place called hell? Yea, I go further, and ask, if any man can produce a single instance where a *false* prophet ever endeavoured to make gain to himself, by the doctrine of eternal misery? I do not find that either true or false prophets did so under that dispensation, or that this doctrine was known and believed by a single individual. As men were not threatened with such a punishment, so none were ever congratulated as being saved from it. As it was never held up to deter men from sin while ignorant of God, so it was never urged on believers to stimulate them to gratitude and obedience. Is it possible then, that this doctrine could be believed, yet all remain silent on the subject? If no revelation was given about it, how could men avoid such a punishment? If a revelation was given, how is it accounted for, that it is not mentioned by one of the Old Testament writers? If it is mentioned by any of them under any other name than Sheol, I am ignorant of it; nor is this even pretended by those who believe the doctrine. I am fully aware, that there are two or three passages commonly quoted. For example, Dan. xii. 2. is perhaps the most plausible that can be adduced:—"and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." All I shall say of this text here, is, that were I fully convinced that the doctrine of eternal misery was true, I never could quote this passage in support of it. To assign my reasons here, would be aside from the present investigation.

5th, Another fact deserving our notice, is, that the living in speaking of their dead friends, never speak as if they were to be separated from them after death, but always as associated with them. This appears

been the case, whether the persons were good
An instance to the contrary, cannot be pro-
where a person ever expressed himself, as if
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many of their friends forever, but even say,
y shall give their hearty amen to their ever-
condemnation. Yea, it is even said, that the
ss of those in heaven is to be greatly enhanc-
their looking down on those in eternal tor-
in seeing the smoke of it ascend forever and
This was once the current popular divinity,
ugh not yet altogether out of use, yet I am
to say, the more thinking and sober-minded
t.
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f the assertion, refer to Jahn's Biblical Archæ-
p. 234.
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th their friends after death, only referred to
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rence to their spirits after death. Admitting
be true, permit me to ask, can any proof be
d, that their *spirits* were separated from each
after death? As I am unable to adduce any
I request those who say that they were so sep-
to produce evidence of this from the Old Tes-
I shall give it all due consideration. At
te, if the Old Testament is silent on the subject
ecomes us to assert that such was the case. Its
lence is to me an indication that no such idea
tertained in those days. If it was, it is some-
urprising that no person ventured to express it.

And if it is not expressed by any of the Old Testament writers, how is it known that such an idea was entertained by them.

One thing we think must be admitted by all who have read the Old Testament with attention. It is this: good people in those days, do not appear to have had the fears and anxieties of mind which haunt men's minds now, about their children, their relations, their neighbours, and a great part of mankind, as all going to a place of endless misery. You may read the Old Testament, until your eyes grow dim with age, before you find any thing like this there. How is this silence to be accounted for, if the doctrine of endless misery was known and believed? If by Sheol they understood the same as men do now by the word hell, is it possible, that good people in those days could feel so easy on such a subject? Whatever ideas they attached to this word we think it is certain, they did not mean by it a place of endless misery.

The question is likely then to be asked, seeing that Sheol or hell does not mean a place of eternal misery,—what does it mean? What is the idea the Old Testament writers affixed to this word? From the remarks already made, we think something has been said in answer to this question.—By Sheol, seems evidently to be meant, what Job calls, chap. xxx. 33,—"*The house appointed for all the living.*" And it is the same to which Solomon alludes, when he says, Eccles. iii. 20.—"all go to one place." The question still returns, What place is this? What place it is, may be learned further from the following passages. In 2 Sam. xii. 23. where David is speaking of his dead child, he says,—"I shall go to him, but he shall not return to me." This, it may be said, only provokes the question—where was his child? In heaven, most people would answer, and some have quoted this text to prove the salvation of all infants. Nothing more, I

conceive, is meant, nor could be rationally inferred from this text than this,—that his child was in the state of the dead or in Sheol, and David, impressed with a sense of his own mortality intimates, that he would soon follow him to the same place. So Jacob speaks of himself in a similar way in reference to his son Joseph. But further, we find in 1 Sam. xxviii. 19. Samuel thus speaks to Saul, "tomorrow shalt thou and thy sons be with me." Where was this? It may be asked,—When Saul desired the woman to bring up Samuel, was it from heaven he expected him to come? Surely not; for in this case Samuel would have been brought down, not up. Was it then from hell, the place of eternal misery, he expected him to come? This cannot be admitted, for neither Saul, nor any one else, ever thought that Samuel was there. From what place then did Saul wish the woman to bring Samuel? I answer, from Sheol, the same place to which Jacob said he would go down mourning to Joseph. The same place in which the Saviour's soul was not left. If Saul and his sons went to hell, a place of endless misery, it is certain Samuel was there before him. And it is equally certain, that if Samuel was in heaven, Saul and his sons were there soon after with him. But what appears simply to be meant is this,—Samuel was in Sheol, or the state of the dead, and the issue of the battle proved, that Saul and his sons were with Samuel, and with all the dead who had gone before them. As to the woman's having power to bring Samuel from Sheol, we do not believe any such thing. We believe that she was an impostor, but this is not the place for assigning our reasons, or entering further into this part of the history of Saul. We have merely referred to it as showing what were the popular opinions in those days on the subject before us.

We are aware, that it may be objected to the above investigation, that future existence was as little known under the Old Testament, as the doctrine of endless misery; and therefore we might just as well deny future existence, as endless misery, from the mere silence of the Old Testament writers. To this I would answer that we do not believe that future existence was altogether unknown under the Old Testament. We cannot, here, however, give our reasons for thinking so. But admitting it true, the objector has then to prove that endless misery in hell was brought to light by the Gospel. But is this any where declared in the New Testament? That the ancient Jews had some knowledge of a future state of existence we refer to Jahn's Biblical Archæology, Section 314.

## SECTION II.

### ALL THE PASSAGES IN WHICH HADES OCCURS, CONSIDERED.

WE have seen that the word *Sheol* in the Old Tesnent, rendered *pit*, *grave*, and *hell*, in the common rsion, was not used by the sacred writers, to exss a place of endless misery. This we have atnpted to establish, not only by an enumeration of the texts where it occurs, but by a number of facts d observations, which on most subjects would be emed conclusive. We have also adduced the tesiony of Dr. Campbell, and other critics, that this not, in a single instance, the sense of the word Sheol the Old Testament.

It is allowed by consent of all critics and commenors, that I have ever seen, that *Hades* is the corresnding word in the New Testament, to *Sheol* in the d; and that both words are used by the inspired iters to express the same thing. Indeed, the slight: attention to this subject, must convince any ndid person of the correctness of this statement. neither Testaments is a place of endless misery pressed by these words. I might then take it for anted, that Hades does not refer to such a place of nishment, any more than Sheol, and save myself the oour of the following investigation about it. But I all proceed to examine all the places where Hades used in the New Testament, because some texts in ich it occurs, are still considered by many people, teaching the doctrine of eternal misery. I am truly rry to add that even some preachers, who certainly

ought to know better, still continue to quote such texts in proof of the doctrine. My labour therefore, though altogether unnecessary, may not be altogether unprofitable, in showing, that this word was not so used by the New Testament writers.

I find then, that the word *Hades*, is only used eleven times in the New Testament. It is rendered in the common version once *grave*, and in all the other ten places by the word *hell*. The place in which it is rendered grave is, 1 Cor. xv. 55,—"O death, where is thy sting? O grave, where is thy victory?" This is a quotation from Hosea xiii. 14. which has been noticed already under the word Sheol. In addition to the remarks there made, I would add the following here on this passage, as quoted by the apostle. Notice then,

1st, That our translators, put *hell* in the margin for grave in the text. This, with other instances noticed under Sheol, show that they used hell and grave for the state of the dead, and not for a place of endless misery.

2d, By comparing this text with the place from which it is quoted, it is evident that the apostle and the prophet both use this language to show, that Sheol, Hades, or hell, shall not always have dominion over the dead. Death is to be swallowed up in victory, and the place expressed by these words, be destroyed, or be no more. This victory is to be obtained through our Lord Jesus Christ, who hath abolished death, and hath brought life and incorruption to light by his resurrection from the dead. Nothing can be more obvious, than, that the apostle, in the chapter where he quotes this passage, is not speaking on the subject of endless misery, but is treating of the resurrection. It is a plain case, that if any one will contend, that Hades in this passage signifies such a place of misery, final victory is to be obtained over it; for

it is triumphantly asked,—"O Hades or hell, or, O place of endless misery where is thy victory?"

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shall submit for candid consideration the following observations:

1st, Let it be noticed, that the rich man is not represented as in *Gehenna*, but in *Hades*. It is contended by Dr. Campbell and others, that *Gehenna*, not *Hades*, is the place of endless misery for the wicked, and that the punishment of Gehenna does not take place till after the resurrection of the dead; yea, it is contended, that Hades, the place in which the rich man is here said to be, is to be destroyed. It is very evident then, that whoever contends for this person's being *actually* in a place of *torment*, must allow, that it is not to be of endless duration. But, I ask those who advocate *the torment to be a reality*, first to prove, *the person tormented in Hades to be* not *a parabolic person*, before they draw the conclusion that the torment is not *a parabolic torment*. The first must be proved, before the last can be admitted; for a person must exist before he can be tormented in any place. If the person mentioned is a *real being* and the torment he complains of a *reality*, and not a *fictitious* or *parabolic representation*, we have a right to demand why every thing in this account, is not considered a narrative of facts, and not a parable?

But letting such persons have this parable all their own way, on their own principles, it does not prove *endless misery*. All that they can possibly draw from it is, that Hades is an *intermediate place of punishment* between death and the resurrection; and that then, according to their own account, this place is to be destroyed. Supposing then that I should grant all they desire, they must allow, that this parable does not say a word about a place of *endless misery*. I might here close my remarks on this parable, as it has no bearing on the subject of our investigation. But I proceed to observe,

2d, That whatever place Hades is, in which the rich man is here represented as in torment, it is very evident that Abraham and Lazarus were also in Hades. Though spoken of as at some distance from each other, yet they were within sight and hearing, and could converse together. The one is not represented as in heaven and the other in hell. No; they are represented as in the same place and on a level with each other. Every one knows, how very different this representation is from the common ideas entertained about the place of punishment, and the place of happiness in our day. Do you ever hear Christians speak as if both righteous and wicked were in the same place after death? The very reverse of this is the case. But,

3d, If people will interpret a part of this parable literally, to suit their own religious opinions, we insist, that they go through with a literal interpretation. If it is maintained, that Hades was to this man a place of torment, they must allow, that *literal fire* was the *cause* of it. This we believe some are consistent enough to maintain. They must also admit, that his body was tormented in Hades, and, that he believed a drop of water would give some ease to his torment. It must be granted, that while tormented in the flames of Hades, he could see, and hear, and hold conversation with Abraham, &c. But in these, and other things, the literal sense is abandoned, and the part only which speaks of his torment, is literally interpreted. But we have a right to ask why this is done? Who gave any man the privilege to cull out a circumstance from this parable, and consider it a literal fact, and view all the other parts as mere fiction, to fill up the body of the parable? Let us be informed, upon scriptural and rational principles, why this man was not tormented in *his body* in Hades, and why all that is said is not to be as literally understood as this one

circumstance? The reason of this I think is obvious This part of the parable so interpreted, does very well to support the popular idea, that the wicked go to hell at death, and are tormented in this place But every candid man must allow that this is a very strange and arbitrary mode of interpreting parables yea, any part of the Bible. Give me leave thus to interpret the Bible, and I pledge myself to prove almost any thing from it. Until rational and scriptural rules of interpretation are adopted, it is in vain we attempt correctly to understand it, or that ever people shall be agreed about what it reveals. If men only exercised the same rationality and common sense in interpreting the Bible, that they do in understanding human writings, the diversity of opinion in religion would decrease greatly.

4th, Interpreting this parable literally, we cannot blame the Roman Catholics to claim it as a proof of the doctrine of purgatory. It might be urged, that in this place the rich man was brought to repentance felt sorry for his past sins, and was deeply concerned for the welfare of his brethren he had left in the world. This he showed by his requesting one to be sent from the dead, to warn them lest they should come into this place of torment. But we have always understood, that there is no compassion among the damned in hell, nor any desire that others should avoid the same misery. But here the rich man is represented as very solicitous that his five brethren should escape this place of torment. We are aware that it has been said that his solicitude arose, not from any desire he had for their good, but that his own misery might not be increased, by their persisting in the wicked courses, of which, he, while in this world, had set them the example. But this is a mere gratuitous assumption, for the parable affords no evidence of this. His brethren's personal good, is

the only motive assigned in the parable, as inducing him to such solicitude.

5th, All know, or at least ought to know, that the imagery, or the language of parables, was never intended to be interpreted literally. This every sensible commentator allows to be correct in interpreting other parables. Why then interpret the language of the one before us literally? A parable, like a fable, is designed to impress on the mind, in a pleasing manner, some important truth. What man in his senses ever supposed that the language of a fable was intended to be interpreted literally? It is the moral lesson to be taught, which is of any importance, and the fable is only a pleasing mode of inculcating the moral. Great care, we think, is necessary in interpreting parables; and the utmost caution should be observed, in reasoning from them, to establish any particular doctrine of Christianity. The occasion of them ought to be strictly attended to, and the object the writer had in view by them. Without this, parables may be made to teach any thing, and every thing, as fancy may dictate.

Perhaps it may be asked,—"what then is the important truth our Lord intended to teach by this parable?" This I think may be learned from verse 31st.—"If they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead." The parable was spoken to the unbelieving Jews, who enjoyed the writings of Moses and the prophets. They, as a people, owned such persons to be sent of God. If their writings did not persuade that wicked generation to believe, and turn from their evil ways, one sent from the dead would not effect these things in them. Such a person could come with no greater authority, nor give them any more assurance of the truth of God, than they had from Moses and the prophets. Jesus, who spoke this parable, did

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1st, That Sheol and Hades are one and the same place. Our English word hell only expressed originally the same idea as these two words.

2d, It is asserted, yea, proved in the above quotation, that by Sheol, the Old Testament writers could not mean any receptacle of souls, or they never could have spoken as they did about it.

3d, That those heathens who looked on it as a receptacle of souls, held it to be a place in which they should be punished or rewarded. If Whitby is then correct in these statements, it is very evident, that we are indebted to the heathen and not to the inspired writers for the idea, that Sheol, Hades, or hell, is a place of future misery. This we shall show more fully, Section 3d, to have been a notion which the Jews derived from their intercourse with the heathen.

Luke xvi. 23. we shall now attempt to consider.—"And in hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom." See the whole of this parable, which I need not transcribe. Here it is said, is not only a place of torment mentioned, but a person there is said to be lifting up his eyes in it, and declaring, that he is "tormented in this flame."—It is frankly admitted, that this looks very plausible in establishing a place of misery. Plausible as its appearance is, we think this parable must be given up as teaching the doctrine of *endless misery* in a future state. With a view to show this, I

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make gain to himself, by the doctrine of eternal mi
ery? I do not find that either true or false prophe
did so under that dispensation, or that this doctri
was known and believed by a single individual. A
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The question is likely then to be asked, seeing t Sheol or hell does not mean a place of eternal m ery,—what does it mean? What is the idea the O Testament writers affixed to this word? From the marks already made, we think something has be said in answer to this question.—By Sheol, seems idently to be meant, what Job calls, chap. xxx. 33 "*The house appointed for all the living.*" And it is same to which Solomon alludes, when he says, Eccl iii. 20.—"all go to one place." The question s returns, What place is this? What place it is, may learned further from the following passages. In 2 Sa xii. 23. where David is speaking of his dead chi he says,—"I shall go to him, but he shall not retu to me." This, it may be said, only provokes the qu tion—where was his child? In heaven, most peo would answer, and some have quoted this text prove the salvation of all infants. Nothing more

conceive, is meant, nor could be rationally inferred from this text than this,—that his child was in the state of the dead or in Sheol, and David, impressed with a sense of his own mortality intimates, that he would soon follow him to the same place. So Jacob speaks of himself in a similar way in reference to his son Joseph. But further, we find in 1 Sam. xxviii. 19. Samuel thus speaks to Saul, "tomorrow shalt thou and thy sons be with me." Where was this? It may be asked,—When Saul desired the woman to bring up Samuel, was it from heaven he expected him to come? Surely not; for in this case Samuel would have been brought down, not up. Was it then from hell, the place of eternal misery, he expected him to come? This cannot be admitted, for neither Saul, nor any one else, ever thought that Samuel was there. From what place then did Saul wish the woman to bring Samuel? I answer, from Sheol, the same place to which Jacob said he would go down mourning to Joseph. The same place in which the Saviour's soul was not left. If Saul and his sons went to hell, a place of endless misery, it is certain Samuel was there before him. And it is equally certain, that if Samuel was in heaven, Saul and his sons were there soon after with him. But what appears simply to be meant is this,—Samuel was in Sheol, or the state of the dead, and the issue of the battle proved, that Saul and his sons were with Samuel, and with all the dead who had gone before them. As to the woman's having power to bring Samuel from Sheol, we do not believe any such thing. We believe that she was an impostor, but this is not the place for assigning our reasons, or entering further into this part of the history of Saul. We have merely referred to it as showing what were the popular opinions in those days on the subject before us.

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## SECTION II.

### ALL THE PASSAGES IN WHICH HADES OCCURS, CONSIDERED.

WE have seen that the word *Sheol* in the Old Testament, rendered *pit*, *grave*, and *hell*, in the common version, was not used by the sacred writers, to express a place of endless misery. This we have attempted to establish, not only by an enumeration of all the texts where it occurs, but by a number of facts and observations, which on most subjects would be deemed conclusive. We have also adduced the testimony of Dr. Campbell, and other critics, that this is not, in a single instance, the sense of the word Sheol in the Old Testament.

It is allowed by consent of all critics and commentators, that I have ever seen, that *Hades* is the corresponding word in the New Testament, to *Sheol* in the Old; and that both words are used by the inspired writers to express the same thing. Indeed, the slightest attention to this subject, must convince any candid person of the correctness of this statement. In neither Testaments is a place of endless misery expressed by these words. I might then take it for granted, that Hades does not refer to such a place of punishment, any more than Sheol, and save myself the labour of the following investigation about it. But I shall proceed to examine all the places where Hades is used in the New Testament, because some texts in which it occurs, are still considered by many people, as teaching the doctrine of eternal misery. I am truly sorry to add that even some preachers, who certainly

ought to know better, still continue to quote such text in proof of the doctrine. My labour therefore, though altogether unnecessary, may not be altogether unprofitable, in showing, that this word was not so used by the New Testament writers.

I find then, that the word *Hades*, is only used eleven times in the New Testament. It is rendered in the common version once *grave*, and in all the other ten places by the word *hell*. The place in which it is rendered grave is, 1 Cor. xv. 55,—"O death, where is thy sting? O grave, where is thy victory?" This is a quotation from Hosea xiii. 14. which has been noticed already under the word Sheol. In addition to the remarks there made, I would add the following here on this passage, as quoted by the apostle. Notice then,

1st, That our translators, put *hell* in the margin for grave in the text. This, with other instances noticed under Sheol, show that they used hell and grave for the state of the dead, and not for a place of endless misery.

2d, By comparing this text with the place from which it is quoted, it is evident that the apostle and the prophet both use this language to show, that Sheol Hades, or hell, shall not always have dominion over the dead. Death is to be swallowed up in victory and the place expressed by these words, be destroyed, or be no more. This victory is to be obtained through our Lord Jesus Christ, who hath abolished death, and hath brought life and incorruption to light by his resurrection from the dead. Nothing can be more obvious, than, that the apostle, in the chapter where he quotes this passage, is not speaking on the subject of endless misery, but is treating of the resurrection. It is a plain case, that if any one will contend, that Hades in this passage signifies such a place of misery, final victory is to be obtained over it; for

it is triumphantly asked,—"O Hades or hell, or, O place of endless misery where is thy victory?"

3d, As the apostle in this chapter, was professedly treating on the subject of the resurrection, did Hades or any other word express a place of endless misery, it was the most proper occasion to introduce it. Dr. Campbell, and others I might name, contend for Gehenna, and, that to this place the wicked go after the resurrection. But, neither here, nor any where else, is a word said about Sheol, Hades, Tartarus, nor even Gehenna, being a place of endless misery after this period. If any of these words are used to express a place of punishment after the resurrection of the dead it has escaped my notice, and I should be glad to see this pointed out.

4th, It is a question which is certainly not very impertinent for me to put,—"Why did the translators of the common version translate the word Hades here grave, and in all the other ten places render the same word by the term hell?" To have rendered the word Hades here hell, we must have been plainly told that hell would not be always victorious, but would finally be destroyed. This, according to the usual sense of the word, would have been doing away the doctrine of endless misery for the wicked. To avoid this, it is rendered grave, and the word hell inserted in the margin. But Hades here might have been rendered hell, with just as much propriety as it is in other places; for in whatever way it is translated, the text and context must decide its sense, and here very evidently decide, that a place of endless misery could not be meant.

Acts ii. 27, 31. comes next to be considered—"because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did

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But, it may be asked, is it true, that persons under the Old Testament expected to be associated with their deceased friends after death? I do not recollect a single instance to the contrary, and shall here, in proof of the assertion, refer to Jahn's Biblical Archæology, p. 234.

To this it may probably be objected, that association with their friends after death, only referred to their bodies mingling in the dust together, and had no reference to their spirits after death. Admitting this to be true, permit me to ask, can any proof be adduced, that their *spirits* were separated from each other after death? As I am unable to adduce any proof, I request those who say that they were so separated, to produce evidence of this from the Old Testament. I shall give it all due consideration. At any rate, if the Old Testament is silent on the subject it ill becomes us to assert that such was the case. Its very silence is to me an indication that no such idea was entertained in those days. If it was, it is somewhat surprising that no person ventured to express it.

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I find then, that the word *Hades*, is only used eleven times in the New Testament. It is rendered in the common version once *grave*, and in all the other ten places by the word *hell*. The place in which it is rendered grave is, 1 Cor. xv. 55,—"O death, where is thy sting? O grave, where is thy victory?" This is a quotation from Hosea xiii. 14. which has been noticed already under the word Sheol. In addition to the remarks there made, I would add the following here on this passage, as quoted by the apostle. Notice then,

1st, That our translators, put *hell* in the margin for grave in the text. This, with other instances noticed under Sheol, show that they used hell and grave for the state of the dead, and not for a place of endless misery.

2d, By comparing this text with the place from which it is quoted, it is evident that the apostle and the prophet both use this language to show, that Sheol Hades, or hell, shall not always have dominion over the dead. Death is to be swallowed up in victory and the place expressed by these words, be destroyed, or be no more. This victory is to be obtained through our Lord Jesus Christ, who hath abolished death, and hath brought life and incorruption to light by his resurrection from the dead. Nothing can be more obvious, than, that the apostle, in the chapter where he quotes this passage, is not speaking on the subject of endless misery, but is treating of the resurrection. It is a plain case, that if any one will contend, that Hades in this passage signifies such a place of misery, final victory is to be obtained over it; for

it is triumphantly asked,—"O Hades or hell, or, O place of endless misery where is thy victory?"

3d, As the apostle in this chapter, was professedly treating on the subject of the resurrection, did Hades or any other word express a place of endless misery, it was the most proper occasion to introduce it. Dr. Campbell, and others I might name, contend for Gehenna, and, that to this place the wicked go after the resurrection. But, neither here, nor any where else, is a word said about Sheol, Hades, Tartarus, nor even Gehenna, being a place of endless misery after this period. If any of these words are used to express a place of punishment after the resurrection of the dead it has escaped my notice, and I should be glad to see this pointed out.

4th, It is a question which is certainly not very impertinent for me to put,—"Why did the translators of the common version translate the word Hades here grave, and in all the other ten places render the same word by the term hell?" To have rendered the word Hades here hell, we must have been plainly told that hell would not be always victorious, but would finally be destroyed. This, according to the usual sense of the word, would have been doing away the doctrine of endless misery for the wicked. To avoid this, it is rendered grave, and the word hell inserted in the margin. But Hades here might have been rendered hell, with just as much propriety as it is in other places; for in whatever way it is translated, the text and context must decide its sense, and here very evidently decide, that a place of endless misery could not be meant.

Acts ii. 27, 31. comes next to be considered—"because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did

see corruption." This is a quotation from Psalm xvi. 10. which has also been considered already under the word Sheol. It is quoted here as a prediction concerning the Messiah; not to prove that his soul should not be left in the place of endless misery, but that he should not continue in the state of the dead. This is so obvious, that all remarks are unnecessary. But, I shall here introduce the following quotation from Whitby, as it sheds general light on all the texts in which the words Sheol and Hades occur. On this passage he thus writes:—"that Sheol throughout the Old Testament, and Hades in the Septuagint, answering to it, signify not the place of punishment, or of the souls of bad men only, but the grave only, or the place of death, appears,

"1st, From the root of it *Shaal*, which signifies to *ask*, to *crave*, and *require*, because it *craves for all men*, Prov. xxx. 16. and will let no man escape its hands. Psalm lxxxix. 48. It is that Sheol or Hades whither we are all going. Eccles. ix. 10.

"2d, Because it is the place to which the good as well as the bad go, for they whose souls go upwards, descend into it. Thither went Jacob, Gen. xxxvii. 35. There Job desired to be, chap. xiv. 13. for he knew that Sheol was his house, chap. xvii. 13. And to descend into the dust was to descend into Hades. Is not death common to all men? Is not Hades the house of all men? Hezekiah expected to be there after he went hence, for he said, 'I shall go to the gates of Hades,' Isai. xxxviii. 30. That is, saith Jerom, to those gates of which the Psalmist speaks, saying, 'thou wilt lift me up from the gates of death.' The ancient Greeks assigned one Hades to all that died, and therefore say, Hades receives all mortal men together, all men shall go to Hades.

"3d, Had the penmen of the Old Testament meant by Hades any receptacle of souls, they could not

truly have declared there was no wisdom or knowledge in Sheol, Eccles. ix. 10. No remembrance of God there, Psalm vi. 5. No praising of him in Sheol, Isai. xxxviii. 18. For those heathens who looked upon it as the receptacle of souls, held it to be a place in which they would be punished or rewarded." This quotation from Whitby affords a number of remarks, a few of which we shall only briefly notice. It is evident from it,

1st, That Sheol and Hades are one and the same place. Our English word hell only expressed originally the same idea as these two words.

2d, It is asserted, yea, proved in the above quotation, that by Sheol, the Old Testament writers could not mean any receptacle of souls, or they never could have spoken as they did about it.

3d, That those heathens who looked on it as a receptacle of souls, held it to be a place in which they should be punished or rewarded. If Whitby is then correct in these statements, it is very evident, that we are indebted to the heathen and not to the inspired writers for the idea, that Sheol, Hades, or hell, is a place of future misery. This we shall show more fully, Section 3d, to have been a notion which the Jews derived from their intercourse with the heathen.

Luke xvi. 23. we shall now attempt to consider.—"And in hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom." See the whole of this parable, which I need not transcribe. Here it is said, is not only a place of torment mentioned, but a person there is said to be lifting up his eyes in it, and declaring, that he is "tormented in this flame."—It is frankly admitted, that this looks very plausible in establishing a place of misery. Plausible as its appearance is, we think this parable must be given up as teaching the doctrine of *endless misery* in a future state. With a view to show this, I





shall submit for candid consideration the following servations:

1st, Let it be noticed, that the rich man is not r resented as in *Gehenna*, but in *Hades*. It is conte ed by Dr. Campbell and others, that *Gehenna*, *Hades*, is the place of endless misery for the wick and that the punishment of Gehenna does not t place till after the resurrection of the dead; yea is contended, that Hades, the place in which the r man is here said to be, is to be destroyed. It is v evident then, that whoever contends for this perso being *actually* in a place of *torment*, must allow, t it is not to be of endless duration. But, I ask th who advocate *the torment to be a reality*, first to pro *the person tormented in Hades to be* not *a parabolic* son, before they draw the conclusion that the torm is not *a parabolic torment*. The first must be prov before the last can be admitted; for a person m exist before he can be tormented in any place. If person mentioned is a *real being* and the torment complains of a *reality*, and not a *fictitious* or *parab representation*, we have a right to demand why ev thing in this account, is not considered a narrativ facts, and not a parable?

But letting such persons have this parable all th own way, on their own principles, it does not pr *endless misery*. All that they can possibly draw fr it is, that Hades is an *intermediate place of punishn* between death and the resurrection; and that th according to their own account, this place is to destroyed. Supposing then that I should grant they desire, they must allow, that this parable d not say a word about a place of *endless misery*. might here close my remarks on this parable, as it no bearing on the subject of our investigation. B proceed to observe,

2d, That whatever place Hades is, in which the rich man is here represented as in torment, it is very evident that Abraham and Lazarus were also in Hades. Though spoken of as at some distance from each other, yet they were within sight and hearing, and could converse together. The one is not represented as in heaven and the other in hell. No; they are represented as in the same place and on a level with each other. Every one knows, how very different this representation is from the common ideas entertained about the place of punishment, and the place of happiness in our day. Do you ever hear Christians speak as if both righteous and wicked were in the same place after death? The very reverse of this is the case. But,

3d, If people will interpret a part of this parable literally, to suit their own religious opinions, we insist, that they go through with a literal interpretation. If it is maintained, that Hades was to this man a place of torment, they must allow, that *literal fire* was the *cause* of it. This we believe some are consistent enough to maintain. They must also admit, that his body was tormented in Hades, and, that he believed a drop of water would give some ease to his torment. It must be granted, that while tormented in the flames of Hades, he could see, and hear, and hold conversation with Abraham, &c. But in these, and other things, the literal sense is abandoned, and the part only which speaks of his torment, is literally interpreted. But we have a right to ask why this is done? Who gave any man the privilege to cull out a circumstance from this parable, and consider it a literal fact, and view all the other parts as mere fiction, to fill up the body of the parable? Let us be informed, upon scriptural and rational principles, why this man was not tormented in *his body* in Hades, and why all that is said is not to be as literally understood as this one

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This part of the parable so interpreted, does ver
well to support the popular idea, that the wicked g
to hell at death, and are tormented in this plac
But every candid man must allow that this is a ver
strange and arbitrary mode of interpreting parable
yea, any part of the Bible. Give me leave thus
interpret the Bible, and I pledge myself to prove a
most any thing from it. Until rational and scriptu
al rules of interpretation are adopted, it is in vain w
attempt correctly to understand it, or that ever pe
ple shall be agreed about what it reveals. If m
only exercised the same rationality and commc
sense in interpreting the Bible, that they do in unde
standing human writings, the diversity of opinion
religion would decrease greatly.

4th, Interpreting this parable literally, we cann
blame the Roman Catholics to claim it as a proof
the doctrine of purgatory. It might be urged, th
in this place the rich man was brought to repentanc
felt sorry for his past sins, and was deeply concern
for the welfare of his brethren he had left in t
world. This he showed by his requesting one to
sent from the dead, to warn them lest they shou
come into this place of torment. But we have alwa
understood, that there is no compassion among t
damned in hell, nor any desire that others shou
avoid the same misery. But here the rich man
represented as very solicitous that his five brethr
should escape this place of torment. We are awa
that it has been said that his solicitude arose, n
from any desire he had for their good, but that h
own misery might not be increased, by their persi
ing in the wicked courses, of which, he, while in th
world, had set them the example. But this is a me
gratuitous assumption, for the parable affords
evidence of this. His brethren's personal good,

the only motive assigned in the parable, as inducing him to such solicitude.

5th, All know, or at least ought to know, that the imagery, or the language of parables, was never intended to be interpreted literally. This every sensible commentator allows to be correct in interpreting other parables. Why then interpret the language of the one before us literally? A parable, like a fable, is designed to impress on the mind, in a pleasing manner, some important truth. What man in his senses ever supposed that the language of a fable was intended to be interpreted literally? It is the moral lesson to be taught, which is of any importance, and the fable is only a pleasing mode of inculcating the moral. Great care, we think, is necessary in interpreting parables; and the utmost caution should be observed, in reasoning from them, to establish any particular doctrine of Christianity. The occasion of them ought to be strictly attended to, and the object the writer had in view by them. Without this, parables may be made to teach any thing, and every thing, as fancy may dictate.

Perhaps it may be asked,—"what then is the important truth our Lord intended to teach by this parable?" This I think may be learned from verse 31st.—"If they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead." The parable was spoken to the unbelieving Jews, who enjoyed the writings of Moses and the prophets. They, as a people, owned such persons to be sent of God. If their writings did not persuade that wicked generation to believe, and turn from their evil ways, one sent from the dead would not effect these things in them. Such a person could come with no greater authority, nor give them any more assurance of the truth of God, than they had from Moses and the prophets. Jesus, who spoke this parable, did

rise from the dead, and abundant evidence of this was given them; but as a nation, the Jews still remained in unbelief, and were as little persuaded by this, as they were by Moses and the prophets. Is there any thing then surprising, that in this parable our Lord should introduce the popular idea, which the Jews had imbibed about punishment in Hades, when by it he was teaching them, that, if they did not believe Moses and the prophets, neither would they believe though one rose from the dead? It was only availing himself of their popular belief, to show them the obstinacy of their unbelief. It was taking them on their own received principles, to give the more effect to the parable spoken to them. This mode of teaching and reasoning has been adopted in all ages, and was used by our Lord on various occasions.

6th, If the language of this parable must be interpreted literally, we urge that the following, among other texts which speak about Sheol, be also interpreted literally. See Ezek. xxxii. and xxxi. 15—18. Isai. xiv. 3—24. *Sheol* and *Hades* are only the Greek and Hebrew names for the same place. We ask then, why the parable before us must be literally interpreted, and not these passages also? Certainly they have as righteous a claim, as it, to a literal interpretation. The difficulties to be encountered here, are neither small nor few; but they must be surmounted, before we can admit, that this parable was designed to teach a state of torment in Hades. I shall simply hint at a few of those difficulties, stated in these texts.—Persons are mentioned as speaking out of the midst of Sheol or hell. The graves of persons are there represented as about them, and that they lie there uncircumcised, slain by the sword. They have gone down to hell with their weapons of war, and laid their swords under their heads. Hell from beneath, is also represented as moved to meet the king of Babylon

s coming. All the dead are stirred up for him, ıll the kings of the nations, are raised up from thrones, in hell, at his arrival. They address saying, "art thou also become weak as we? Art become like unto us?" The worms there are to cover him. When it can be proved that all things take place in hell, we shall admit this parto be a literal account of torment in Hades. Unis is done, such passages must prove an insurıtable difficulty in the way of establishing the ine of future misery from it. Certainly these ıges have much more the appearance of a nare of facts, than the parable we are now consid-

ı, We do not suppose that it will be doubted that ıccount of the rich man is a parable. If so, we eave to ask, why a parable, in which Hades is mentioned, must be so very differently under-, from all other texts where the same place is ioned? This is a solitary exception to all the texts where Hades or Sheol occurs in the Old ew Testament. If *Hades*, the same as *Sheol*, be d a place of torment, how could it be said, "that is no knowledge, nor device, nor wisdom" in place? Was the rich man tormented in the of Hades, yet had no knowledge of it? We seen from the last section, that Sheol is always sented as a place of silence and insensibility, pt in places where figurative descriptions are giv- it. If this place had become a place of torin the days of our Lord, it is very evident that s not known as such in the days of Moses and rophets. We ask then, at what period it became ce of torment? And did the wicked in those suffer any punishment there? For all good and went to Sheol. *To understand Hades then in this ıle, to signify a place of actual torment, would be at*

*variance with the uniform usage of both these words throughout the Bible.*

We have seen in a quotation from Whitby on the last passage, that the idea of Hades being a place of punishment after death, was derived from the heathen. Now I admit, that to this heathen notion our Lord might allude in the parable before us. The Jews had, in our Lord's day, imbibed many heathen notions, and this one among the rest. But it is one thing for a sacred writer to allude to, or even speak according to the language of the popular opinions of the day, and quite another to recognise these opinions as truth. To illustrate what I mean by an example or two: Our Lord says, "ye cannot serve God and mammon." But who would infer from this, that he meant to recognise the God mammon? Again; Paul says, "O foolish Galatians, who hath bewitched you." But was any man to conclude from this that Paul believed in the doctrine of witchcraft, he would certainly draw a very wrong inference from his words. I might illustrate this by many more examples. But, instead of referring to other examples in Scripture, I shall take one or two from our own every-day language. A person says, such a one has St. Anthony's fire, and another has St. Vitus' dance. But does any one think that this person meant that these saints had any influence in producing these disorders? I presume not. Supposing such statements to be printed in some medical work, and this book to be read eighteen hundred years hence—were they to infer that medical men in these days believed such saints were the agents who produced such diseases—can any man believe, that they understood the language of this book correctly, or formed a just idea of the science or the common sense of medical men among us? No; I venture to say, that neither a quack nor a clown is to be found so ignorant, who would not smile at such gross mis-

sion. If we would then understand the Scrip-
rectly, we must ascertain by all the means
wer, what is there delivered as truths and
e believed on God's authority, and what are
isions to popular opinions. The man who
et learned the importance of this distinction
ng his Bible, has overlooked one very es-
ile of Scripture interpretation.—In further
at the Jews in our Lord's day had imbibed
athen notions, and among the rest, that Ha-
a place of rewards and punishments, I might
te Dr. Campbell on this very parable. But
ition will be more appropriately introduced
come to consider the word Tartarus, also
hell in the common version. See the next

We have seen that the Old Testament repre-
sons as speaking out of Sheol or hell, and
ersations were held there. But we presume
ver thought this a reality, but a poetical li-
a mere figurative description. But in this
a dialogue takes place between the rich man
aham. The rich man is in torment, and this
d to be a fact, yet the very dialogue, part of
about this torment, is believed to be a fiction.
believe so, are bound to assign reasons why
such liberties in their interpretations of the
acles. We have insisted that the parable
be either interpreted literally throughout, or
al interpretation of a part abandoned. It
allowed, we think, that this is a rational and
of interpreting the Bible. Supposing that
man's being in torment, is no more to be in-
literally, than the dialogue said to have
ice between him and Abraham. Yea, let us
nd Hades here to signify the grave or state
ad. All that is said in the parable, is in

agreement with this; for the rich man seems to ha
a body there; and it is also in perfect agreement wi
the representations given about Sheol in the Old T
tament, *except that Hades is a place of torment.* Nothi
in the parable but this, would strike any person wi
surprise, as materially different from what is said
Sheol by the ancient prophets. A very importa
question then arises, *how is this exception to be account
for, and how are we to be satisfied that our Lord did n
in this parable, teach that Hades is a place in which p
sons are tormented after death?* Keeping in view t
remarks already made, we offer the following repl
which to our own mind is satisfactory.

1st, What is said about Hades being a place of t
ment, is but once mentioned in the New Testame
and it occurs in this parable. It is remarkable enou
that it should only be mentioned once, but still mo
so, that this should be in a parable. Had it occurr
in a plain narrative, and when our Lord was plain
speaking on the subject of a future state, it might
thought that he did teach such a doctrine. But ev
in this case, its only being mentioned once, would le
us carefully to examine if this one instance was n
susceptible of a different interpretation. The impo
tance of the subject naturally leads us to think th
it would be mentioned more than once, and th
it is possible we might mistake the sense our Lo
meant to convey in this one passage. We think
may fairly leave it to any candid man to say, if Had
be a place of torment after death, whether our Lo
would only mention this once, and only in a parabl
If the resurrection of the dead, or any other impo
tant doctrine, was only mentioned once, in a parabl
would a very solid foundation be laid for our faith
them? Should we not rather have cause to suspe
that no such doctrines were revealed, but that it w
only a part of the imagery of the parable?

2d, But whether our Lord meant in this parable to teach that Hades was a place of torment, ought to be decided by *the manner in which his apostles understood this parable.* Let us suppose, that they understood it as most religious people do in our day. If they did, it is an indisputable fact, that they never spoke of it as such in their preaching and writings to mankind. Not an instance is to be found, where the apostles ever spoke of Hades as a place of torment for any being in the universe of God. They neither speak of it as a place of *temporary*, nor of *eternal misery*, as is notorious from all the places where they say any thing about Hades in their writings. Let it be remembered that what they heard in the ear from our Lord in parables, they were to proclaim upon the house tops. They heard the parable under consideration; but I ask where, or when, or how, did they proclaim in any manner, that *Hades* was a place of torment? The apostles make mention of Hades in their writings, but never speak of it as a place of punishment. Our Lord's mode of teaching was, in a great measure, and for certain reasons, by parables. But what he taught *in this way*, the *apostles* were to teach *plainly*, and *without any parable.* But where did they ever do this, showing, either *plainly*, or even *obscurely*, that Hades was a place of torment? The case here ought to be reversed. It was our Lord who taught this doctrine *plainly*, in a parable, and the apostles taught it by being altogether silent on the subject; which if any one chooses, he may call a parable, but one more difficult to find this doctrine in, and one not less difficult to explain. The apostles were inspired teachers, and as capable of forming a correct idea of our Lord's meaning, as any preacher in our day. Can any man suffer himself to think that the apostles understood this parable as most preachers do now, yet never say that Hades or hell was a place of torment for the wicked?

Did they indeed believe, that at death every wicked man lifted up his eyes in hell, and was tormented in its flame, yet never taught it to their hearers? This parable is in the mouth of every preacher of hell torments in our day. It is the citadel of the doctrine of endless misery, from which he thinks it impossible he can ever be dislodged. Does any man now think that he understands this parable better than the apostles did? Every man who teaches the doctrine of torment, or punishment in Hades, virtually says that he has a more correct understanding of it. He alludes to it, quotes it, and considers this parable as an explicit and certain proof of the doctrine. The apostles never alluded to it, nor quoted it, nor in any way inform us, that Hades or hell is a place of torment. There is only one text which can be thought an exception to this, and which forms the subject of the next section: but we shall see that it confirms the views I am advancing.

*We think then, that this one fact, that the apostles never taught that Hades was a place of torment, ought to satisfy every candid mind that this parable was never designed by our Lord to teach such a doctrine. If men consider themselves authorized from it to teach it in our day, the apostles who heard our Lord utter the parable, were very differently minded. If we say that they did consider themselves from this parable authorized to teach it, yet never did it, what are we to think of their fidelity and zeal, compared with that of modern preachers? Why do not all preachers now imitate the apostles in this?*

3d, If our Lord meant by this parable to teach a state of torment in Hades or hell, it was a new revelation to the world; for God had not revealed it under the Old Testament dispensation to the Jews. Whatever notions the Jews and heathens had about Hades being a place of torment, it is certain that these could not be learned from the Scriptures. The

doctrine then was new, so far as God had made any communication of it to the world. If our Lord then used Hades in this parable to express such a place, it is contrary to the uniform usage of Sheol in the Old Testament writings. If this be true, and we do not think it can be proved false, there is one thing in the parable which seems to be at variance with it. The object of the rich man in sending one from the dead to his five brethren, was, that "he may testify unto them, lest they also come into this place of torment." To this Abraham is represented as replying, "they have Moses and the prophets; let them hear them." If the question is asked from this,—"let them hear Moses and the prophets" about what? The answer is,—"let them hear Moses and the prophets testify unto them, lest they should come into this place of torment." But how could this man's five brethren hear Moses and the prophets testify this; for neither Moses nor the prophets had ever testified that Hades or Sheol was a place of torment. From what part of their writings could they learn that Hades or Sheol was a place of *torment immediately after death*, or *any time else*, either for *saint*, or for *sinner*, for *soul*, or for *body?* All the places where Sheol occurs in the Old Testament, have been noticed in the preceding section. The critics and commentators we have there quoted, positively deny that Sheol of the Old Testament was a place of misery, or was even the receptacle of souls after death. If this be true, how could Abraham say,—"they have Moses and the prophets; let them hear them" testify that Hades or Sheol is a place of torment, when in fact they had testified no such thing. Every one may see, from the preceding section, that Moses and the prophets had testified that all the dead were in Sheol, and that there was no knowledge, nor device, nor wisdom, in this place. If Moses and the prophets had testified of such a place

of torment, there was no necessity for one being sent from the dead to do this; but if they had not, it was very necessary that such a messenger should be sent; for no divine revelation had been given about it. Either, then, it must be proved that Moses and the prophets had taught Hades or Sheol to be a place of torment after death, or the common interpretation of this parable must be abandoned.

Again: If this was indeed a new doctrine our Lord meant to teach mankind, is there the least degree of probability that he would only mention it once in the course of his ministry, and that too in a parable? We think this to be very improbable. The very circumstance of its being *new*, required it to be frequently taught, delivered in plain language, and its truth well attested. But it ought to be particularly noticed, that though only mentioned once, and that in a parable, yet it is not introduced as a novel doctrine, but something which was in accordance with current opinion. This, to be sure, was in perfect agreement with popular opinion; but this popular opinion was not derived from the Scriptures, but from the heathens. The opinion was current, but it wanted the stamp of divine authority.—Further: if this was a new doctrine our Lord meant to teach mankind, is there not the greatest reason to conclude that this new doctrine would be often taught and enforced by his apostles, in their preaching to the world? But is this done by them? No; it is not said by any one of them, that Hades is a place of torment. The uniform usage of the word Hades in the New Testament, like the usage of Sheol in the Old, forbids the common interpretation. The use of this word in the parable before us, is the only exception. The truth of this assertion is seen from all the passages about Hades already considered; and we shall see that it is not contradicted by any of them yet to be introduced. Supposing it

then a fact, that in this parable our Lord teaches for the first time, that Hades is a place of torment, and that his apostles so understood it, what is the course we ought to expect them, as preachers, to pursue? I answer, just the very same course which preachers in our day take, who believe this parable to teach the doctrine of future misery; that they should often preach the doctrine, and recur to this parable of our Lord about it. But the apostles never did this. We must either conclude then that modern preachers misunderstand this parable, or that our Lord's apostles were not faithful to the souls of men.

4th, But how is this representation of Hades being a place of torment, to be accounted for, in opposition to the uniform usage of this word in the New Testament, and also of Sheol in the Old? To this I answer, that Hades is a Greek word; and as the ancient Greeks looked on Hades as a place in which men would be punished or rewarded, there is nothing very strange that our Lord should introduce this notion of theirs when speaking of the dead in Hades. But for what we have to advance about this, we refer to the next section; and also for some additional remarks there made in regard to this parable.

5th, If our Lord alluded to the heathen notion, that Hades was a place of torment, as we think he did, yet it is evident that he did not recognise it as a fact, or teach it as a doctrine to be believed by his followers. This we think is evident, from a variety of considerations, one or two of which we shall merely mention. It is very improbable that he should transplant this doctrine from the Pagan religion, and make it a part of his. Was Jesus indebted to the heathens for inventing a part of the doctrines which he taught? As this will not be asserted, we notice further, that both Christ, and other sacred writers, allude to, and even speak according to the popular opinions of the day,

without sanctioning those opinions. This has been shown above. But what we think conclusive about this, is, that had the apostles understood our Lord as recognising this heathen notion, and adopting it as a part of his religion, they would have taught it in their writings to the world. But this they have not done. If they had then, as many preachers do now, considered this parable as a strong proof of hell torments, how are we to account for their silence about it? I think I may be allowed also to ask, how are we to account for the difference between their preaching and that of modern preaching about hell torments, and that too from this very parable? I confess my inability to account for these things, if this parable teaches the doctrine. I can account for both if this is not true.

Though most readers of the Bible build their faith on this parable, as to the place, and the nature of future punishment, yet the learned know, and as we have seen, confess, that Hades is to be destroyed. This we have seen from Hosea xiii. 14. 1 Cor. xv. 55. and also from quotations made from Dr. Campbell and others, above. Dr. Whitby denies that Hades is a receptacle of souls. Gehenna is contended for by Dr. Campbell and others, as the place of eternal punishment. That Gehenna and Hades are not the same place, I shall show, afterwards, I think, to the satisfaction of every candid man. All then which any person can draw from this parable, is, that Hades is a place of punishment in an intermediate state, but not of endless duration. This was sufficiently evident from our first remarks. Whether the additional observations made, prove the incorrectness of this common opinion, it is not for me to decide. How the *fallacy* of my observations is to be shown, and the common opinion established by rational evidence, my present degree of knowledge does not enable me to perceive. Besides, how the statements, and the evi-

dence produced by the above critics, can ever be reconciled with the doctrine commonly drawn from this parable, must be left for others to determine. It is far above my powers to attempt such a reconciliation.*

Matth. xvi. 18. is the next passage in which Hades occurs.—"Upon this rock I will build my church; and the gates of hell shall not prevail against it." All that need be said on this passage, Dr. Campbell furnishes us with. He says,—"it is by death, and by it only, the spirit enters into *Hades*. The gates of Hades is therefore a very natural periphrasis for death. To say then that the gates of *Hades* shall not prevail against the church, is in other words to say, it shall never die, it shall never be extinct." See Dissert. vi. sect. 17.—There is only one remark I would make, in passing, on this quotation from the Dr. He says, —"it is by death, and by it only, the *spirit* enters into Hades." We do not recollect a single text where it is said the *spirit* enters into Hades. It is said the Saviour's *soul* was not left in Hades. But we shall attempt to show afterwards that the Scriptures make a distinction between *soul* and *spirit*, and though the *soul* is represented as in Hades, yet the *spirit* is never so represented. Indeed we have seen from Whitby's quotation on Acts ii. 27, that he denies Hades to have been considered a receptacle of souls by the Old Testament writers. If it was, it is evident from the Scripture usage of the word Sheol, that it was not a receptacle of souls, where any of them were *tormented*.

Luke x. 15. comes next to be considered. "And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell." See the parallel text, Matth. xi. 23. which I need not transcribe. Here again, Dr.

* See additional proof that this is a parable, and that it does not teach a state of future misery, in my Reply to Mr. Sabine's discourses, soon to be published.

Campbell furnishes all that is necessary to be said on these passages. In the above quoted Dissertation, he thus writes,—"as the city of Capernaum was never literally raised to heaven, we have no reason to believe that it was to be literally brought down to Hades. But as by the former expression we are given to understand that it was to become a flourishing and splendid city, or, as some think, that it had obtained great spiritual advantages; so by the latter, that it should be brought to the lowest degree of abasement and wretchedness." But how often has this passage been quoted to prove that Capernaum, and all who have abused great privileges, shall be brought down to a place of endless misery. Indeed this is the common use which is made of this passage, even in the present day. It is certainly to be regretted, that if the doctrine of *endless misery* can be fairly proved *true* from the Scriptures, that men should thus quote and misapply texts in its support.

Rev. i. 18. is the next passage.—"I am he that liveth, and was dead; and behold I am alive for evermore, amen; and have the keys of hell and of death." This Jesus said of himself. That Hades or hell here simply means the state of the dead, we think none will dispute. This is the same hell in which the Saviour's soul was not left, and considered above on Acts ii. 27. and Psalm xvi. 10. The expression, "keys of hell or Hades," appears to be in allusion to the ancient custom of inducting a person into office by delivering him a key. The steward of the family had the keys of the house committed to him, and he had power over it, to manage its temporal concerns. Peter had the keys of the kingdom of heaven given him, or power to open it, as we find he did on the day of Pentecost, to the Jews, and afterwards to the Gentiles, in the house of Cornelius. Jesus proved that he had the keys of Hades and of death, by his rising from

ıe dead, or that he had *power* over death and the rave. But all know that this text has been often uoted to show that Jesus has the keys of hell or the lace of endless misery, and can shut up whom he leases in it. What is it men may not prove from ıe Bible, if quotations made from it at this random ıte are admitted as evidence?

Rev. vi. 8. comes next to be noticed.—"And I ɔoked, and behold a pale horse: and his name that ıt on him was death, and hell followed with him." is beyond all fair debate, that Hades follows death ) all men, whether good or bad. Death brings all ıen to Hades, or the house appointed for all the liv- ıg. But does death bring any persons to Gehenna? o; we may challenge the whole world to produce a ɔxt, in which it is said that any, good or bad, go to ehenna at death. But we all know that it is believ- d by most people, that at death the wicked go to ell, and by this is meant a place of endless misery. lot a word of this is true; for Hades, and not Gehen- a, follows death; and we think it has been proved ıat Hades is not a place of endless misery. After hat has been said on the parable of the rich man nd Lazarus, we must receive some new light on the ıbject, before we can believe it to be a place of any ıisery at all. If it can be proved to be a place of ıdless misery, or even a place of temporary punish- ıent, we shall give the evidence of this a candid and ıreful consideration. See Chap. ii. about Gehenna.

Rev. xx. 13, 14. is the last passage in which Hades ccurs in the New Testament.—"And the sea gave p the dead which were in it; and death and hell elivered up the dead which were in them; and they ere judged, every man according to their works. ınd death and hell were cast into the lake of fire. 'his is the second death." As I have considered ıis text in a separate Inquiry into the import of the

expressions, "lake of fire," and "second death," I shall only make a few brief remarks on this passage here, so far as the term Hades or hell requires attention.

1st, The first remark on this passage, I make, is—that one of two things must be abandoned as unscriptural, by those who believe in the doctrine of eternal misery. They must either give up the idea that Hades or hell is a place of eternal misery, or that the lake of fire is. To say that both are places of eternal misery, makes the Bible speak of two such places; and at the period of which John speaks, it makes him say that hell is cast into hell, or one place of eternal misery, is cast into another place of eternal misery. I am not disposed to believe that John ever used such inconsistent language. On this passage, Dr. Campbell, in the above quoted Dissertation, thus writes: "indeed, in this sacred book, the commencement, as well as the destruction of this intermediate state, are so clearly marked, as to render it almost impossible to mistake them. In a preceding chapter, vi. 8. we learn that *Hades* follows close at the heels of death; and from the other passage quoted, that both are involved in one common ruin at the universal judgment. Whereas, if we interpret Hades *hell*, in the Christian sense of the word, the whole passage is rendered nonsense. *Hell* is represented as being cast into *hell:* for so the lake of fire, which is in this place also denominated the second death, is universally interpreted." I shall only here remark, that while the Dr. and others clearly prove that neither Sheol nor Hades signifies this place of endless misery, all he advances in proof that Gehenna and the lake of fire refer to it, is only bare assertion. It is very easy to prove any thing, if assertions are to be considered proof; but this will not do in the present day. The Bible was never more critically examined than it is now. The

man who thinks his assertions are proof on any subject of religion, may find, and he ought to find, that they are just good for nothing. The persons who believe his assertions, are a disgrace to religion; and if they are any honour to him, he is welcome to all the honour such converts to implicit faith can confer upon him.

2d, Instead of Hades or hell being here represented as a place of torment to others, itself is here spoken of as being destroyed; and before this takes place, it is said to deliver up all the dead which are in it. It is very evident that Hades here simply means the grave. But, having fully considered this passage in another Inquiry, and these remarks being sufficient to show that Hades does not mean a place of endless misery, we give it no further attention.

These are all the passages in which the New Testament writers use the word Hades, and which is once translated grave, and ten times hell in the common version. We think all must admit, that it is never used to express a place of endless misery; and some evidence has been given that it is never used to express a place of punishment of any kind. In connexion with the remarks made on the word Sheol, I shall add the following here.

1st, It will not be disputed by any man, that what the Hebrew writers of the Old Testament expressed by the word Sheol, the Greeks expressed by the word Hades.

2d, But observe, that the heathen Greeks seemed not only to have attached similar ideas to the word Hades, as the Hebrew writers did to the word Sheol, but also the additional idea, that in Hades persons were punished or rewarded, according to their merits or demerits in the present world. This was their own addition; for no such idea seems to be conveyed in all the Old Testament, by the word Sheol. The

evidence of this adduced above, we think will be allowed conclusive. If the Jews did not imbibe the idea that Hades was a place of punishment, from the heathen, let it be shown from what source they derived this information. The doctrine must be either from heaven or of men. I have attempted to prove that it is not from heaven. It becomes those who believe it to show that it is not of men, or cease from believing it, and from quoting the texts in which Sheol and Hades occur, in proof of it. The very circumstance that only Hades, and not Sheol, is represented as a place of torment, shows in part, that this doctrine is of heathen origin. Hades is a Greek word; and it is well known that Greek was the language of the heathen, and Hebrew that of the Jews. There is nothing then, but what we ought to expect, in the use of the term Hades in the New Testament. It was a Greek word, and this additional idea attached to it was its familiar use among the Jews as well as Greeks. Besides, the Jews had blended many of the heathen notions with their own religion. If we then find the New Testament writers, in using the Greek word Hades, speak as if this was a place of punishment, it is easily accounted for, without admitting that they believed any such thing, or wished to inculcate this doctrine as a part of divine revelation. But of this they have been very sparing; for only in the parable of the rich man and Lazarus, can it be supposed there is any allusion to any such idea. All the other places where they use the term Hades, it is plain no such doctrine seems to be hinted at, but the reverse. In face of these facts and circumstances, and current usage of the word Hades, we think it would be well for persons to pause and reflect, before they attempt to establish the doctrine of future misery from the language of a parable. If a Universalist was to attempt to establish his views from the language of a

ınd in face of so much evidence to the con-
would be considered as driven to the last
for proof in support of his system, and that
must be abandoned as indefensible. But
people this parable is considered as the
ı and conclusive part of Scripture, in proof
of endless misery. It is considered more con-
an any, or even all the passages which speak
ıa. What critics and orthodox commenta-
up as no proof of the doctrine, by the least
is considered as the very strongest. Here,
is a person actually in a future state, and
ɛ "tormented in this flame." In fact, com-
ers of the Bible are not to blame in drawing
nclusion; for this passage has more plausi-
›roving the doctrine, than all other texts
ıer.

ıce neither Sheol nor Hades, nor even the
, in English, originally signified a place of
isery, we have a few questions to put to
› believe in this doctrine. We ask, then,
perversion of the divine oracles, to quote
: texts in which Sheol or Hades occurs, to
It is well known that such texts are often
r this purpose. But I ask again, is it not a
ıt imposition upon the ignorant, to quote
ı in proof of this doctrine? The simple, hon-
d English reader of his Bible, sees the word
used by the sacred writers. He has been
m a child, that hell means a place of endless
r the wicked. Every book he reads, every
ɛ hears, all tend to deepen his early impres-
l confirm him in this opinion. Those who
er, are not much disposed to undeceive him.
ne hand, they are perhaps deterred from it
ɛ fear of disturbing public opinion, and on
by reluctance to encounter the odium of the

Christian public, in being looked on as heretic: lect the most celebrated preacher you can find let him frankly tell his audience, that neither nor Hades, nor even our word hell originally m place of endless misery, and his celebrity is end. He would from that moment be consider an heretic, and his former admirers would now warm opposers. But I ask again, and I solemn it to every man's conscience, who professes t God,—Ought not men to be honestly told the about this, let the consequences be what they Are we at liberty to pervert the Scriptures in fa any sect, or system in the world? Must we be of a pious fraud, in concealing from people wha ought to know, because the disclosure may popular prejudices against ourselves, and afford of suspicion that the doctrine of endless misery true? If it be *true*, it *can* and *must* be supported other texts than those in which Sheol and Had used. Perhaps some may think, if all these tex given up, some of the principal supports of the trine are removed. Well, allowing this true, any one wish to retain them, but such as are mined to hold fast the doctrine of eternal mise all hazards? It is a false system of religion, or who embrace it do not know how to defend it, wish to support it by perverting a single text of S ture. To found the doctrine of endless mise the texts which speak of Sheol or Hades, is bui on the sand. When the building is assailed by son and argument, and an appeal to the Bible, it fall, if it has no better support. Even if it coul proved true from other texts, this is calculat bring the doctrine into suspicion.

4th, The translators of our common English sion, appear to have had more correct ideas

, Hades, or hell, than most people who read
ranslation. They certainly were at some pains
ird us against attaching to the word hell, the
of a place of endless misery. In many places
they render Sheol and Hades by the word
hey have put grave in the margin. Besides;
be remembered, that the word hell originally
ed the same as Sheol and Hades. It was then
ry best word they could use in rendering these
ords. If men have affixed a different sense to
rd hell, the translators are not to blame. Ad-
g that when our translation was made, it had ac-
the sense of a place of endless misery, what
the translators do but use this word in render-
ieol and Hades. It meant the same as those
originally; and to prevent misunderstanding,
requently put grave in the margin. They no
thought that this, together with the context,
curity against all misapprehension. Unfortu-
this has not been the case. But no blame at-
to them, for they must in this case have either
a new word, expressed themselves by a cir-
cution, used always the word grave, or left
words untranslated. I am inclined to think,
Sheol, Hades, Tartarus and Gehenna, had
ft untranslated in the common version, very few,
would ever have thought that by any of these
a place of eternal misery was meant. Every
would then have been obliged to consult the
t, wherever these words were used, to attain
nse of the writer. Obliged to do this, he
soon have become familiar with them, and must
seen, from the way in which they were used,
ie idea of a place of endless misery was never
ed to be conveyed by them. But here are four
all rendered by the word *hell*, and this word is

allowed not to mean originally a place of misery, but the concealed place. Let any one go over all the texts where these words are found, and put this remark to a fair trial. It is true, that our translators, in rendering the word Gehenna, have also used the word hell. But here again, what could they do, for this word had acquired a new sense from its original signification. This new sense they supposed answered to the word Gehenna, considered as the place of endless misery. Here they were under the necessity of either again coining a new word, leaving Gehenna untranslated, or expressing themselves by a circumlocution. We doubt if the translators were at liberty to do any of these, without shocking public prejudice, and exciting the displeasure of those in high authority, under whose patronage they made their translation. They were not left at liberty to give us the best translation, which their own judgments, and the progress of Biblical criticism, even at that day, could have afforded. In proof of this, see the king's instructions to the translators.

5th, Several very serious evils arise from understanding Sheol or Hades to mean a place of endless misery. In the first place, it is a perversion of those texts in which these words occur. This perversion of them leads to a misunderstanding of many others. By this means the knowledge such texts convey, is not only lost, but our knowledge of the word of God is greatly retarded, and our minds are perplexed and embarrassed on other connected subjects. Every text of Scripture misunderstood, lays a foundation for a misunderstanding of others; and thus error is not only rendered perpetual but progressive. But this is not all. Understanding Sheol and Hades to mean a place of endless misery, is perverting God's word to caricature himself. It is putting our own sense on

his words, to make him say things against ourselves which he never intended. It is giving a false colour to the language of the Bible, that we may support the false views we entertain of his character, and his dealings with the children of men.

6th, I may just add about Hades what was noticed about Sheol, that we never find the words eternal, everlasting, or forever, used in connexion with it, or concerning it. We never read of an everlasting or eternal Hades or hell, or that men are to be punished in it forever. Nothing like this is to found in Scripture. Such epithets added to the word hell, found in books and sermons, are among the improvements in divinity which man's wisdom teacheth. The word *hell* is first perverted from its original signification, and then the word *eternal* is added to it, to make the punishment of endless duration.

## SECTION III.

### 2 PETER II. 4. CONSIDERED.

THE third word which is translated *hell*, in the common version, is *Tartarus*. It occurs only once, and is found, 2 Peter ii. 4.—"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The quotation from Dr. Campbell, to which I alluded in my remarks on the parable of the rich man and Lazarus, I shall now introduce. It is a quotation which ought to arrest notice, because it not only gives us information about the origin of Hades as a place of punishment, but assists us in explaining both that parable and the passage before us. He thus writes:—Dissert. vi. part 2. sect. 19.—"But is there not one passage, it may be said, in which the word ἀδης must be understood as synonymous with γεεννα, and consequently must denote the place of final punishment prepared for the wicked, or *hell* in the Christian acceptation of the term? Ye have it in the story of the rich man and Lazarus, Luke xvi. 23. '*In hell*, εν τω ἀδη, *he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom.*' This is the only passage in Holy Writ which seems to give countenance to the opinion that ἀδης sometimes means the same thing as γεεννα. Here it is represented as a place of punish-

ment. The rich man is said to be tormented there in the midst of flames. These things will deserve to be examined narrowly. It is plain, that in the Old Testament, the most profound silence is observed in regard to the state of the deceased, their joys or sorrows, happiness or misery. It is represented to us rather by negative qualities than by positive, by its silence, its darkness, its being inaccessible, unless by preternatural means, to the living, and their ignorance about it. Thus much in general seems always to have been presumed concerning it, that it is not a state of activity adapted for exertion, or indeed for the accomplishment of any important purpose, good or bad. In most respects, however, there was a resemblance in their notions on this subject, to those of the most ancient heathen.

"*But the opinions neither of Hebrews nor of heathen, remained invariably the same. And from the time of the captivity, more especially from the time of the subjection of the Jews, first to the Macedonian empire, and afterwards to the Roman; as they had a closer intercourse with Pagans, they insensibly imbibed many of their sentiments, particularly on those subjects whereon their law was silent, and wherein, by consequence, they considered themselves as at greater freedom. On this subject of a future state, we find a considerable difference in the popular opinions of the Jews in our Saviour's time, from those which prevailed in the days of the ancient prophets. As both Greeks and Romans had adopted the notion, that the ghosts of the departed were susceptible both of enjoyment and of suffering, they were led to suppose a sort of retribution in that state, for their merit or demerit in the present. The Jews did not indeed adopt the Pagan fables on this subject, nor did they express themselves entirely in the same manner; but the general train of thinking in both came pretty much to coincide. The Greek* HADES *they found well adapted to*

*express the Hebrew* SHEOL. *This they came to conceive as including different sorts of habitations for ghosts of different characters.* And though they did not receive the terms *Elysium* or *Elysian fields*, as suitable appellations for the regions peopled by good spirits, they took instead of them, as better adapted to their own theology, the *garden of Eden*, or *Paradise*, a name originally Persian, by which the word answering to *garden*, especially when applied to Eden, had commonly been rendered by the Seventy. To denote the same state, they sometimes used the phrase *Abraham's bosom*, a metaphor borrowed from the manner in which they reclined at meals. But, on the other hand, to express the unhappy situation of the wicked in that intermediate state, they do not seem to have declined the use of the word *Tartarus*. The apostle Peter, 2 Ep. ii. 4. says of evil angels, that '*God cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.*' So it stands in the common version, though neither γεεννα nor ἀδης are in the original, where the expression is σειραις ζοφου ταρταρωσας παρεδωκεν εις κρισιν τετηρημενους. The word is not γεεννα; for that comes after judgment; but ταρταρος, which is, as it were, the prison of Hades, wherein criminals are kept till the general judgment. And as, in the ordinary use of the Greek word, it was comprehended under *Hades*, as a part, it ought, unless we had some positive reason to the contrary, by the ordinary rules of interpretation, to be understood so here. There is then no inconsistency in maintaining that the rich man, though in torments, was not in *Gehenna*, but in that part of *Hades* called *Tartarus*, where we have seen already that spirits reserved for judgment are detained in darkness."

This quotation from Dr. Campbell, affords matter for many remarks, a few of which I shall briefly notice.

1st, He declares, that the parable of the rich man and Lazarus, is the only place in Holy Writ, which seems to give countenance to the opinion, that Hades sometimes means the same thing as Gehenna. We have seen already, that he denies that Hades is the place of eternal punishment; and that he contends for Gehenna being this place we shall see in the next chapter.

2d, He declares that,—"it is plain that in the Old Testament, the most profound silence is observed in regard to the state of the deceased, their joys or sorrows, happiness or misery." If the Old Testament maintains a *profound silence* on this subject, it ought to be inquired,

3d, How did the Jews in our Lord's day, come to consider Hades as a place of punishment for the wicked? That a change in their opinions on this subject, had taken place from what is contained in the Old Testament is evident; for he says,—"on this subject of a future state, we find a considerable difference in the popular opinions of the Jews in our Saviour's time, from those which prevailed in the days of the ancient prophets." Well, how did this change in their opinions take place? Was it by some new revelation which God made to them on this subject? No such thing is stated by Dr. Campbell, but the reverse. He thus accounts for the change of their opinions. "But the opinions neither of Hebrews nor of heathen, remained invariably the same. And from the time of the captivity, more especially from the time of the subjection of the Jews, first to the Macedonian empire, and afterwards to the Roman; as they had a closer intercourse with Pagans, they insensibly imbibed many of their sentiments, particularly on those subjects whereon their law was silent, and wherein, by consequence, they considered themselves as at greater freedom. As both Greeks and Romans had

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ment in *Hades* was *a mere heathen notion*, which t
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this have been more obvious had he said so in as m
ny words? We presume no man will deny this. H
not only declares that neither Sheol nor Hades
used in Scripture to express a place of punishme
but he shows, that the Pagan fables teach it, and t
Jews learned it from them. What are we then
think, when this is the account of the origin of t
doctrine of hell torments by one of its profess
friends? Had this statement been given by a profes
ed Universalist, the cry would be raised that it w
a mere fabrication of his own, in support of his sy
tem. But no, this is the statement of the learned, a
acute Dr. Campbell, late principal of Marischal c
lege, Aberdeen, who lived and died, a celebrated th
ologian in the church of Scotland. It is notoriou
that in this quotation he declares, that the Jews d
rived these opinions from their intercourse with t
heathen. Where *they* got those opinions he does n
inform us. Had they been from divine revelation, t
heathen ought to have learned them from the Jew
But here the matter is reversed. The heathen it seen
anticipated divine revelation, as to the doctrine
punishment in Hades. They revealed it to the Jew
by means of their fables. The Jews it is said,—"di
not adopt their fables, nor did they express then

entirely in the same manner, but their general
of thinking came pretty much to coincide." That
must be very dull, who does not learn from this,
he doctrine of torment in Hades, had its origin
thenism, and, that the Jews were ignorant of it,
hey learned it from the heathen.—From all this,
be easy for any one to resist the conviction,
this popular opinion, which the Jews had im-
from their intercourse with the heathen, our
alluded in his parable of the rich man and Laz-

Such were the popular notions of the Jews in
ord's day; and to what else could he allude?
Old Testament, as we have seen, taught no such
ne, and in the parable it is not introduced as a
evelation to the world. It is merely brought in
art of its imagery, and that without asserting its
or exposing the erroneous notion which people
nbibed. He no more attempts to correct this
notion, than the common opinion, that satan
ound a woman eighteen years with an infirmity.
. Dr. Campbell further declares, that though the
did not adopt the Pagan fables on this subject,
eir train of thinking pretty much coincided with
. "The Greek Hades they found well adapted
press the Hebrew Sheol. This they came to
ive as including different sorts of habitations for
of different characters." They did not adopt
rms Elysium, or Elysian fields, to express the
s of good spirits, but he says, "they do not seem
e declined the use of the word Tartarus" to ex-
the unhappy situation of the wicked in an in-
diate state. The text, and indeed the only text
ld adduce as an example of this, is the passage
consideration. Concerning the word Tartarus
text, he says—"the word is not Gehenna, for
mes after judgment, but Tartarus, which is, as
e, the prison of Hades, wherein criminals are

kept till the general judgment." That a punishment in Hades is a Pagan notion, which the Jews derived from the heathen, we have the authority of Dr. Campbell in the above quotation. That Tartarus was the prison of Hades, is derived from the same origin, for it is no where so represented in Scripture. If punishment in Hades be a Pagan notion, Tartarus, the prison of Hades, is only a part of the same Pagan notion. It is only the prison of Hades, says Dr. Campbell, in which criminals are kept till the general judgment; but after this, Gehenna is to be the place of eternal punishment for all the wicked. And why make Gehenna the place of their punishment after this period? Dr. Campbell, we have seen from the preceding sections, had shown that Hades, and no doubt its prison also, were to be destroyed, and be no more. What then is to be done with the criminals which had been confined in this prison? They are not then to be released, and made happy, therefore some other place of punishment must be provided for their reception. He provides for them an everlasting asylum in Gehenna, after the day of judgment. They must be sent somewhere after this period, and no place so suitable could be devised as Gehenna. But whether it be a very happy device, in establishing the doctrine of eternal misery, we hope will appear from the next chapter. All that we wish noticed here, is, that at the day of judgment we shall have done with *Hades*, and *Tartarus, the prison of Hades*, and all *punishment* in them, for they are to be no more. If this be true, and we think it will not be disputed, Gehenna is the only place of eternal punishment for the finally impenitent. This is not only the opinion of the authors we have quoted, but we believe is the general opinion of all the learned. But though many contend for Hades being a place of intermediate punishment, and in the above quotation Tartarus is made the prison of

this place, where criminals are kept till the day of judgment, yet in the passage before us, no other beings but the angels that sinned are said to be sent to it. Not a word is said about the rich man in the parable as being there; no; nor of any other beings in the universe of God. Moreover, it is not even said, that those angels who sinned are punished there; they are only reserved for judgment in chains of darkness. Now what does all this amount to, in proving the doctrine of *eternal misery?* Tartarus is part of Hades, or the prison of this place, according to the above account of Dr. Campbell. He tells us that the place is to be destroyed; and he tells us further, that the idea of punishment in Hades, the Jews learned from their intercourse with the heathen. I should consider it trifling with the reader's understanding to pursue this subject further, in adducing proof that neither *Sheol*, *Hades*, nor *Tartarus*, was used by the inspired writers to express a place of eternal punishment. *Gehenna*, is the place contended for by Dr. Campbell and others, who believe in this doctrine; and whatever way the place of supposed *temporary punishment* may be understood, it is with Gehenna I am principally concerned.

Though enough has been said, showing that punishment in Hades was a heathen notion, and not sanctioned by divine revelation, it may be of some use to see what were the views entertained by the ancient heathen about Hades and Tartarus. M. Le Clerc, in his Religion of the Ancient Greeks, p. 147—154. thus writes:—"In general, the doctrine of a future life has been adopted by all nations, at least by all those that deserve to be cited as examples. Legislators considered it as the most effectual curb for restraining the passions of men, and they have employed every argument to establish this salutary doctrine, as we may

be convinced by attending to the descriptions which the ancients have left us of hell.

"This word signified among them the *residence of souls*. Thither, after death, they repaired in crowds to receive remuneration for their deeds. Minos sat as judge, and as the names were drawn out of the fatal urn, he distributed to each his merited punishment or reward. Pluto, seated on a throne of ebony, presided over the infernal regions; because, as we have already observed, in the symbolical religion of the ancients, part of which was dedicated to the worship of the stars, winter was the night of nature, and because the sun at that time took the name of King of the Shades. For this reason Pluto, who represented the sun, makes so important a figure in mysteries destined to describe the empire of the dead. That gloomy region was situated at an immense distance, far beyond the limits of this universe. According to the author of the Theogony,* 'as far as the heaven is distant from the earth, so far is the earth removed from the dark abyss. A mass of iron, falling from the top of the starry heavens, would take nine days and nine nights before it reached the surface of the earth; and it would require the same time in falling from thence to Tartarus,' the place destined for the punishment of the wicked.

"This frightful abode was said to be twice as deep as it is distant from the brilliant summit of Olympus. It was surrounded by a triple wall, it was bathed by the flaming waters of Cocytus and of Phlegethon, and towers of iron guarded the entrance. The cruel Tysiphone watched night and day at the gate, armed with serpents, which she shook over the heads of the guilty. Their groans, their doleful cries, mixed with the sound of their stripes, cause the wide abyss to

* Hesiod, Theog. v. 720.

sound. There are forever shut up the impious Ti-
ns, and those no less audacious mortals who dared
resist the divinity; Tityus, Ixion, Pirithous, and
e impious Salmoneous. Perjury, adultery, incest,
d parricide, are likewise punished; and those whose
e has been sullied with odious crimes; those who
ve not respected the ties of blood, who have waged
just wars, who have sold their country; those who
ve dared to commit enormous wickedness, and en-
yed the fruit of their crimes, are all consigned to
e most cruel torments.

"A less rigorous fate was reserved for him who had
en guilty of smaller offences, or who, having com-
itted crimes, had given signs of repentance. It was
cessary that he should be punished till he had ex-
ated them; but when he had been in some sort re-
nerated and cleansed from the impurities contract-
by guilt, he was admitted into the abodes of the
essed.

"That place of delights was admirably contrasted
th the dismal regions of Tartarus. The ground
arkled with gold and precious stones; its fertile
ains were watered with a multitude of never-failing
reams, which maintained a perpetual verdure. The
wers of spring were mixed with the rich fruits of
tumn. A sky forever serene and unclouded, a sun
d stars from which incessantly flowed streams of
ing light; and, in fine, all the objects which the
st brilliant imagination could conceive, were col-
cted to embellish those happy plains. They were
habited by virtuous men, the friends of justice, who
d served their country, and cultivated the useful
ts; they tasted a pleasure which nothing could em-
tter; and the remembrance of the virtues they had
actised on earth was for them a continual source of
licity. In the midst of the unmingled pleasures they
joyed, they exercised themselves in the occupations

which during life had obtained them the gratitude of their countrymen. The legislator contemplated the principles of that august and eternal law of which he had before but a glimpse; and the assembly of the just that surrounded him, were attentive to his instructions. The sight of arms, even in the bosom of peace and tranquillity, recalled to the remembrance of the hero those battles which he had fought in defence of his country; while the poet, who had consecrated his harp to the worship of the gods, celebrated anew, in celestial strains, the power and benignity of the immortals.

"We may conceive what impression these images would make on the mind, when unceasingly presented to the eyes from earliest infancy. It is not to be doubted, that if the hope of felicity unbounded leads to virtue, the idea of endless punishment must have a still stronger influence on the conduct. The religion of the ancients, which to us appears of so light a nature that we are apt to believe its only end was to flatter the senses, yet employed the most proper means for restraining the outrageous multitude. It alarmed them on all sides with the most frightful representations. A poet of antiquity* paints, in the strongest colours, that continual terror which takes possession of the human heart, which disturbs and poisons the pleasures of life, and which in every part of the earth has erected temples for the purpose of conciliating the gods. Plato, in the beginning of the first book of his Republic, represents an old man seized with fear at the approach of death, and full of inquietude with regard to objects that never occupy the season of health. Then it is, says he, that we reflect on our crimes, on the injustice we have committed, and that often, in our agitation, we start in our sleep, and are

* Lucretius, lib. 5.

ıtened like children. As soon as some were found
ıg the ancients who had overcome these fears, it
pretended that such had never existed among
ı: we might as reasonably judge of the public
f at this day, by the opinions in which some mod-
vriters have been pleased to indulge themselves.
testimony of those of antiquity who opposed the
ıdices of their times, their very attempt to dissi-
those fears, and to turn them into ridicule, rather
es how deeply they were rooted. Observe with
solicitude Lucretius every where endeavours to
: the bonds of religion, and to fortify his readers
ıst the threatenings of eternal punishment. The
rvation of Juvenal, so often cited, that nobody in
lay believed in the fables of hell, is that of an en-
ened mind, which takes no part in the opinions of
ulgar. The same thing is to be said of what we
in Cicero, and in some other writers, on the same
ct: and when Virgil exclaims, 'happy the man
can tread under foot inexorable Destiny, and the
: of devouring Acheron,' he indicates, in a man-
sufficiently precise, that it was the province of
sophy alone to shake off the yoke of custom, riv-
by education.

Those who were unable to conquer these vain ter-
found consolations of a different kind. Religion
:hed forth her kind hand to encourage their hopes,
o relieve their despondency. When remorse had
ght back, within her pale, an unfortunate wan-
from the paths of justice, she informed him that,
true confession of his guilt, and sincere repent-
forgiveness was to be obtained. With this view
ıtory sacrifices were instituted, by means of which
uilty expected to participate in the happiness of
ıst."

ch were the views of the ancient Greeks about
:s, or Tartarus, and its punishment. There is

considerable similarity in the above quotatio
descriptions given of hell torments by moder
ers. I shall leave all to their own reflecti
One or two things I shall merely notice.

1st, The doctrine of punishment in Tartar
to have originated with legislators, for the p
restraining the passions of the multitude, anc
"them on all sides with the most frightful
tations." The Persians, Chaldeans, Egyp
Greeks, all introduced punishment after dea
Jewish nation is an exception. Some deist
ers have even blamed Moses as a legislato
introducing eternal punishment into his cod
as a curb on men against licentiousness. I
ally allowed that the punishments threater
Old Testament are of a temporal nature.

2d, From the above quotation it appears, th
punishment after death in Tartarus was be
the heathen generally, yet the better inform
them did not believe "*in the fables of hell*," l
them into ridicule. Juvenal took no part
opinions of the vulgar; and Virgil says—"
province of philosophy alone to shake off tl
custom, riveted by education." Is it not the
that a doctrine, which was invented by hea
treated with contempt by their own wisest m
be a fundamental article in the faith of C
How is this to be accounted for?

3d, I may just add, that when the heat
made converts to the Christian faith, all a
many of their previous notions were soor
rated with it. This, together with the erron
held by the Jewish converts, laid a foun
such a corruption of Christianity, which,
not attested by evidence indisputable, co
believed. That punishment in Hades, or
after death, is not a part of this corruption

tianity derived from the heathen, at least deserves to be seriously considered. The evidence we have adduced, proving that it is, we submit to the reader's judgment.

To conclude this chapter. We have shown, that neither Sheol, Hades, nor Tartarus, is ever used by the sacred writers to signify a place of endless misery for the wicked. This was all we were bound to do, in opposing the common opinion on this subject. But we have also shown, that this opinion originated with the heathen; and that the Jews learned it from them. To invalidate the evidence which has been produced, the very reverse must be proved. See note in the first edition, or the improved version on 2 Peter and Jude.

# CHAPTER II.

## GEHENNA, UNIFORMLY TRANSLATED HELL, IN THE NEW TESTAMENT, CONSIDERED AS A PLACE OF ETERNAL PUNISHMENT.

WE have now arrived at a part of this Inquiry, which requires the utmost attention. The New Testament is considered as clearly and decidedly teaching the doctrine of *endless misery* to all the wicked, and *Gehenna* is the place in which they are said to suffer it. The *truth*, or *falsehood* of this doctrine, is then at issue upon the decision of the question,—*What is the Scripture meaning and usage of the word Gehenna?*

## SECTION I.

### REMARKS ON DR. CAMPBELL'S VIEWS OF GEHENNA.

WE have seen from a consideration of all the texts in which Sheol, Hades, and Tartarus occur, that these words never ought to have been translated *hell*, at least in the sense in which it is used by most Christians. This is confirmed by Dr. Campbell and other writers, who were all firm believers in the doctrine of eternal misery. Indeed, it is not now pretended by critics, that these words were ever intended to convey such an idea, by any of the sacred writers.

The *word*, and I believe the *only word*, which is supposed to express the place of *eternal misery* in the Bible, is the term *Gehenna*. As Dr. Campbell conclusively proves, that Sheol, Hades and Tartarus do not mean this place, he as positively asserts, that this is always the sense of Gehenna in the New Testament. He thus writes concerning it in his 6th preliminary dissertation, part ii. sect. 1.—"That γεεννα is employed in the New Testament to denote the place of future punishment, prepared for the devil and his angels, is indisputable. In the Old Testament we do not find this place in the same manner mentioned. Accordingly the word γεεννα does not occur in the Septuagint. It is not a Greek word, and consequently not to be found in the Grecian classics. It is originally a compound of the two Hebrew words גיא הנם *ge hinnom*, the valley of Hinnom, a place near Jerusalem, of which we hear first in the book of Joshua, xv. 8. It was there that the cruel sacrifices of children

were made by fire to Moloch, the Ammonitish idol, 2 Chron. xxxiii. 6. The place was also called *tophet*, 2 Kings xxiii. 10. and that, as is supposed, from the noise of drums, toph signifying a drum, a noise raised on purpose to drown the cries of the helpless infants. As this place was, in process of time, considered as an emblem of hell, or the place of torment reserved for the punishment of the wicked in a future state, the name tophet came gradually to be used in this sense, and at length to be confined to it.—This is the sense, if I mistake not, in which *Gehenna*, a synonymous term, is always to be understood in the New Testament, where it occurs just twelve times. In ten of these there can be no doubt; in the other two, the expression is figurative; but it scarcely will admit a question, that the figure is taken from that state of misery which awaits the impenitent." Such is the statement given by Dr. Campbell. It will be easily perceived, that the whole of it is bare, unsupported assertion. He does not do here as we have seen him do with Sheol, and Hades, prove what he says, by an appeal to the passages. No; he leaves us to make out the proof the best way we can. At first I was inclined to think, that, it was so plain and full, that he deemed it superfluous to adduce it. Resolved not to take this very important article on bare assertion, even from him, I have considered it as carefully as I could, and shall submit the result of my investigation for candid consideration. It is with diffidence and reluctance I dissent from such a learned and sensible writer as Dr. Campbell. But even he has taught me to call no man master. He encourages free inquiry, and inculcates on his readers, that no doctrine ought to be believed because it is asserted by the learned, and professed by the multitude; but on the argument and evidence whereby it is supported. As the foregoing quotation contains, for substance, the

of all who believe Gehenna to signify the place
nal punishment, it is necessary to make some
ks on it in the outset. With all due respect for
mory of Dr. Campbell, I solicit attention to
lowing remarks on the above quotation.

Let it be then observed how very differently
aks in the first and last part of it. In the first
s,—"that Gehenna is employed in the New
nent to denote the place of future punishment,
red for the devil and his angels, is *indisputable.*"
the last, instead of speaking with such confi-
, he only says,—"this is the sense, *if I mistake*
which Gehenna, a synonymous term, is always
nderstood in the New Testament." Whether
he had written between the first and last of
sentences, led him to hesitate about the mean-
Gehenna, I cannot say; but sure I am, that he
o shrewd a man not to perceive, and too candid
own, the insufficiency of the evidence adduced to
ice his readers. It is not his usual mode merely
rt things. He generally states evidence, and sel-
ails to convince us. But here he affords us none.
in attempting to make out the proof of what he
s, for my own satisfaction, that I have been led
r my opinion about the meaning of Gehenna.

Though Dr. Campbell asserts in the above quo-
that this is always the sense of Gehenna in the
Testament, yet he denies that it has any support
the Old. He says,—"In the Old Testament we
t find this place in the same manner mentioned.
dingly the word Gehenna does not occur in the
agint. It is not a Greek word, and consequent-
t to be found in the Grecian classics." Here it
itively declared, that Gehenna is not to be found
Old Testament, as meaning a place of endless
hment. To me this is very strange; that the
Gehenna in the New Testament should indis-

putably mean such a place of misery, that it should even be taken from the Old, and yet this never be its meaning there. *Are we then to believe without evidence, that this word is taken from the Old Testament, and this new sense affixed to it by the New Testament writers, yet no intimation given of such a change, or in what way we are to understand it under the gospel dispensation? This we think ought to be indisputably proved, before it be believed by any man.* We think it will be granted, that it is not the usual practice of the New Testament writers to borrow words from the Old, and put such new senses upon them, without any intimation or explanation. But we may ask, if they have indeed done this, how could their hearers understand them? They were Jews, and to Jews they addressed themselves concerning Gehenna. Unless they explained the word in this new sense, it was impossible, in the very nature of the case, that their hearers could understand them. At any rate, it becomes those who say they did use it in this new sense, to prove it, and show how they could be understood without any explanation. It is true, that the authors of the Targums use the term Gehenna to express a place of endless misery; but it remains to be proved, that the New Testament writers used it in this sense, and not in the sense it has in the Old Testament. Besides it ought to be shown how those uninspired authors came to use it so, on their own authority, and it ought to be proved that it was afterwards sanctioned by divine authority.

3d, But Dr. Campbell attempts to account for such a change in the meaning of Gehenna in the New Testament, from that of the Old, in the following manner. "As this place was, in process of time, considered as an emblem of hell, or the place of torment reserved for the punishment of the wicked in a future state, the name tophet came gradually to be used in

his sense, and at length to be confined to it." I am urprised at this statement, and especially from such writer as Dr. Campbell. Let it be noticed, that he oes not so much as hint that the New Testament riters explained Gehenna to their hearers in this ew sense. Nor does he say, that any sacred writer ither of the Old or New Testament, made tophet an mblem of this place of torment. How then, I ask, ould tophet become an emblem of hell, the place of rment, until this place was first known by the perons who made it an emblem? We surely cannot make ne place the emblem of another until that place is nown, of which it is to be the emblem. But here is one lace made the emblem of another, and yet it is conessed that no revelation was given about this place, f which the other place is made the emblem. Yea, is even declared, that for this very place, the Hebrew, Greek, nor English language has no name. Is t asked how I make this appear, I answer, let it be emembered, that Dr. Campbell has told us, that neiher Sheol, Hades, nor Tartarus, means this place of orment. In the very quotation on which we are remarking, he declares that Gehenna does not occur in his sense in the Old Testament, that it is not a Greek ord, and is not found in the Grecian classics, nor in he Septuagint. He has also told us, that our English, or rather Saxon word hell, did not originally ignify the place of eternal punishment for the wicked, ut expressed the same place as Sheol and Hades. Here then we have got a place, a place even of eternal punishment for the wicked, but for which the Bible, in the original languages, has no name; a place, or which even the copious Grecian classics afford no ame; a place, for which our Lord and his apostles ould find no name, but were obliged to borrow a ord from the Old Testament, affix this new sense to it, and did this without any explanation, or even inti-

mation, to their hearers. They did this too, in addressing those who had the Old Testament in their hands; persons who were opposed to the doctrines they taught, and who were jealous of innovation. Moreover, the change of sense put on this word taken from their Scriptures, is for the purpose of threatening them with torment in a future state. And to add no more, such persons receive all this without a murmuring word at this alteration, or the dreadful punishment with which they are threatened. All this may possibly be true, but we must say, it is not very probable, nor ought it to be received until very conclusive evidence is produced. But it may surely be asked, from what source did Dr. Campbell learn, "that tophet or Gehenna came gradually to be used as an emblem of hell, and at length came to be confined to it?" From what he has said, it is very evident that it was not from the Old Testament. If it was used as an emblem of hell, and confined to it in the days of our Lord, it must have assumed this new sense, between the completion of the Old Testament writings, and the commencement of the gospel dispensation. If it began to assume this new sense before the Old Testament was completed, it had no authority from it; for Dr. Campbell himself declares, that Gehenna does not occur in this manner in the Old Testament. If this be true, and we think it indisputable, this new sense affixed to the word Gehenna, is not of divine, but of human origin: it rests on the authority of man, and not on the authority of God. I think this cannot be denied, unless it is proved that our Lord did use Gehenna to express the place of future torment for the wicked, and informed those to whom he spake, that this was the sense in which it was now to be understood. But is any thing like this to be found in all the New Testament, and is not this taking for granted the very thing which ought to be proved?

But further; we think it must be allowed, that the way Dr. Campbell says Gehenna came to assume this new sense, is extremely suspicious. Had it been of divine authority, it would not have come *gradually* to assume it. No; the sense would have been settled at once. But it seems from Dr. Campbell, that this new sense affixed to the word, was of slow process. It came, he says, "*gradually to be used as an emblem of hell, and at last to be confined to it.*" At what time it began to be used in this sense, who had the honour of first using it in this way, how long before it came to be confined to it, and who completed it, we are not informed. The thing is barely asserted by Dr. Campbell. If any evidence of this is to be found, we must find it, if we can ourselves. We have been at some pains to find evidence of this, but our labours have been entirely fruitless. We have, to be sure, found it *asserted* that the Targums and the Apocrypha use the term Gehenna for a place of endless misery. But we are left in the dark, as to when, or by whom, or on what authority such a meaning was first given to Gehenna. If the writers of the Targums and the Apocrypha used Gehenna in this sense on their own authority, is this a sufficient foundation for our faith in such a doctrine? But it may be said, is it not evident that our Lord used Gehenna *always*, and *indisputably* in this new sense? It is certain, it is indisputable, that Dr. Campbell has asserted this, without so much as attempting to prove it. But surely this ought not to be received on the assertions of any man. Only let it be proved that our Lord used Gehenna in this new sense, and I am forever silent on the subject.

But Dr. Campbell has said, that, "in the Old Testament we do not find this place in the same manner mentioned." May I then be allowed to ask, if this place of torment for the wicked is not mentioned in this manner in the Old Testament, in what other man-

ner do we find it mentioned? If it is not mentioned under the name Gehenna, by what other name is it called? He denies that it is called by the names *Sheol*, *Hades*, or *Tartarus*. Yea, he denies that the Hebrew, Greek, or English language affords a name for this place of torment. In his Dissertation, already quoted, he thus writes in regard to the state of the dead. "It is plain that in the Old Testament the most profound silence is observed in regard to the state of the deceased, their joys or sorrows, happiness or misery. It is represented to us rather by negative qualities than by positive; by its silence, its darkness, its being inaccessible, unless by preternatural means, to the living, and their ignorance about it. Thus much in general seems always to have been presumed concerning it; that it is not a state of activity adapted for exertion, or indeed for the accomplishment of any important purpose, good or bad. In most respects, however, there was a resemblance in their notions on this subject, to those of the most ancient heathen." It is obvious from this, that he did not believe, that either the idea of a place of torment, or the name for it was known under the Old Testament. Besides, we have seen in a quotation of his, chap. i. sect. 3. that the Jews, from their intercourse with the heathen, learned the notion of punishment in a future state. He therefore not only denies that the Jews had any knowledge of this from the Old Testament, but he informs us of the source whence they derived their information. Either he must be greatly mistaken in his statements, or endless punishment in hell is a heathen notion, and ought to be rejected by all Christians. But I have to ask further, did our Lord speak to the Jews about Gehenna, in a sense it had not in all their sacred books, but in that given it by mere human authority? Did he indeed use a Scripture word in a sense which man's wisdom teacheth,

laying aside the sense which the Holy Spirit teacheth? Are we to believe, that he who said to the Jews, "full well ye reject the commandment of the Lord, that ye may keep your own traditions," thus give them countenance by his example? Admitting, for argument's sake, that Gehenna was made an emblem of future torment, I ask, by what name was it called before this new sense was affixed to the word Gehenna? Dr. Campbell says, that Gehenna came gradually to mean the place of future punishment, and at last came to be confined to it. He also says, that in this manner it is not used in the Old Testament. Before this term was then used to express a place of endless misery, was such a place known, and what word or phrase did men use to designate it; or, was it a nameless place before Gehenna was used as an emblem of it? If so, how could they speak about it? But it seems men came gradually, in process of time, to use Gehenna as an emblem of this place of torment, before they had any revelation or knowledge about such a place. We thought places and things were always first known, and then names for them followed; but here the matter seems to have been very different. In fact, there is something here which will not bear examination. I ask again, why were not men content to speak of it by the name God had given it, if indeed he had said any thing about it? Or did men first invent this place of torment, and then change the sense of the word Gehenna to suit it, or be an emblem of it? Unless it is proved that our Lord did use Gehenna in this new sense, will it not follow that such a place of torment is not mentioned in the Bible by the name Sheol, Hades, Tartarus, or Gehenna? If it is proved that he used Gehenna in this sense, does it not follow that he adopted an idea of men's own invention, and made it a doctrine to be believed under the gospel dispensation? It is certain, if Dr. Camp-

bell be correct, that he incorporated a heathen notio with his religion, and has made it a principal articl of belief to all his followers. It may just be addec how could Dr. Campbell with truth say, that tophe came gradually to be used as an emblem of hell, th place of future torment, "*and at length to be confine to it?*" It might indeed be made an emblem of thi by the Jews, but could not be *confined to it;* for, i reading the Old Testament Scriptures, they could nc but understand it in a very different manner. Le any one consult the places where it occurs, and see it could be so understood by them. If they did, was a great misunderstanding of the passages; fc Dr. Campbell himself declares, that in this sense does not occur in the Old Testament.

4th, Let it be noticed, that although Dr. Campbe declares in the above quotation, that Gehenna do not occur in the Old Testament in the sense of a plac of torment for the wicked, yet he gives us the follov ing information about it.—He says,—"it is originall a compound of the two Hebrew words, גי הנם *ge hi nom*, the valley of Hinnom, a place near Jerusalei of which we hear first in the book of Joshua xv. It was there that the cruel sacrifices of children wei made by fire to Moloch, the Ammonitish idol, 2 Chro xxiii. 10. and that, as is supposed, from the noise drums, toph signifying a drum, a noise raised on pu pose to drown the cries of the helpless infants."- Here, then, is the origin of Gehenna in the New Te tament, stated by Dr. Campbell himself. We se though it does not occur in the sense of a place torment for the wicked, yet it does occur in the O Testament in some sense. What this sense is, ai what it is there made an emblem of by divine autho ity, ought to be carefully considered, and not depai ed from, unless very substantial reasons are assigne arising from its usage in the New Testament. We

nk it at all probable that our Lord would use
na in such a different sense, or make it an em-
f such a very different thing from that of the
:stament writers, if Dr. Campbell himself may
eved in the following quotations. In his fifth
tation, part ii. sect. 13. he says,—"Our Lord,
l from the evangelists, spoke to his countrymen
dialect of their own Scriptures, and used those
to which the reading of the law and the proph-
her in the original, or in the versions then used,
miliarized them. Our translators, and indeed
European translators, represent him as using
, which, even in their own translations of the
estament, never occur, and to which, in fact,
is nothing there that corresponds in meaning."
first preliminary Dissertation, part i. sect. 1.
he further says,—"if the words and phrases
yed by the apostles and evangelists, in deliver-
e revelation committed to them by the Holy
had not been agreeable to the received usage
people to whom they spoke, their discourses,
unintelligible, could have conveyed no informa-
nd consequently would have been no revelation
hearers. Our Lord and his apostles, in pub-
; the gospel, first addressed themselves to their
ymen the Jews; a people who had, many ages
, at different periods, been favoured with other
tions.

s the writings of the Old Testament are of a
earlier date, and contain an account of the rise
rst establishment, together with a portion of the
y of the nation to whom the gospel was first
ılgated, and of whom were all its first missiona-
ıd teachers, *it is thence unquestionably that we must both what the principal facts, customs, doctrines, ecepts are, that are alluded to in the apostolical writ- ınd what is the proper signification and extent of*

*the expressions used.*" No man could have written a refutation of what Dr. Campbell has said about Gehenna, so complete, as what he has here furnished himself. It needs no comment nor observation from me.

What we have here to inquire into then, are principally the two following things:—*In what sense is Gehenna or tophet used in the Old Testament; and what do the writers make it an emblem of, when they use it in this way?*

1st, Then, let us inquire in what sense Gehenna or tophet is used in the Old Testament. Doubting the correctness of Dr. Campbell's statement, that Gehenna did not occur in the Old Testament in the sense of a place of eternal punishment, we have examined all the places in which it occurs. The result of this examination of the texts in the Old Testament, has given us very different views of the places where it is used in the New. The substance of this examination I shall now briefly state.

*Gehenna* of the New Testament, is, according to Dr. Campbell and others, "a compound of the two Hebrew words גיא הנם *ge hinnom*, the valley of Hinnom, a place near Jerusalem." I find upon examination of all the passages, that this valley of Hinnom formed one of the boundaries in the division of the land among the tribes of Israel, Josh. xv. 8. and xviii. 16. This valley was in the immediate vicinity of Jerusalem, Jer. xix. 2. It was in this valley the cruel and abominable sacrifices of children were made by fire to Moloch, 2 Kings xxiii. 10. It was here Ahaz, Manasses, and others, made their children pass through the fire to this idol god, 2 Chron. xxviii. 3. and xxxvi. 6. Jer. xxxii. 35. and vii. 31, 32. In Isai. xxx. 31. tophet is not only mentioned, but allusion is made to the fire kept up there.* The Jews were expressly forbidden

* This last text is often quoted to prove that tophet is a place of eternal misery for the wicked. But how it does so, it is difficult to per-

their children pass through the fire to Moloch,
xviii. 21. It was commanded by God, that
s did so should be punished with death, Levit.
—6. Notwithstanding this, the law of the Lord
sregarded, and kings and subjects were guilty
h unnatural crimes. The following texts may
e consulted, which have some relation to such
abominations. Amos v. 26. comp. Acts vii.
Kings xi. 4—8. Ezek. xvi. 20, 21, and xxiii.
9. and xx. 26—31.

ve not quoted any of these texts at length, nor
is necessary, for the following things will not
uted. It is evident that Gehenna, or the valley
nom, was in the immediate vicinity of Jerusa-
It was in this valley the children of Israel sin-
eatly in their cruel and abominable sacrifices
l to the idol god Moloch. A constant fire was
p in this place, and it was a place of wretched-
ad abomination. Indeed, no place to a Jew,
convey such a lively view of misery and wretch-
as the valley of Hinnom.

Let us now inquire what the Old Testament
make Gehenna, or tophet, an emblem of. Dr.
ell avers, that in process of time, it was made
blem of hell, or the place of torment reserved
punishment of the wicked in a future state.
nies, however, as we have seen, that it is used
manner in the Old Testament. The question
, do the Old Testament writers use Gehenna or
as an *emblem* of any thing, and what is *that*

f it does, it also proves, that "the pile thereof is fire and
od." But is this true of hell, or the place of endless misery ?
st, on the word *peteh*, gives us the following translation of
ge. "For the furnace *is already set in order* ; for the king-
ria, namely) it is prepared," &c. Was hell or eternal misery
ler and prepared for the king of Assyria ? This follows from
. Parkhurst says, who was not a Universalist.

*thing*, concerning which they use it as an emblem? Permit me then to quote the two following passages, which show this clearly, and at great length. The first I quote is the whole of Jer. chap. xix. I also quote chap. vii. 29. to the end.

"Thus saith the Lord, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee; and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; thus saith the Lord of hosts; the God of Israel; Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind: therefore, behold, the days come, saith the Lord, that this place shall no more be called tophet, nor the valley of the son of Hinnom, but the valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished, and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness,

wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in tophet, till *there be* no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and *even* make this city as tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. Then came Jeremiah from tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people, thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words." Chap. vii. ver. 29—34.—"Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in tophet till there be no place. And the carcases of this people

shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate."

No one can doubt, after reading these two quotations, that the Old Testament writers made the valley of Hinnom or tophet, an emblem of something. It is our duty candidly and carefully to consider what that thing is. I shall attempt briefly to do this. 1st, Then, it is evident that they made tophet an emblem of *punishment*, and of *future punishment*, but, *not of future eternal punishment in another state of existence.* This all will admit without any hesitation, 2d, It is equally evident that they made it an emblem of *future temporal punishment to the Jews as a nation.* Not a word is dropped, that this punishment was to be in a future state of existence, or of eternal duration. No; it is a punishment of a temporal nature, in this world. It is a prediction of miseries to be endured by the *Jews*, for their sins. It is not mentioned as a punishment for wicked men generally, or for Jews and Gentiles indiscriminately. No; the Jews, and they as a nation, were to suffer this punishment. In this prediction they are reminded of the crimes they had committed against the Lord, in the valley of Hinnom, and it is used by the spirit of God, as an emblem of the punishment he was to inflict upon them. This is very apparent from the following verses in the above quoted passages, Jer. chap. vii. 20, 21. and xix. 4, 5. No man, we think, can read these predictions of the prophet, without recognising that our Lord, in the following texts, referred to the same punishment. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the

Zacharias, son of Barachias, whom ye slew
the temple and the altar. For then shall be
bulation, such as was not since the beginning
orld to this time, no, nor ever shall be. And
hese days should be shortened, there should
be saved. For these be the days of ven-
that all things which are written may be ful-
Matth. xxiii. 35. and xxiv. 21, 22. Luke xxi.
s, the days referred to, were indeed the days
eance, and the things which God had long
d, were fulfilled, and the above quoted pre-
of Jeremiah, were surely of the number.
. we may see more particularly what Jeremi-
e Gehenna or tophet an emblem of, it is nec-
o point this out by going over the above pre-

Then, the prophet predicts, that the valley of
n should be to the Jews the valley of slaugh-
l that they should bury in tophet till there
be no place to bury. The verses which pre-
s, are Jer. vii. 32. and xix. 6, 11. That this
l to the time of the destruction of Jerusalem
Roman armies, there can be no doubt. In proof
xact fulfilment, I quote the following from
ht on Matth. chap. xxiv. He says:—"be-
n the progress of the siege, the number of the
nd the stench arising from their unburied car-
nust have infected the air, and occasioned pes-
For Josephus tells us that there were no less
e hundred thousand dead bodies carried out of
, and suffered to lie unburied." It should be
cted, that we have seen that the valley of Hin-
is in the immediate vicinity of Jerusalem.—
then this part of Jeremiah's prediction liter-
d minutely fulfilled.
Jeremiah further predicts, "that their carcas-
should be meat for the fowls of heaven and

for the beasts of the earth." See chap. vii. 33. and xix. 7. If the fowls of the air, and beasts of the field did not feed on their carcases, it was not for want of opportunity, for we have seen that six hundred thousand of their carcases lay unburied. This part of the prediction was also literally fulfilled.

3d, Jeremiah also predicts, that "in the straitness of the siege, they should eat the flesh of their children." See Jer. xix. 9. This was also fulfilled in the siege of Jerusalem, as Josephus, their historian, testifies.

4th, He further predicts, that "their land should be desolate," Jer. vii. 34. and xix. 8. This it soon became, after the destruction of the city and temple, and in this state in a great measure it remains until this day.

5th, Again, the prophet predicts, "that their city should be as tophet," chap. xix. 12. We have seen, that he said before, "the valley of Hinnom should be to them the valley of slaughter, and that they should bury in tophet till there should be no place to bury." It is evident, from these parts of the prophet's prediction, that the city of Jerusalem should be as tophet or like unto tophet. Tophet is used as an emblem to describe the misery in which it was to be involved by the judgments of God. And why, it may be asked, was tophet made an emblem of those temporal miseries, rather than any thing else? To this I answer, that no temporal miseries since the world began, nor ever shall be, could equal them in severity, and no place known to a Jew could be more fitly chosen by the prophet as an emblem to represent them. I shall here quote the following account of the valley of Hinnom, or tophet, in addition to what may be gathered from simply reading the above passages in the Old Testament. Calmet, on the word tophet, thus writes: —"It is thought tophet was the butchery, or place of

slaughter at Jerusalem, lying south of the city, in the valley of the children of Hinnom. It is also said, that a constant fire was kept here, for burning the carcases, and other filth, brought hither from the city. Into the same place they cast the ashes and remains of the images of false gods, when they demolished their altars, and statues. Isai. xxx. 33. seems to allude to this custom, of burning dead carcases in tophet, when speaking of the defeat of the army of Sennacherib, he says; 'for tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large. The pile thereof is fire, and much wood; the breath of the Lord, like a stream of brimstone doth kindle it.'—Others think the name of tophet is given to the valley of Hinnom, because of the sacrifices offered there to the god Moloch, by beat of drum, to drown the cries of the consuming children."—The idol god Moloch was worshipped in the valley of Hinnom. On the word Moloch, Calmet says:—"The rabbins assure us, that the idol Moloch was of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, where it was soon consumed by the violence of the heat; and, that the cries of the children might not be heard, they made a great noise with drums, and other instruments, about the idol. Others say, that his arms were extended, and reaching toward the ground; so that when they put a child within his arms, it immediately fell into a great fire which was burning at the foot of the statue. Others relate that it was hollow, and had internally seven partitions, the first of which was appointed for meal or flour; in the second there were turtles, in the third an ewe, in the fourth a ram, in the





fifth a calf, in the sixth an ox, and in the seventh a child. All these were burned together, by heating the statue on the inside."

6th, The prophet adds, that "all the evil which the Lord had spoken he would bring upon them," chap. xix. 15. The following words of the apostle, 1 Thess. ii. 16. sufficiently explains this,—"for the wrath is come, or coming upon them to the uttermost." And the words of our Lord, quoted above,—"for these be the days of vengeance, that all things that are written may be fulfilled." Luke xxi. 22. This part of the prediction compared with these passages, show that the prophet did refer to the dreadful punishment which God brought upon the Jewish nation at the end of the world, or age, and described, Matth. xxiv. For "all the evil which the Lord had spoken" he did not bring upon them until the destruction of their city and temple by the Roman army.

Such are the principal things contained in this prophesy of Jeremiah. Whatever fulfilment these things had in the captivity, in the reign of Zedekiah, we think, the ultimate fulfilment of them took place in the destruction of Jerusalem by Titus. It is then put beyond all fair debate, that Gehenna was made an emblem of punishment to the Jews; and nothing but ignorance of their own Scriptures could prevent their fully knowing this. It is made an *emblem of temporal punishment*, and a very striking emblem indeed. But that it was made an emblem of *eternal punishment* to the *Jews*, or *any of the human race*, does not appear from this prophesy of Jeremiah, or any other part of the Bible. We hope these things will be kept in view, as they have a very important bearing on what is to follow, in considering the passages about Gehenna in the New Testament. Gehenna, the valley of Hinnom, or tophet, is made by Jeremiah an emblem of the temporal calamities coming on the Jewish nation.

That in this very way it is also used by our Lord in the New Testament, we shall show when we come to consider the passages in which this word occurs. Dr. Campbell, is so far correct then, in saying that Gehenna was made *an emblem of punishment*, but is certainly mistaken in saying that it was made an emblem of *future eternal punishment for the devil and his angels*, or any other beings in the universe. Supposing Gehenna to have been made an emblem of the place of eternal torment to the wicked, it is certain, it was not done by the Old Testament writers. Even Dr. Campbell himself assures us, that in this manner it does not occur in the Old Testament. That he is correct in this, has been shown from the places in which it occurs. Is it not then deserving particular notice, that the Old Testament writers should use the term Gehenna as an *emblem* of *temporal* and not of *eternal punishment?* and yet we are told, that in process of time it came to be used as an emblem of eternal punishment. Only let this change in the sense of Gehenna be established, on Scripture authority, and I am perfectly satisfied. Until this is done, to appeal to the Targums and the Apocrypha, is only in another way, telling us, that the Bible does not authorize it.. See sect. iii.

## SECTION II.

A NUMBER OF FACTS STATED, SHOWING THAT GEHENNA WAS NOT USED BY THE NEW TESTAMENT WRITERS TO EXPRESS A PLACE OF ENDLESS MISERY.

BEFORE we proceed to consider the texts in which Gehenna occurs in the New Testament, some facts, of essential importance, ought to be noticed. These facts have been altogether overlooked, or but little attended to, on this subject.

1st, Then, let it be kept in remembrance, *that neither Gehenna, nor any other word, is used in the Old Testament to express a place of endless misery for the wicked.* This we presume will be admitted, as established from the preceding part of our examination. It is evident from chap. i. that Sheol, Hades, and Tartarus, have no such meaning. Yea, it is contended by the authors quoted there, that *Gehenna* in the New Testament, is the word which is used to express the place of endless misery. They contend for no other, and I never heard that any other words were ever alleged as expressing this place, by the inspired writers. The phrases, *bottomless pit*, and *lake of fire and brimstone*, it is true, have been thought to mean the same as Gehenna. We believe, however, that Gehenna is considered *indisputable*, and that in this sense it is uniformly used in the New Testament. If it fails, and refuge is taken in these two phrases, or any other, it will be then time enough to consider them. *Is it not*

*a curious fact, that Gehenna of the New Testament, ld be taken from the Old, where this is allowed never e its meaning, and for this change of meaning we should eferred to the authors of the Targums and the Apoc- a?* This fact ought to lead us to examine care- y if this indeed be the sense in which Gehenna is d in the New Testament. We ought not to take it granted; but be sure that we correctly understand passages which speak of Gehenna. This fact leads suspicion, that we may have mistaken their mean-

But has it not been common to believe Gehen- a place of endless misery, and that without any mination?

d, *The word Gehenna occurs just twelve times in the o Testament, and is always translated* HELL *in our glish version.* The following are all the places where word is found. Matth. v. 22, 29, 30. and xviii. Mark ix. 43—47. Luke xii. 5. Matth. x. 28. and ii. 15, 33. James iii. 6. I only refer to these texts , because they shall all be particularly consider- afterwards. The fact, that this word is only found lve times in the New Testament, I notice for the owing reasons.—It is contended by Dr. Campbell, I believe is universally admitted, that Gehenna is only word which signifies the place of endless pun- nent for the wicked. But do most Christians know, t the word hell, so much talked of, and preached ut, is only found twelve times in the Scriptures? a little reflection may convince any one, that, prop- r speaking, it was not used originally so often as lve times. It occurs eleven times in the gospels tten by Matthew, Mark, and Luke, and by com- ing the places, it is easily seen, that these histori- only relate some of the same discourses, in which Lord used this word. Though it occurs then elev- times, it is plain it was not so often used by him en he uttered his discourses. Viewing the matter

in this light, and surely it is the true one, few words of such importance occur so seldom in the New Testament, as the word Gehenna. I do not view this fact of any great importance, further than to show the difference between the inspired writers and modern preachers, as to their frequent use of this word; and to confine them, if possible, in preaching about *hell*, to those texts, and those only, in which *Gehenna* occurs. Whether they ought to quote the texts where Gehenna is used, or not, is the subject of our present investigation.—Admitting that it occurs twelve times, and in all these it is certainly used to express a place of eternal misery, it deserves notice, that this is not so often in the whole Bible, as it is used by many preachers in the course of a single sermon.—But I have noticed this fact, with a view also to undeceive the minds of some, who, seeing the word *hell* so often in their Bibles, conclude that the Holy Spirit has said a great deal on this subject. The fact is indisputable, that it is only used twelve times in the New Testament, and every other text in which the word hell occurs, quoted to prove the doctrine of eternal misery, is worse than no proof; it is misquoting the Scriptures. I frankly admit, that, if in the texts in which Gehenna occurs, it can be fairly made to appear that the sacred writers use this word as expressive of a place of eternal punishment, it is a truth we ought to receive without gainsaying. Common Scripture usage of any word is an allowed just rule of interpretation. But it ought also to be admitted, that if this word is used in the above texts to express temporal punishment, or in a similar way as by the prophet Jeremiah, Gehenna must be given up, as meaning a place of endless punishment for the wicked.

3d, *Another fact is, that the word Gehenna or hell, is used by our Lord, and by James, but by no other person in the New Testament.* This fact, every person who can

read English, may satisfy himself about, by reading all the texts referred to above, where the word Gehenna is found. Is it not, then, somewhat surprising, that it should only be used twelve times in the New Testament, and still more surprising, that our Lord and James should be the only persons who say any thing about it? It is surely a very natural expectation, warranted by the frequency of similar important subjects, that hell should be often spoken of, and that all the New Testament writers should say less or more about it. The conduct of preachers in our day, would lead us certainly to conclude, that the inspired writers would all reiterate this subject in the ears of their hearers. But no such thing is to be found. Most of them do not appear to have used the word Gehenna or hell in all their lifetime. John, though he wrote the history of our Lord, as well as Matthew, Mark and Luke, does not once name Gehenna, either in his gospel, or any of his epistles. What is still more remarkable, Luke, though he mentions Gehenna in his gospel, names it not in his history of the acts of the apostles. Paul, Peter and Jude, are as silent about Gehenna, as if such a place had no existence. No person in the New Testament, our Lord excepted, ever threatened men with the punishment of Gehenna, or hell, which is very strange, if by it eternal misery be intended. To say they ever did this, yet not be able to produce a single text in proof, is only begging the question, and will never satisfy the mind of a candid inquirer after truth. Now, let it be remembered, that the writings of those persons who have never mentioned Gehenna or hell, form two thirds of the New Testament. We think we may appeal to every candid man, if this fact ought not to strengthen the suspicion, that we may have misunderstood the passages in the New Testament which speak about Gehenna.





I am fully aware that it may be objected to all this, though these writers do not mention Gehenna, yet they have spoken of the same punishment in another way. If they have, we are willing to consider what they have said, and, we think, have considered it. All we wish observed here, is, that they have surely not spoken of it by the name Gehenna or hell. This cannot be disputed. Since this is a fact, an argument of some weight arises from it, that Gehenna was not used to express a place of endless misery. It is this. If our Lord taught this doctrine at all, it will be allowed that he taught it in those passages, in which he speaks of Gehenna or hell fire. Well, if the disciples did understand our Lord as teaching this doctrine in such passages, how came it to pass, that they never once afterwards spoke of it by this name as their master had taught them? Is it likely that they would lay aside his mode of speaking about it, and adopt a mode of their own?

4th, *Another fact deserving our attention, is, that all that is said about Gehenna, was spoken to* JEWS. *Jews, and they only, were the persons addressed, when speaking of Gehenna. It is not once named to the Gentiles in all the New Testament, nor are any of them ever threatened with such a punishment.* This fact is indisputable. The evidence of its truth does not depend on a tedious, intricate process of reasoning, which few persons could go through and decide about. All that any one has to do, is to read all the texts referred to, in which Gehenna occurs, in connexion with their contexts, and he must be satisfied of the correctness of my statement. It is not of the least consequence to decide to whom the gospels were originally written. In all the eleven places in which Gehenna is used by our Lord, it is easily perceived that he was addressing Jews. In the only other passage in which it occurs, it is evident that James was addressing the twelve tribes

cattered abroad. See chap. i. and com-
chap. iii. 6. Should it be objected to
ır Lord's ministry was among the Jews,
id not minister among the Gentiles, and
d not speak to them of the damnation of
I answer, that the objection would have
postles, in their ministrations to the Gen-
ken of the damnation of hell. But this
d, and their silence not only renders the
ıo weight, but shows that the *damnation*
rly concerned the Jews, and that the
dered the Gentiles not concerned in this
This fact, which I deem of great im-
ıis inquiry, is put beyond all fair debate.
loubt the fact, who takes the trouble to
e passages. Its truth will appear when
consider them. *Let us then attach what*
*ase to the word Gehenna; it is certain that*
*e only persons addressed about it.*

thought by some, that Matthew, Mark
rote their gospels for the use of the
hatever way this may be decided, it
ı that John wrote his gospel for the use
s. Of this the book contains sufficient
ence. John explains Jewish places,
stoms, which was altogether unnecessa-
en writing to Jews. Is it not then very
ır notice, that in his gospel he never
enna? If the punishment of Gehenna
or Gentiles as well as Jews, how came it
he said nothing to them about it? Not
never name Gehenna, but he omits all
s in which our Lord used this word. If
n of hell only concerned Jews, we see a
ason for this omission; but if it equally
ntiles, how is it to be accounted for up-
rinciples? If both were alike concern-

ed in its punishment, why are not both throughout the New Testament admonished about it, and warned against it? How could the Gentiles fear and avoid a punishment not once mentioned to them by any one of the inspired writers? The only way in which these omissions can be accounted for, is, that they attached a very different idea to the punishment of hell from what we do, and did not consider the Gentiles concerned with it.

It may possibly be objected,—"were not all the Scriptures written for the benefit of mankind? Why then make such a distinction between what was addressed to the Jews and not to the Gentiles?" In reply to this objection, I frankly answer,—yes; whatsoever was written aforetime, was written for our learning. But notwithstanding this, who does not see, and does not admit, in other cases, the importance, yea, the necessity of this very distinction? We may derive as Gentiles, much instruction from Matth. xxiii. xxiv.; but who will deny that what is there written had a particular reference to the Jews? This is but one example out of many which might be adduced in illustration of this distinction. It should be recollected, that in the very first of these chapters referred to, some of the most important things said by our Lord of Gehenna occur. All will allow, that the words,—"fill ye up then the measure of your fathers," had a special reference to the Jews. If so, why not also the very next words, "ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" This is the only instance which can be produced, where our Lord ever threatened the unbelieving Jews with the damnation of hell; and the whole context goes to show, that the subject he was speaking on, had an especial reference to the Jews. Our Lord, nor any of his apostles after him, ever threatened the Gentiles with a punishment in

Gehenna. This fact not only confirms the suspicion, which the preceding facts were calculated to excite, but I think ought to lead every man strongly to doubt if by Gehenna our Lord meant a place of eternal misery for all the finally impenitent. The man who can avoid doubting this, must have some way whereby he accounts for these facts, of which I frankly confess my ignorance.

5th, *Another very important fact to be noticed, is, that the chief part of all that our Lord said about Gehenna, was spoken to his disciples. Out of twelve times in which Gehenna or hell is mentioned in the New Testament, in only two instances is a word said about it to the unbelieving part of the Jewish nation.* In nine of those places our Lord was evidently addressing his disciples, and in the other place where Gehenna is mentioned, James was addressing believing Jews of the twelve tribes, who were scattered abroad. This fact is also so notorious, that the texts where the word Gehenna occurs, need only to be consulted, to be perfectly satisfied of its truth. It is not more certain that this word occurs just twelve times in the New Testament, than it is certainly used ten times in speaking to the disciples, and only twice to the unbelieving Jews.—May I not then be permitted to press home the question,—how is it to be rationally and scripturally accounted for, that so much should have been said about Gehenna or hell to the disciples, and comparatively so little to the unbelieving part of the Jewish nation? If Gehenna did mean, as is commonly believed, a place of future eternal misery, why did our Lord appear so solicitous that his few disciples should escape this punishment, yet say so very little about it to the unbelieving multitude? To his disciples he always spoke of it as a thing they might escape; but to the unbelieving Jews, he says, "how can ye escape the damnation of hell?" Pray, why did he

warn so much those in least danger of this puni
ment, yet say so little to those in the greatest da
ger of it? If he attached the same ideas to the wo
Gehenna, which we do to the word hell, how can
account for this part of our Lord's conduct? It
self evident, and must strike every reflecting m
with great force, that his conduct, and the conduct
preachers in our day, are at perfect variance. F
example, what would people in our day think of
preacher who should preach most about hell to t
church, and say but little about it to the unbelievi
part of his audience? appearing much more solic
ous that the few composing the church should
saved from its punishment, than the multitude he co
sidered as living in disobedience and wickedne
All know that the very reverse of this is the unifor
practice of modern preachers. How this differen
between our Lord's practice and theirs, is to be a
counted for, I leave others to determine. On t
commonly received views of Gehenna or hell, I a
satisfied it can never be rationally accounted for.
I may add, how is it to be rationally accounted fo
that our Lord only once during his whole ministr
should say to the unbelieving Jews, "how can ye e
cape the damnation of hell," if by this he meant f
ture eternal punishment? That this could not be h
meaning, we shall presently show from a variety
evidence. We only request that his conduct as it r
spects this, should be rationally accounted for. E
ther he said a great deal too little about hell to th
wicked, or most preachers in our day say a great de
too much. Which of these two they will admit as th
truth, must be left for themselves to determine. I nee
hardly notice that this fact is calculated to increas
the doubts created by the other facts already state
and ought to lead every man to a candid and careft
examination of the New Testament, as to the sense c

Gehenna there. When we sit down to examine this subject, these facts ought to be kept in view. Besides, we ought to remember, that Gehenna in the Old Testament, is used, not for a place of endless misery, but as an emblem of temporal punishment to the Jewish nation. It is hoped the reader will keep these things constantly in his mind, in reading the next section, where all the passages which speak of Gehenna are considered.

6th, *But another fact, which deserves some notice, is, that in all the places where Gehenna or hell is mentioned, the persons addressed, are supposed to be acquainted with its meaning. No explanation is asked, and none is given, nor is it thought, either by speaker or hearers to be necessary.* The Jews, who are always the persons addressed, appear to have understood what our Lord meant by the punishment or damnation of Gehenna, as well as what was meant by stoning to death. The very first time it is mentioned, Matth. v. 22. the disciples had no more occasion to ask our Lord what he meant by Gehenna, than what he meant by the judgment and council. If this be true, and we think it will not be disputed, a very important question arises,—how came they to understand that Gehenna meant a place of eternal punishment for all the wicked? From what source did they derive their information concerning this? I cannot conceive any sources from whence they could possibly derive this information, unless from one or other of the following: 1st, From *immediate inspiration.* No evidence that this was the case can be produced, nor is it likely to be asserted by any person who has considered this subject. 2d, The *preaching of John the Baptist.* But as John never said a word about Gehenna to his hearers, this cannot be contended for by any one. 3d, Did they then derive their information from the *instructions* and *explanations of the Saviour?* Neither can this be contended for by any one

who has read the four gospels. Our Lord never gave any such explanation of Gehenna. No man will say he ever did. 4th, Did they derive their information from *the Old Testament Scriptures* which they had in their hands? This they could not do, for we have seen above, that it did not contain such information. They could not learn a doctrine from it, which Dr. Campbell and others declare it did not teach. We have seen what the Old Testament teaches about Gehenna, but not a word does it say that it means a place of future eternal misery for the wicked. 5th, The only other source from whence they could learn, that Gehenna meant a place of endless punishment for the wicked, was, the writings of *fallible, uninspired men.* Accordingly, no other alternative was left Dr. Campbell but to say, that "Gehenna in process of time, came to be used in this sense, and at length came to be confined to it." Here, then, is the way in which it is said Gehenna came to have the sense which is now commonly given it in the New Testament. No man, we presume, can devise a better.

We have seen, in a quotation from Dr. Campbell, chap. i. sect. 3. that the Jews learned from the heathen the notion of punishment in a future state. We shall show, sect. v. how they came to apply the name Gehenna to this place of punishment. We shall also see that the Jews did not believe that any of their nation, however wicked, would suffer the punishment of hell. How is it possible, then, from the nature of the case, that the Jews, by the *damnation of hell*, could understand our Lord to mean a place of eternal punishment? Had they understood him so, would they not have shown their displeasure against him? Can any man suppose that they heard such a threatening and were silent? Had he so threatened the Gentiles they would have been pleased, for the Jews considered them fit fuel for hell fire.

punishment was threatened the Jews under
n of Gehenna, in their own Scriptures, we
from the last section. Of this they could
orant. In the next section we shall show
is punishment our Lord referred by the
of hell, and we think in this sense the Jews
l him. There is no evidence that the un-
Jews understood our Lord by Gehenna to
thing, and the disciples another. No: our
s to use Gehenna, in speaking to both, in
ense, and both appear to have understood
g. Neither of them ever asked him *what*
*y the damnation of hell.* There appears to
no need for this, for both derived their in-
from the Old Testament Scriptures. If
e common source of their information con-
: punishment of Gehenna, they never could
our Lord by it to mean a place of eternal
it contained no such information. Those
that they did understand our Lord so, are
inform us where they got this knowledge,
as not derived from this source. They must
ally and scripturally account for the above
re such a view of the punishment of *hell*
ıblished. We have no hope of ever seeing
plished.—We have a number of additional
ove that Gehenna is not used to express a
dless punishment; but these will be more
ely introduced, after we have considered
ages of the New Testament where this word
ese we shall now attempt candidly to con-

## SECTION III.

### ALL THE PASSAGES IN WHICH GEHENNA OCCURS, CONSIDERED.

NOTWITHSTANDING the facts which have been stated, and the observations made, in proof that Gehenna in the New Testament does not signify a place of endless misery, yet this must be determined by a consideration of all the places where it occurs. The texts, with their respective contexts, must decide in what sense the writers used the term Gehenna.—It is not material in what order we bring forward the passages. But as all the things said about it, were either addressed to the *unbelieving Jews*, or *to the disciples*, I shall begin with the texts in which the former were addressed.

The first then is Matth. xxiii. 15.—"Wo unto you, Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell, (Gehenna) than yourselves." This is one of the places in which Dr. Campbell thinks that the term Gehenna is used figuratively. It is observed by Parkhurst, on the word ΥΙΟΣ, that "son of Gehenna, or hell, is one deserving of, or liable to, hell." He considers the expression an Hebraism. It is evident from the context, that the words were spoken to the unbelieving Jews. They plainly imply, that our Lord considered them children of hell. This, according to Parkhurst, means, "deserving of, or liable to, hell."—Their making their proselyte two-fold more

hild of hell than themselves, must therefore mean, hey made him two-fold more deserving of, or to hell, than themselves. It is easily seen here, he whole depends upon what sense we affix to ord *hell*, or *Gehenna*. If we say that it means a of eternal misery, the sense evidently is, that harisees made their proselyte two-fold more de- ng of, or liable to, eternal misery, than them- s. But how is this sense of the word Gehenna proved? This ought not to be taken for granted sense. This would be assuming as true the question under discussion. As there is nothing verse itself which decides this, we must have rse to other places, in which the sense of Ge- a is decided from the text and context, consider- connexion with the other circumstances mention- This we shall find in the next passage, which rs in the same chapter.

verse 33. it is said, addressing the same persons the preceding text, "ye serpents, ye generation pers, how can ye escape the damnation of hell?" uch dependance is placed on this passage to e eternal punishment in hell, I shall give it a par- ar consideration. Indeed, if this passage does each this doctrine, how can it be proved from other? For this is the only passage of the New ament, in which wicked men are threatened with *amnation of hell*. If this text fails to support the rine, it must be proved from some other texts than e in which Gehenna or hell is used. Let it be then rked, that the word *damnation* which occurs in this age, simply means *judgment*, or *punishment*. Dr. pbell and others translate the word punishment. his note on Matth. xii. 40. If it were necessary, uld be easily shown that the same original word is ered punishment in some other places of our com- version. The sense then is, "how can ye escape

the punishment of hell or Gehenna?" The word *damnation* determines nothing about the *place*, the *nature*, or the *duration of the punishment*. It expresses punishment to the persons addressed; but all these things must be determined from some other sources of evidence, than the word damnation. As in the preceding passage, the whole depends here on the sense we affix to the word Gehenna or hell. If we say that it means the place of eternal misery for the wicked, our Lord's meaning evidently is, "how can ye escape the punishment of eternal misery?" But here again observe, that this sense of the word must not be taken for granted. How are we then to decide in what sense our Lord used the term Gehenna in this passage? There are two ways at least in which we may form a decision respecting this; namely, *an examination of the context in which this passage stands*, and *Scripture usage of the word Gehenna*. No person can object to these rules of interpretation. On the contrary, they are such as every man of any intelligence highly approves.

1st, Then, let us examine the context in which these words stand. It is evident from verse 1. of the chapter, that what is contained in it, was addressed to the *multitude*, and to the *disciples*. From verse 2, to 13. our Lord spoke to his *disciples* concerning the Scribes and Pharisees, and warned them against several evils in those men. But notice, that at verse 13. he begins a direct address to the *Scribes and Pharisees*, which he continues to the end of the chapter. That some of those men were present, seems evident, for the discourse has every appearance of a very pointed address to them. All must have noticed how often our Lord says to them, "wo!" or "alas! unto you Scribes and Pharisees, hypocrites." No man, who reads from verse 13, to 32. can help seeing in what a plain, forcible, and pointed manner, our Lord exposed their

wickedness and hypocrisy. He says to them in verse 32. "fill ye up then the measure of your fathers." Then immediately follow the words under consideration: "ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Two questions here present themselves for consideration—*How were these men to fill up the measure of their fathers? And what damnation of hell was it which they could not escape?*

1st, How were these men to fill up the measure of their fathers? If we consult the context for an answer to this question, we find the following very plainly given us in verse 34.—"Wherefore, behold, I send unto you prophets, and wise men and Scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city." That this is a just answer to the question, I presume will not be disputed. Their fathers, our Lord told them, in verses 30, and 31. had killed the prophets, and they gave but too good evidence that they were the children of such fathers. The measure of their fathers they were to fill up, by their crucifying him, and persecuting those whom he was to send them, as described, verse 34. Compare also John xvi. 1—3. and 1 Thess. ii. 16.

2d, What damnation of hell was it which those men could not escape? Let us again consult the context for an answer to this question. If verse 34. answered the first question, verse 35. must answer the second. "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." That this is the true answer to the second question, is not easily denied. Those who believe the expression "damnation of hell," means eternal misery, will readily admit, that my interpretation of the words, "fill

ye up then the measure of your fathers," is c
This cannot well be disputed; for the context
decides this to be our Lord's meaning. Suffer n
to ask, why my interpretation of the words, "c
tion of hell," should not also be correct? Sur
context as clearly points out the latter interpr
to be our Lord's meaning, as it does the form
the context decides the sense in the one case,
decide in both. Besides, is it not a strong co
tion that my interpretation is correct, that t
pression, "the damnation of hell," occurs in tl
course about the destruction of Jerusalem, an
other *discourse* our Lord ever delivered. Had h
this expression when preaching the gospel, a
forcing the necessity of repentance on the J
might be supposed that he referred to eternal p
ment. But as it occurs in this discourse, and is
used by him on any other occasion, it seems to
beyond all doubt that I have justly interpret
words *damnation of hell.* No man doubts that v
said verse 35. refers to the punishment inflic
the Jews at the destruction of their city and t
and more fully described in chap. xxiv. Th
ceeding verses of the chapter in which the
stand, confirm the view I have given. At ver
our Lord says, "verily I say unto you, all
things shall come upon this generation," and
the damnation of hell was a part of them. Se
the three remaining verses, which I need not
scribe.

It is now seen that the context of this passage
us, not to interpret the words "damnation of
of punishment in a future state, but of the ter
calamities coming on the Jewish nation, durin
generation. If ever the context of any passa
cided in what sense the writer used a word or p
it is certainly decided in the one before us.

ht to be allowed the liberty, with those who may
ose my view of this passage, to call upon them to
il themselves of the context as I have done, and
v, if they can, from it, that by the damnation of
, our Lord meant a place of eternal misery. Let
the attempt be made, and nothing is so likely to
'ince them as this, that my interpretation is the
one. It was in making such an attempt, that I
led to the views which have been stated. Not
stige of evidence does the context afford, that our
l attached such a meaning to these words as is
rally given them. The only thing in support of
a meaning, is the *false* and *entirely gratuitous* sense
ed to the word *hell* in the passage. But who does
see, and who will not allow, that if we are at lib-
to affix what sense we please to the words of the
y Spirit, there is an end put to all just interpreta-
of the Scriptures?

am aware, that from verse 3. of chap. xxiv.
hat shall be the sign of thy coming, and of the
of the world?" it has been thought that our Lord
ds in one description, the end of the Jewish state,
the end of this material world; and that the ca-
ties of the former were intended as a faint descrip-
of the latter. Perhaps some may think that some-
; similar is the case with the passage we are con-
ing; that when our Lord said, "how can ye es-
the damnation of hell," he included in one ex-
sion, the temporal miseries of the Jews, and the
al punishment of the wicked. Prophecies, say
bjectors, have often a double meaning, and though
e first instance, our Lord by the damnation of
referred to the vengeance coming on the Jewish
n, it may also include the endless punishment
e wicked. In answer to this, I would observe, that
double view of Matth. xxiv. is now given up by
critics and commentators, and that even by those

who call themselves the orthodox. Mr. Stuart, in his letters to Dr. Channing, p. 126, gives it up. He says, "of that day and hour knoweth no man; no, not the angels, which are in heaven, neither the son, but the father. The *day* and *hour*, according to some, is the day of judgment; but as I apprehend, (from comparing the context) the day of vengeance to the Jews is meant."—Here Mr. Stuart sets aside this double view of Matth. xxiv. and precisely by the same rule of interpretation, that I have set aside the popular sense attached to the words "damnation of hell," in the passage before us. If the context shows him, that by "that day and hour," is not meant the day of judgment, but the day of vengeance to the Jews, the *context* of the passage we are now considering as clearly shows, that, by the damnation of hell, is not meant a place of eternal misery, but that this *very* vengeance is meant. The fact is, this double view of Matth. xxiv. is not only abandoned by Mr. Stuart, but by Whitby, M'Knight, Gill, and other commentators.

But we are willing to notice this objection a little further. It is said in the above objection, that the damnation of hell *may* refer to the endless misery of the wicked, as well as to the temporal calamities coming on the Jewish nation, because prophecies have often a double meaning. In answer to this, we would simply remark, that the words *damnation of hell* are not a prophesy, but a very plain declaration, put in the form of a question by our Lord, to the persons whom he addressed. But admitting that they had occurred in the 24th chapter, where our Lord predicts the destruction of Jerusalem, we think the objector ought not to rest such an important article as the one in question, on a *may be*, but a *shall be*, not on a *peradventure*, but *an absolute certainty*. If any evidence can be produced, that our Lord meant two such different ideas should be conveyed by the words *damnation of*

ıall be happy to see it. But until the evi- this is made apparent, the objection has no /e cannot believe without evidence. The proving this, belongs to the objector. What have said, had I assumed, without attempt- ove, that Gehenna, Matth. xxiii. only refer- : temporal punishment of the Jews? When ınce we have adduced is invalidated, it will nough to admit the validity of this objection. *an examination of the context, and the Scripture words, are considered safe rules in determining of any Scripture writer, we shall feel somewhat that, by the damnation of hell, a place of endless s not intended by our Lord.* But this double he expression *damnation of hell*, is not only but it is assumed in face of evidence to the

Our Lord, with the same breath, uttered ı, "damnation of hell," and declared, "all ngs shall come upon this generation." But ntimate in any part of the context, that this ın had another meaning, referring to eternal a future state of existence? If the damna- ell was to come on that generation, is it not ıaying our Lord was mistaken to affirm that :ans *endless punishment?* If he intimates no g, ought we to put such a construction on his ? And are we at liberty to do this, in oppo- he scope of the context, and Scripture usage m Gehenna? But further; why assume this ınse of the term Gehenna in Matth. xxiii. ;ive a double sense to almost every discourse delivered? If we take the liberty to do so we not at the same liberty to do it in any oth- discourses? But such as do take this double Matth. xxiv. we leave them to settle the ac- h Stuart, Whitby, M'Knight, Gill, and other ators. Let them answer what these persons

have said, showing that it refers only to the destruction of Jerusalem and its attendant calamities. We are persuaded, that, if a favourite doctrine was not in danger of losing its support from the passage we are considering, such an objection would never be urged. The very circumstance of urging it in this case, is calculated to bring the doctrine into suspicion.

But it perhaps may be also objected against the interpretation we have given, "why should our Lord speak of the temporal vengeance coming on the Jews, as a damnation, or punishment of hell, or Gehenna? Is there any other part of Scripture, which authorizes such an interpretation of our Lord's words?" In answer to this objection I would observe; supposing there is not, still it remains a fact, that the context of this passage plainly authorizes the interpretation we have given them. Besides, the context gives no countenance to the opposite interpretation. Will it not then be granted, that if I can show this view given, is supported by other parts of Scripture, that my interpretation must be admitted as correct? Moreover, if I can show that our Lord could not be understood in any other sense, allowing the Scriptures to be the best commentary on his meaning, is not my view placed beyond all fair debate?—I have contended that the Jews could not understand our Lord, by the "damnation of hell," to mean a place of eternal misery, because Gehenna had no such meaning in the Old Testament. I now as fully contend, that if Gehenna is not used in the Old Testament in the sense I have given it, neitheir could the Jews understand him in this sense. Candour requires this. Well, on the other hand, ought not candour to allow, that if it is used in the Old Testament as an emblem of the temporal miseries coming on the Jewish nation, that in this sense it was used by our Lord, and understood by his hearers? I frankly admit, that if Gehenna was used in

these senses in the Old Testament, it might not so easy to decide, in some passages of the New, ch of these senses was intended by the writer. could not, however, be the case with the passage re now considering, for the context clearly des the sense in which it is used. But we are happ free from all difficulty here, for, as we have seen, Campbell assures us, that Gehenna does not oc- in the Old Testament in the sense of a place of nal misery. This we have also proved above, an examination of all the texts in the Old Testnt, where this word is found.

l, Let us now attend to the Scripture usage of the l Gehenna or hell. It has been established, that he Old Testament the word Gehenna has no ret to eternal punishment. It has also been shown, the Old Testament writers made Gehenna an em- of the temporal punishment which was to come the Jews, in the destruction of their city and ple by Titus. So far then as Scripture usage of word in the Old Testament goes, it establishes nterpretation of our Lord's words in the passage re us. The prophet Jeremiah had made Gehenor the valley of Hinnom, an emblem of this punent of the Jews; and our Lord addressing this people, says to them, "how can ye escape the shment of Gehenna?" Now notice the following gs, which all concur to show that our Lord refer- to Jeremiah's prophesy above considered. Jere- and our Lord evidently spoke to the same peo- the Jews. Both speak of a punishment, and a dreadful punishment, to this people. Both speak mporal punishment, and not of eternal, to this ple. Both, in speaking of this punishment, de- e it under the emblem of a punishment of Gena. Neither of them give the least hint that the shment they speak of, was a general punishment

for all wicked men, that it was in a future state of existence, and of endless duration. Jeremiah foretold, some hundred years before, this punishment to the Jews, to the fathers of those very persons whom our Lord addressed, and to whom he said, "fill ye up then the measure of your fathers," and added, "all these things shall come on this generation." But I may add, that the time referred to by the prophet, when this punishment should be inflicted on the Jews, and that mentioned by our Lord, exactly agree. The time of which the prophet speaks, was when the Lord "was to bring upon them *all the evil* he had spoken of," and precisely accords with our Lord's words, "for these be the days of vengeance, that *all things which are written may be fulfilled*," Luke xxi. 22. Jer. xix. 15.

*Must my view of Gehenna then be erroneous, though supported by Scripture usage of this word in the Old Testament, and the context of the only passage in the New, where any unbelieving persons were ever threatened with the punishment of hell? And must the common view of Gehenna be correct, without any support from Scripture usage in the Old Testament, or the context of this passage?*

But further; if by the damnation of hell, our Lord did not refer to this prediction of Jeremiah, it is certain that in no other place does he ever remind the Jews that such a punishment had been threatened them. Is it then probable that our Lord should entirely overlook such a plain and pointed prediction in speaking to the Jews? Is it possible that he should say so much to them about the punishment coming on their nation, and yet never hint to them, that it had been clearly foretold by one of their own prophets? He often quotes the prophets; and is it likely Jeremiah's prediction, so full and plain in predicting punishment to that generation, was altogether overlooked by him? But it ought to be particularly noticed, that the passage under consideration occurs in the fullest

ıd plainest discourse ever uttered by our Lord, con-
ɛrning the temporal miseries coming on the Jewish
ation. Besides, it is the only time he ever said a
ord about the damnation of hell. Why then, I ask,
oes it happen to be spoken of in such a discourse as
iis, and in no other? How comes it to pass, that if
ıe damnation of hell means eternal misery, it should
nly be introduced in such a discourse? To this, I
el confident, no satisfactory answer can be given.
any one can account for it, we shall be happy to
ɛe it done, on Scriptural and rational principles. But
efore I dismiss this passage, permit me to bring the
rophesy of Jeremiah a little more into view in con-
exion with it. See this prophesy considered above,
hap. ii. sect. 1. which ought to be consulted and
ompared with the passage under consideration. On
th, taken together, I submit the following brief re-
ırks.

1st, Who does not see that the prediction of Jere-
ıh and the discourse of our Lord, Matth. chaps.
ii. and xxiv. speak of the same events? Com-
ing both with that part of Josephus' history of the
e of Jerusalem, we see both minutely and affect-
y fulfilled. Such a fulfilment of prophesy is cal-
ted to silence infidels, confirm the faith of Chris-
, and stimulate their researches into the true
: of Scripture.

It could not appear strange to the Jews, that
ord should speak to them of the damnation or
ıment of Gehenna, for under this very emblem
ophet Jeremiah had foretold great and dread-
amities to this people. With the prophet's lan-
the ears of the Jews were familiar, so that they
occasion to ask what he meant by the damna-
hell. Nor could they find fault with him, in
to their remembrance, a punishment to which
re exposed, so long ago foretold, but which

was now near, even at the doors. Unless we suppose the Jews ignorant of the predictions of Jeremiah, they could be at no loss what our Lord meant by the damnation of hell. Indeed, nothing but blindness of mind could have prevented them from fearful anticipations of such dreadful calamities. Accordingly they asked no explanation, nor seemed surprised or offended at our Lord's saying,—"how can ye escape the damnation of hell?" Is this likely to have been the case, if by this expression the Jews understood our Lord to threaten them with eternal misery in the world to come? No sentiment our Lord ever uttered was more calculated to shock their feelings, and rouse their indignation against him. To understand our Lord in this sense, was entirely at variance with their pride, prejudices, and religious opinions; for the Jews had no idea that any of their nation should ever suffer eternal misery. See Whitby's note on Rom. ii. hereafter quoted, sect. v.

3d, Let us for a moment suppose, that any of the declarations concerning Gehenna, in the New Testament, had occurred in the above predictions of Jeremiah. For example, let us take the words of our Lord before us,—"how can ye escape the damnation of hell?" I ask any candid man how the Jews would have understood these words, had they been uttered by the prophet, or how we would understand them? It will, I presume, be readily answered, that the prophet would be understood as threatening the temporal punishment which he had been predicting. Must the words *damnation of hell*, then, only mean temporal punishment, in the mouth of Jeremiah, but in our Lord's, eternal misery? If these words would have conveyed no such idea in the days of Jeremiah, why should they in the days of our Lord, and especially as he not only seems to allude to Jeremiah's prophesy, but introduces them in a discourse to the same

people, and in treating of the same temporal punishment? It will not be said that our Lord was discoursing about a future state of existence, or even on a different subject from that of the prophet when he used this expression. No: the subjects are precisely the same, and the same people were addressed.

4th, I ask, was the expression, "damnation of hell," understood when our Lord used it, or was it without any meaning? If the latter, then the idea of eternal misery is given up, at least from this expression. Besides, it is not very honourable to our Lord to say that he used this expression without any meaning. If the former is contended for, in what way was our Lord understood by his hearers? Nothing is said in the Old Testament, intimating that Gehenna was to have a different meaning under the gospel dispensation. Nor in the New Testament is any thing said, showing that Gehenna was used there in a different sense from that which it had in the Old. By whose authority, and upon what rational and Scriptural ground, do we then interpret Gehenna, in the passage before us, so differently from its allowed sense in the Old Testament? Our Lord was a Jew, and he spoke to Jews, who had the Old Testament in their hands. Until it is proved to the contrary, we must conclude that the Jews must have understood our Lord, by Gehenna, as their Scriptures had taught them. We think all will allow that this is at least a rational conclusion. That it is a correct one, ought not to be denied, unless it can be shown that our Lord laid aside the sense in which Jeremiah had used the word Gehenna, and adopted a new sense on the authority of the writers of the Targums. If our Lord did this as to the word Gehenna, we doubt if another instance of the kind can be produced from the New Testament. If it were proved that he did so, it follows, that instead of calling the attention of the Jews to the true sense of Scrip-

ture, he rather encouraged them in a sense put or Scripture words of men's own invention. We have seen that Dr. Campbell avers, that our Lord spoke to the Jews in the dialect of their own Scriptures, and used words to which their reading of the law and the prophets had accustomed them; and yet he contends for a sense given to Gehenna in the New Testament which it never had either in the law or the prophets

5th, If we are to be indebted to the Targums how to understand the word Gehenna or hell, but few people could ever understand the New Testament on this subject. Is there one in a thousand who ever saw the Targums? and is there one in ten thousand who ever read them? But until we have learned from such writings the true sense of the word Gehenna, we must either remain ignorant, or take this sense at second hand from others. But put the Bible into a man's hands, let him search it on this subject, and compare the New with the Old Testament, would he ever conclude that the New Testament sense of Gehenna was so different from that of the Old? No; he would soon perceive, that there is an agreement, and a very striking agreement, between the writers of both Testaments in their sense and application of the word Gehenna. Scripture usage, and the context, safe rules in all other cases, would soon lead such a person to the same conclusion to which I have come, that our Lord by "the damnation of hell," did not mean punishment in a place of endless misery. But it seems these safe rules of interpretation, must all be laid aside to sit down at the feet of the writers of the Targums to learn the meaning of Gehenna. But it is well known how little confidence most people place in those writings in other cases, though their authority is considered good by many in the one before us. See the argument drawn from the Targums and Apocrypha considered, sect. v.

ı, That Gehenna was made an emblem of tem-
punishment to the Jews, rests on divine author-
But, that it was made an emblem of eternal mis-
ests merely on human authority. Let us state
ɜ, where system, and preconceived opinion be-
ıt of sight, we would give a just decision, which
ɜse authorities ought to be preferred. Suppose
ase then reversed. In the Old Testament, let us
ıse the word Gehenna to mean the place of eter-
ınishment for all the wicked. That this was its
ed sense, by critics and commentators, and that
er, in a single instance, meant temporal punish-

Suppose further, that the term Gehenna oc-
d twelve times in the New Testament. That
examining one of the texts in which it occurred,
he passage before us, it evidently had the same
as in the Old Testament. That the text and
xt clearly decided this to be its meaning. But
ɜay a Universalist, comes forward and informs
om the Targums, that Gehenna, in the Old Tes-
ıt, in process of time, came to be used as an em-
of temporal punishment, and at last came to be
ɜed to it; and that this was always and indispu-
its meaning in the New Testament. This he
ılly asserts, without any attempt at proof on the
ct.—I ask what decision we would form in this
? Let candour decide, if we would not say that
loctrine of eternal punishment was put beyond
ɜbate. And would not every man agree to con-
ı the Universalist? Happy, then, we would say,
ɜ man who condemneth not himself in the thing
h he alloweth. But what would be the decision
vour of eternal punishment, and against the Uni-
ılist, if upon examining all the other eleven places
ıe New Testament, it was found, that Gehen-
ad the same or a similar sense as it had in the
Testament, and in the one in the New Testament

where the context so clearly decided? The triumph of the doctrine of eternal misery would be complete.—We shall leave it for the decision of every man of candour, what to say, if it is proved that all the remaining passages which speak of Gehenna, corroborate the views I have advanced on the passage we have been considering. But all this would be considered as strongly confirmed, if a number of facts were adduced, showing that no other sense could be rationally attached to the term Gehenna. We have adduced a few facts already, and have yet some more to produce, proving, that Gehenna cannot mean a place of endless misery for the wicked, but that it referred to the temporal vengeance coming on the Jewish nation. We should like to see an equal number of such facts produced, showing that Gehenna does not mean this temporal vengeance, but eternal misery, before we are condemned for refusing to believe that this is its meaning.

7th, Supposing that the term Gehenna, in this passage, was *equivocal*, as it certainly is not, still, according to Dr. Campbell, my interpretation of the passage is correct. In his third Dissertation, sect. xi. he says: "Nothing can be more pertinent, or better founded, than the remark of M. Le Clerc, that 'a word which is equivocal by itself, is often so clearly limited to a particular signification by the strain of the discourse, as to leave no room for doubt.'" The strain of our Lord's discourse in this chapter, fixes the sense of Gehenna, to be what I have stated, so clearly and decisively, that no room is left for doubt. But let us hear Dr. Campbell further. In his ninth Dissertation, part i. sect. 13. he says,—"When a word in a sentence of Holy Writ is susceptible of two interpretations, so that the sentence, whichsoever of the two ways the word be interpreted, conveys a distinct meaning suitable to the scope of the place; and when

these interpretations expresses the common im-
f the word in Holy Writ, and the other assigns
eaning which it plainly has not in any other pas-
f Scripture, the rules of criticism manifestly re-
that we recur to the common acceptation of the
' This is just what I have done with the term
ma in the passage before us. I have given it a
ng "suitable to the scope of the place." The
I have given it, also "expresses the common
t of the word in Holy Writ," where it is used as
blem of punishment in the Old Testament. We
ee that it agrees also with all the places where
rs in the New. The interpretation commonly
to Gehenna "assigns it a meaning which it
has not in any other passage of Scripture."
rules of criticism manifestly require" then, the
retation which I have given this passage. The
only received sense of this word, is therefore
ry to the rules of criticism, as declared by Dr.
bell himself.

aware that I have dwelt longer on this passage
as absolutely necessary. This I have done
eral reasons. It is one of the principal texts,
ed to teach the doctrine of hell torments.—It
the only text, where a punishment of Gehenna
, is threatened wicked men in the New Testa-
whether Jew or Gentile. It is also a text, the
t of which decides clearly, what our Lord
by the punishment of Gehenna. It serves as a
unlock the meaning of other places, where the
stances in the context may not so clearly de-
e the sense of Gehenna. If our Lord did not,
passage, mean by Gehenna a place of endless
, there is no probability that in any other this
s meaning; for here he spoke to men, whom
us says, were the wickedest race of men that
ved on the face of the earth. Since by the

damnation of hell he did not threaten them with ete
nal punishment, it is not to be supposed that in an
of the other texts he did this; for what is said in the
is addressed to his disciples. It is not likely he use
Gehenna to express both a place of temporal and ete
nal punishment; and it is less likely that he shoul
threaten the unbelieving Jews with the former, an
his own disciples with the latter.

I shall now proceed to consider all the other tex
in which Gehenna is used in the New Testament.
consideration of them will likely either confirm th
views I have advanced, or detect the fallacy of m
opinions.

The first then I introduce, is Matth. v. 22. "Bu
I say unto you, that whosoever is angry with hi
brother without a cause, shall be in danger of th
judgment; and whosoever shall say to his brothe
raca, shall be in danger of the council: but whos
ever shall say, thou fool, shall be in danger of he
(Gehenna) fire." In this passage there are thre
crimes and three punishments mentioned; the jud
ment, the council, and hell fire. It will be allowe
that the two first of these punishments are of a ten
poral nature, and are confined to the present lif
Why the third should be extended to a future stat
and considered of endless duration, is not so easil
perceived, unless we take it for granted that hell mean
the place of endless misery in a future state. Bu
this ought not to be taken for granted, for this is agai
taking for granted the very question in debate.
question very naturally arises on this text.—Is th
guilt of being angry with, and calling a brother rac
deserving *only of temporal* punishment; and must cal
ing him a fool, subject the offender to *hell* or *eterna*
*misery?* This is far from being probable, if punis
ment is to be regulated by the nature and degree
the offence. But on this text let us hear Mr. Parl

hurst, who was as far from being a Universalist, as the east is distant from the west. He says, on the word Gehenna,—"a Gehenna of fire, Matth. v. 22. does, I apprehend, in its *outward* and *primary* sense, relate to that dreadful doom of being *burnt alive in the valley of Hinnom.*" It is here allowed by Parkhurst, that Gehenna, in its outward and primary sense, relates to temporal punishment in the valley of Hinnom. Well, and let me ask, what is its *inward* and *secondary* sense? And to what in this sense does it relate? Are persons who turn words and texts of Scripture aside from their *outward* and *primary* sense, under no obligation to inform us why they do so, and on whose authority it is done? If we take the liberty to turn words aside from their outward and primary sense, to suit ourselves in support of our religious system, what is it that may not be proved from the Bible? But if Gehenna, in this passage, is to have some other sense than its outward and primary one, two thirds of our work yet remains to be done. We have also to find out some other sense, than the outward and primary sense, to the words *judgment* and *council.* If we take such liberty with the word Gehenna, why not also with those other words? We must go through with the text, or show solid reasons why we do so only with the word Gehenna. Until this is done, let Gehenna be understood in the sense it has in the Old Testament, and also in the sense it had when our Lord addressed the unbelieving Jews, as we have seen in the preceding passage. There is certainly nothing, either in this text or its context, which shows that our Lord used the word Gehenna in a new and different sense from what it had in the Old Testament; nothing which indicates that he meant by this word a place of endless misery. There is just as much reason to believe that he used the words judgment and council in a new sense, yea, for a place of eter-

nal misery, as that he so used Gehenna. There is nothing but the popular idea which is affixed to this word, in favour of the one more than the other. This idea is attached to the word hell, and wherever we see it, or hear it, the idea of a place of endless misery is always suggested by it. The same would have been the case, had the idea been affixed to either the word judgment or council. Why the word hell should be thought to mean a place of eternal misery in this text, rather than those other words, I can assign no other reason except the one just given.

This is the first place in which the word Gehenna occurs, and what is said was addressed by our Lord to his disciples. It is evident then, that our Lord began to speak of Gehenna to his disciples long before he said a word about it to the unbelieving Jews. One should think this rather strange, if by this word he meant to teach them the doctrine of eternal misery. Here he told them, that by calling their brother a fool, they were in danger of hell fire. What, then, it may be asked, did he mean by this hell fire, in thus addressing his disciples? To this I answer, that we have seen Gehenna in the Old Testament made an emblem of the temporal miseries coming on the Jewish nation. We have also seen from the preceding passage, that our Lord spoke of these miseries in the same way. If any of his disciples did not continue in obedience to him, but apostatized, they should be involved in the same temporal calamities with the rest of the Jews. Their safety from the damnation of hell was inseparably connected with constant faith and obedience. This damnation or punishment of hell was to come on that generation. It was to come on them as a thief, and to constant watchfulness the disciples were exhorted, that they might escape it. Accordingly, let any one read Matth. xxiv. and see at what pains our Lord was to point out the signs which

should precede the destruction of Jerusalem, and to give his disciples suitable directions how to conduct themselves in regard to it, so that they might be saved from all the dreadful calamities in which the Jewish nation was to be involved.

Before I conclude my remarks on this text, it may just be noticed, that neither in this passage, nor in any other where our Lord addressed his disciples, does he speak about Gehenna to them as he did to the unbelieving Jews. Here he says, by calling their brother a fool, they would be in *danger* of hell fire; but when he addressed the unbelieving Jews, he said, "how *can ye escape* the damnation of hell?" In this last passage, let it be noticed, that the word *damnation* is connected with the word *Gehenna* or hell. In the passage before us, the word *fire* is connected with it. We have shown above that the word damnation simply means judgment or punishment. In remarking on one of the passages yet to be considered, I shall show that the word *fire* is used figuratively to express temporal punishment. Inattention to this apparently trifling circumstance, has led to some very mistaken views of many parts of Scripture.

Perhaps the following objection may be urged against my view of this passage.—"Allowing Gehenna to refer to the temporal punishment coming on the Jewish nation, why did calling a brother a fool, subject to this punishment, rather than the other crimes here mentioned?" In answer to this, let it be observed, that as hell fire, or God's temporal judgments on the Jewish nation, is the severest punishment mentioned in the passage, we may expect that the crime of which it is the punishment, would also be the greatest. Accordingly, the word *moreh*, in the common version rendered "fool," Dr. Campbell renders "miscreant." In his preface to Matthew's gospel, sect. xxv. he says,—"the word *moreh*, here used by the evan-

gelist, differs only in number from *morim*, the compellation with which Moses and Aaron addressed the people of Israel, when they said, Numb. xx. 10. with manifest and indecent passion, as rendered in the English Bible, *Hear now*, YE REBELS, and were, for their punishment, not permitted to enter the land of Canaan. The word, however, as it is oftener used to imply rebellion against God than against any earthly sovereign; and as it includes disbelief of his word, as well as disobedience to his command, I think better rendered in this place *miscreant*, which is also, like the original term, expressive of the greatest abhorrence and detestation. In this way translated, the gradation of crimes, as well as of punishments, is preserved, and the impropriety avoided of delivering a moral precept, of consequence to men of all denominations, in words intelligible only to the learned." This, we think, fully meets the objection, and the gradation of crimes, as well as of punishments, is preserved.

The next passage occurs in verses 29, and 30. of the same chapter. "And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." On this passage it may be observed in general, that if the word *hell* does not mean the place of endless misery in verse 22. it is not in the least probable that this is its meaning here. Our Lord surely would not use it with the same breath in two such different senses, without any intimation of this, and especially in addressing the same persons. But I shall proceed to consider this passage; observing that many of the remarks to be made, apply to several other passages yet to be con-

idered. The reason of this is obvious. In other assages the very same things are stated, and in al- most the very same words. By considering them all ere, it will save time and labour, and supersede the ecessity of again repeating the same remarks when e come to those other passages.

1st, Then, let us consider what our Lord meant by right eye, and a right hand. It should be remem- ered that he was addressing his disciples. All will llow that this language is not to be understood liter- lly. What our Lord meant by this figurative lan- uage, is explained in verse 28. and other preceding erses, to be their evil passions and propensities, dear them as a right eye or hand.

2d, What did our Lord mean by these offending em? It is well known that the word translated of- nd, signifies to cause to stumble, and is in some laces translated a stumbling block. By their right ye or hand offending them, then, must be meant, eir unsubdued passions and propensities causing em to stumble and fall from their profession of hrist's name. If these proved a stumbling block, or used them to offend, they thereby exposed them- lves to the punishment of hell fire. It was profita- e, therefore, for them to subdue these, or to part ith them, though dear to them as members of their odies, than expose themselves to such a punishment. his, so far, I presume, will be allowed as our Lord's eaning, whatever sense we give the word *Gehenna* *hell* in this passage. Is it then asked—What does ir Lord mean by Gehenna or hell? I answer, the very me punishment which he threatened the unbeliev- g Jews with, Matth. xxiii. 33. when he said to them, how can ye escape the damnation of hell?"—If his sciples indulged their lusts, and proved apostates om their profession, they should be involved in the me dreadful calamities with the rest of the Jewish

nation. Accordingly, he said to his disciples, Matth. xxiv. 13,—"he that shall endure to the end, the same shall be saved." If the question is asked,—Saved from what? The context clearly shows, that they should be saved from all the temporal calamities foretold by our Lord, which were to come on that generation. All who did endure to the end of the Jewish state, were saved. M'Knight, in a note on Matth. xxiv. thus writes:—"The people of the church in Jerusalem being ordered by an oracle given to the faithful in that place, by revelation, left the city before the war, and dwelt in a city of Perea, the name of which was Pella." This oracle, perhaps, was no other than the information our Lord gave his disciples in Matth. xxiv. If they attended to it, they needed no other oracle. But I only notice this, without pretending to decide about it. As to his disciples, the following is very evident. Patient enduring to the end, was not only connected with their temporal safety, but attention to the directions given Matth. xxiv. If one of them, being in the field, returned back to take his clothes, the safety promised might not be obtained. No worldly consideration was to be an apology for a moment's delay, but with the utmost speed they were to make their escape. When our Lord spoke of the punishment of hell to the unbelieving Jews, he mentioned it as a thing they could not escape. "How *can* ye escape the damnation of hell?" They had nearly filled up the measure of their iniquity, and upon them was to come all the righteous blood shed upon the earth. But when he spoke to the disciples about this punishment, he spoke of it as a thing they might escape, if they attended to the instructions which he gave them. See Matth. xxiv. where he is at great pains in pointing out the course they must pursue, if they would avoid the impending destruction.

We then see a very good reason why our Lord said so much to his disciples about the punishment of hell, and so little to the unbelieving Jews. Allowing that hell does not mean a place of endless misery, but the temporal calamities coming on the Jews, every thing said about it is just what might be expected. But can it ever be rationally and scripturally accounted for, that our Lord should only once mention "the damnation of hell" to the unbelieving Jews, if thereby he meant a punishment in eternal torment? Besides, does not this view rationally and Scripturally account for the very extraordinary fact, that not a word about hell or Gehenna is said to the Gentiles by any of the inspired writers? How is this fact to be accounted for on the common view given of the punishment of Gehenna? If my view be allowed correct, it rationally, and I think Scripturally, accounts for these things. That it does account for them, is some evidence that it is correct.

3d, Let us now consider the language of this passage, and see if it does not confirm these views of the subject. It is said twice,—"and not that thy whole body should be cast into hell or Gehenna." This language is not in unison with the common ideas entertained of hell. Do we ever hear a preacher tell his audience, that their "whole body shall be cast into hell, or that body and soul shall be cast into it?" No; they allow that the soul only goes there at death, and the body returns to the dust, and not at least until the resurrection, do both go there together. The phrase "thy whole body," appears to be of the same import with that expressed in another passage by the words "*soul and body.*" We shall show hereafter, that by the word *soul*, is not meant, as is generally believed, the *spirit*, which exists in a separate state from the body, but natural life. See on Matth. x. 28. below. Another thing ought to be noticed, that preachers now only

threaten men with the punishment of hell if they continue in unbelief; but here our Lord threatened his disciples with it if they did not cut off a right hand, and pluck out a right eye; or, in plain language, did not part with every thing dear to them, rather than disobey the Saviour. Besides, he said most about hell to those in least danger of it, and only mentioned it once to those in the greatest danger.—The conduct of preachers in our day, about this, is precisely the reverse of his. All they say of hell is said to the wicked.

By consulting the context of this passage, it will be seen, that there is nothing in it to support the idea, that hell is a place of endless misery. Any evidence it affords, rather goes to prove the view I have given of it. But as a consideration of it, would only lead to similar remarks made already, I pass it over.

The next passage is Matth. xviii. 8, 9. "Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."—It need hardly be noticed, that the remarks made on the preceding passage about a right hand or eye offending, equally apply here, and need not be repeated. If correct there, they must be so here. The remarks also about Gehenna, are applicable here, and neither need they be repeated. I shall therefore proceed to notice some additional observations which this passage affords us on the subject.

Observe then, that the same phraseology, "to be cast into hell," occurs in this passage, which occurred in Matth. v. 29, 30. The only difference is, that here, in verse 9, the word *fire* is added, which is there omit-

word I noticed, in considering Matth. v.
ed figuratively to express temporal punish-
meant the same as the word *damnation*,
signifies punishment. But this shall be
considered presently. Let it be further
that in the present passage, the very same
h in verse 9. is expressed by the phrase,
hell fire," is expressed in verse 8. by the
verlasting fire." I think no one will dis-
hese two phrases are used as convertible
s for the very same thing. Should any one
l to contend, that the word *everlasting* in the
expresses the additional idea of the *dura-*
punishment, I am not disposed to dispute
ill soon be seen that my views do not re-
engaging in such disputes. All I would say
about this, is, that before any person con-
the everlasting duration of the puuishment
ought first to settle beyond dispute, that
ace of punishment for the wicked is a fu-

The place should first be proved to ex-
the everlasting duration of its punishment
t forward for discussion. If this cannot be
ebate respecting its everlasting duration, is
ng the air. If it should be said, that "it is
*verlasting*, applied to the *punishment of hell*
, that proves that hell is a place of future
or surely no temporal punishment can be
in its duration;" to this I answer,—that it
y word *everlasting*, being applied to Gehen-
fire, that convinces me that hell has no ref-
place of eternal misery for the wicked.
and I hope satisfactory evidence of this,
r in the sequel. But to return to the phrase,
ng fire," in the passage before us. This
, I find, occurs only in two other places in
Testament, Matth. xxv. 41. and Jude 7.

These passages we do not profess to consi
They are only noticed so far as is necessar
illustration of the phrase *everlasting fire* in
sage. On this phrase then, I remark,

1st, That those who have attended to
figures and modes of speaking, know that
*fire* is a very common figure of speech to exp
poral punishment, or God's judgments upon
ple. Lest this should be disputed by any
fer to the following, among many other tex
might be quoted in proof. See Deut. xxxii.
Isai. lxvi. 15, 16. and v. 24, 25. and xxx.
and ix. 18, 19. Isai. x. 16—18. Ezek. xxii.
41. See also the two first chapters of Amos.
only quote one or two texts to show the trut
Thus in Lam. ii. 3. Jeremiah, speaking of G
ishment on the Jews, says,—"he burned ag
cob like a flaming fire, which devoureth roun
And David says, Psalm lxxxix. 46. "shall t
burn like fire?" In further evidence of this,
dence which will be allowed conclusive, le
xxv. 41. be compared with verse 46. All w
that what is called *everlasting fire* in the first,
pressed figuratively, is in the last verse e
plainly without the figure, and called *everla*
*ishment.* Indeed, nothing is more evident, t
fire is a common figure in Scripture for temp
ishment. This, I think, will be admitted, w
may be the meaning of the expression, *everla*
in any passage where it occurs.

2d, What then is the meaning of the ex
"*everlasting fire,*" and which is equivalent
*fire?*" To save time, and repetition of remar
leave the answer to this question to be give
sidering the next passage, where we have
phrase everlasting fire here, the equivalent
sion, "the fire that shall never be quenched."-

sing my remarks on this text, let it be noticed, that
: phrase, "to enter into life," occurs twice. This
ıecessary to be observed, because in the next pas-
;e I shall have occasion to consider it in connexion
h the equivalent expression, "to enter into the king-
n of God." Whoever examines the context of this
ıage, may see that it affords no evidence that our
rd, by Gehenna, meant a place of endless misery.
is sense of Gehenna here, as in other places, is
en for granted. It is assumed with as much con-
ence, as if the context clearly decided that this and
other could be its meaning. We have settled the
se in which our Lord used this word, in consider-
Matth. xxiii. 33. and also from its use in the Old
ıtament. Until it can be shown that he used it to
ıify a place of endless misery in some other text,
ı ought to be allowed to be our Lord's general usage
this word. It is certain nothing in this text or its
text leads to such a conclusion. It rather affords
ıe evidence in confirmation of the sense we have
en it, but we deem it unnecessary to notice it.
Mark ix. 43—49. is the next passage. "And if thy
ıd offend thee, cut it off: it is better for thee to en-
into life maimed, than having two hands to go into
l, into the fire that never shall be quenched; where
ir worm dieth not, and the fire is not quenched.
l if thy foot offend thee, cut it off: it is better for
e to enter halt into life, than having two feet to be
t into hell, into the fire that never shall be quench-
where their worm dieth not, and the fire is not
ıched. And if thine eye offend thee, pluck it out:
ı better for thee to enter into the kingdom of God
h one eye, than having two eyes to be cast into hell
; where their worm dieth not, and the fire is not
ıched." This is the longest and most terrific de-
iption given of Gehenna, or hell, in the Bible. No
ıbt is entertained by most Christians, that it is a

conclusive proof of the doctrine of eternal misery I once thought so myself, and need not wonder that others should still be of this opinion. I now think that so far from its teaching this doctrine, it in a very strong manner, confirms the views I have advanced on all the above passages. I must therefore be indulged in a pretty full examination of it, with a view to show this. Several things occur here, which have been considered in preceding passages. For example, we have considered what is meant by cutting a right hand, and plucking out a right eye. Also, the expression, "to be cast into hell or hell fire." In the passage we have the expression, "to go into hell" once, and "to be cast into hell," twice. All, however, I think, will allow that this is only a slight variation of the words in expressing the same idea. The remarks, therefore, made already on these phrases need not be here repeated.

Some things omitted on the last text, we shall now attempt to consider in connexion with the same or similar phraseology in this passage. It was noticed there that the phrase, "to enter into life," occurred twice. I now desire it to be noticed, that the very same phrase occurs also twice in this passage. Observe, however, that as an equivalent expression we have the phrase "to enter into the kingdom of God." It cannot be doubted that these two expressions convey the same meaning, whatever that meaning may be. This can be easily shown from other places, if it be disputed. It is of great importance to a right understanding of the texts in which these two expressions occur, "to enter into life," or "to enter into the kingdom of God," to ascertain what is their precise meaning. To arrive at this, let it be observed, that when we compare the four gospels, we find that where Mark, Luke and John, for the most part use the phrase, "kingdom of God," Matthew uses the expression, "kingdom

heaven." See Dr. Campbell's fifth dissertation, where this is shown at length. Indeed, no one can doubt it, who reads the four gospels. To enter into the kingdom of heaven, or into the kingdom of God here, does not mean, as many suppose, to enter into the heavenly state, but to enter into the kingdom, or reign, of the Messiah in the present world. That this is the sense often of the phrases *kingdom of God*, and *kingdom of heaven*, few will question, who have ever read the New Testament. The dissertation just referred to, fully and clearly establishes this. That to *enter* into the kingdom of God or of heaven, signifies to enter into Christ's kingdom, or reign, in this world, I shall now attempt to show. In proof of this, I quote Matth. xviii. 3. where our Lord says, "verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Here entering into the kingdom of heaven, means entering into the reign or kingdom of Christ in this world. Should it be said,—"were not the disciples already in Christ's kingdom in this respect?" I answer no; for in this sense his kingdom was not then come. John, Jesus, and his disciples, only preached this kingdom as coming, or as at hand. Christ's kingdom or reign did not, properly speaking, begin until after his resurrection and exaltation to the right hand of God. Our Lord's words plainly imply that his disciples were not in his kingdom, nor could they afterwards enter it, unless they were converted. Dr. Campbell, on this text, says,—"they must lay aside their ambition and worldly pursuits, before they be honoured to be the members, much more the ministers, of that new establishment or kingdom he was about to erect." M'Knight, on this passage, takes the same view of it, which I need not quote. Besides, it is evident that in one sense his kingdom did not come until the destruction of Jerusalem. As I think it was

about entering his kingdom at this period c
spoke in the passage before us, I notice the
things by way of proof and illustration.
Luke xxi. 31, 32. "so likewise ye, when ye
these things come to pass, know ye that the
of God is nigh at hand. Verily I say unto
generation shall not pass away till all be f
It is evident from this passage, that the kin
God, in some sense or other, was not to come
end of the Jewish dispensation. It was at th
to come with power, Mark ix. 1. and comp
xvi. 28. See Whitby on these texts, who t
same view of our Lord's kingdom which is he
But in proof of this view of entering into
kingdom, I shall here quote the following f
Campbell's note on Matth. xix. 28. He says
are accustomed to apply the term *regeneratio*
to the conversion of individuals; whereas its
here is to the general state of things. As th
wont to denominate *the creation* γενεσις, a ren
restoration, or *renovation* of the face of thi
very suitably termed παλιγγενεσια. The retu
Israelites to their own land, after the Babylo
tivity, is so named by Josephus, the Jewish h
What was said on verse 23. holds equally ir
to the promise we have here. The principal
tion will be at the general resurrection, wh
will be, in the most important sense, *a renov*
*regeneration* of heaven and earth, when all thi
become new; yet in a subordinate sense, it
said to have been accomplished when God
visit, in judgment, that guilty land; when the
pensation was utterly abolished, and succe
the Christian dispensation, into which the
from every quarter, as well as Jews, were ca
admitted."

Let us now apply these remarks to the texts under consideration. To enter into life, or to enter into the kingdom of God, is in the passage before us contrasted with going into, or being cast into hell. As the former does not mean to enter into heaven, the place of the righteous, but into Christ's kingdom, or reign, in this world, so the latter cannot mean, to be cast into a place of endless misery, but to suffer the punishment of which we have seen Gehenna made an emblem. Understanding our Lord, "by entering into life," or "into the kingdom of God," in this way, what he says in this passage to his disciples, was pertinent, and peculiarly suited to their circumstances. It was "better," it was "profitable" for them thus to enter into his kingdom with the loss of every thing dear to them, rather than retaining these, to be cast into hell fire, or to suffer all the dreadful calamities foretold by Jeremiah in the predictions considered above, and described by our Lord, Matth. xxiv. At the time of the destruction of Jerusalem, the unbelieving Jews were to suffer the damnation of hell, and at this period all his disciples who endured to the end, were not only to be saved from this punishment, but were to enter into his kingdom, or reign, with him; and the apostles to sit on twelve thrones, judging the twelve tribes of Israel. But such of his professed disciples as did not cut off a right hand and pluck out a right eye, or did not endure to the end, should share in the same calamities, or suffer the punishment of which we have seen Gehenna made an emblem by Jeremiah, and also by our Lord. Whitby, on Luke xxi. 34—36. thus writes:—"Here our Saviour calls upon the believing Christians to take care, and use the greatest vigilance that they do not miscarry in this dreadful season, by reason of that excess and luxury which may render them unmindful of it, or those cares which may render them unwilling to part with their

temporal concerns, lest they should be involved in that ruin which would come on others, as a snare, suddenly and unexpectedly; and that they should add to this vigilance constant prayer to God, that they may be found worthy to escape these tremendous judgments, and might stand safely and boldly before the Son of man, when he comes to execute them on the unbelieving Jews."

It is easily seen that this passage not only agrees with the preceding texts, but also accounts for the fact why the Saviour should say so much to the disciples concerning hell or Gehenna, and so little to the unbelieving Jews. Besides, it also accounts for the fact which can never be accounted for on the common view of hell, namely, that not a word is said concerning it to the Gentiles. If the punishment of hell be as I have attempted to show, the temporal vengeance which came on the Jewish nation, all is plain, consistent, and rational. But how can it ever be accounted for on rational and Scriptural grounds, that no Gentile was ever threatened with such a punishment? We are sinners of the Gentiles, and are threatened with everlasting punishment in hell by preachers in our day. It becomes them to account for this, seeing they are without any authority either from Christ or his apostles for so doing. If *they* never said a word about hell in their preaching to the Gentiles, from what source of information is it learned that *preachers now* are authorized to teach such a doctrine to them? Are we obliged to receive this implicitly on their *ipse dixit?*

But it perhaps may be said,—"plausible as all this appears, and however difficult it may be to account for those facts, how is your view of the punishment of hell to be reconciled with other things stated in this very passage?" To this I shall now pay attention; and permit me to say, that it is the perfect agreement

of these very things with the view I have given, which confirms me in the opinion that it is substantially correct. Observe, then, that Gehenna, or hell, is called in this passage twice, "the fire that never shall be quenched." See verses 43, 45. Indeed, properly speaking, this expression occurs no less than five times; for it is three times said, by way of addition, "where their worm dieth not, and the fire is not quenched." In my remarks on the last passage, I promised to consider here the phrase, "everlasting fire," in connexion with these expressions. This promise I shall now attempt to fulfil. I need hardly notice that the expressions, "everlasting fire," and the "fire that shall never be quenched," five times mentioned in this passage, express the very same idea. No man, I presume, will dispute this. Who would undertake to point out a difference between "everlasting fire," and the "fire that never shall be quenched?" It would be to make a distinction without a difference. I am fully aware that it may be said, this is rather increasing the difficulty than removing it. I notice these things for the very purpose, that the difficulty may be viewed in all its force and extent. Here then, we have in the course of a few verses, a solemn declaration made by the Saviour, no less than five times, that the fire of hell shall never be quenched, and no less than three times is it added, "where their worm dieth not." And as if this was not enough, in a parallel text it is said that the fire of hell is "everlasting fire." No man can now say but I have presented this description of Gehenna fully and fairly, and in its most formidable array. I allow that all this looks very terrible, and seems as if I must certainly be mistaken in saying that the punishment of hell refers to the temporal vengeance which came on the nation of the Jews. But truly I must say that few things I have yet stated, appear to me so powerful in support of my

views, as what is said in this passage. When thes things are fairly examined, and the Scriptures are ac mitted as the interpreter of the language which is her used, few I think will be found to question this. Th things we are about to state, at any period of ou lives, would have staggered our faith, that such e: pressions had any reference to endless misery in future state of existence. They are such, as on othe subjects, would be deemed irresistible evidence. may just notice in the outset, what I think will b readily admitted, that all the expressions in this pa sage about *the worm that shall never die*, and *the fire tha never shall be quenched*, together with the expression *everlasting fire*, being *cast into hell fire*, and *going in hell*, in other texts, all refer to *one and the same punis ment*. The same punishment is described, althoug somewhat different language is used in speaking of i Keeping these things in view, with the remarks mac on the preceding texts, I shall proceed to consid what is stated in the passage before us.

It is, then, said of hell or Gehenna,—"where the worm dieth not, and the fire is not quenched." Wer these words understood *strictly*, and *literally* of a plac of *endless misery*, it would prove that there is not onl *material fire* there, but that there are also *worms* hell. Some have maintained, and a few perhaps sti maintain, that the fire of hell is a literal fire. It evident that most orthodox preachers still continue speak as if the fire of hell was real, literal fire. Wh speak about it as such if they do not believe it to b so, unless they intend to practise deception on th people? But we presume no one ever believed th there were *worms* in the place called hell, or etern misery. If such an opinion was ever held, we are i norant of it. But why not believe that there ar worms in hell as well as literal fire? for if Gehen signifies a place of endless misery, it teaches *liter*

*fire* and *literal worms* on the same authority? Besides, it is implied that the body is there, for worms to feed on, which they could not do on the spirit. I am fully aware that the worm that shall never die, has been long and universally interpreted to mean *conscience*, which is to torment the subject of it forever. But this is a *private interpretation;* for I do not know of a single text in the Bible, in which *conscience* is ever spoken of under the figure of a *worm*, either in this or a future state of existence. Unless then, something like proof of this is produced from the Bible, such an interpretation cannot be for a moment admitted. It may then be asked,—"what do these words mean?" Let us hear what Mr. Parkhurst says on the words,—"where their worm dieth not, and the fire is not quenched." He thus writes on the word Gehenna:—"Our Lord seems to allude to the worms which continually preyed on the dead carcases that were cast out into the valley of Hinnom, *γεεννα*, and to the *perpetual fire* there kept up to consume them. Comp. Eccles. vii. 17. Judith xvi. 17. And see the learned Joseph Mede's works, fol. p. 31." Here then is a place where their worm dieth not, and the fire that shall never be quenched; not in a place of eternal misery in a future state, but in the valley of Hinnom, near Jerusalem. Let it now be recollected, that the valley of Hinnom was made an emblem of the terrible calamities which were to come on the Jewish nation. No place was so wretched and abominable as the valley of Hinnom, and no place known to a Jew, could be made so fit an emblem of such miseries.

But we have something more to produce, and something which we think ought to be admitted as conclusive, in determining in what sense our Lord's words ought to be understood in this passage.—It is certain then, that our Lord here quotes Isai. lxvi. 24. where it is said,—"and they shall go forth and look upon

the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."—A remark is made by Mr. Stuart, in his letters to Dr. Channing, p. 69. which very well applies here. He says,—"it will be remembered that the passage in question is a quotation from the Old Testament; and that to quote the language of the Old Testament, therefore, in order to explain it, is peculiarly appropriate and necessary." Let us see how peculiarly appropriate and necessary this passage from the Old Testament is, in explaining the words of our Lord before us. Suffer me then to ask, —did Isaiah mean a place of endless misery, when he said, "for their worm shall not die, neither shall their fire be quenched?" Was Isaiah so understood when he uttered these words? I have to ask further, did the Jews so understand these words when they read them in the prophet? Yea, I ask still further, did our Lord's disciples so understand the prophet's words when they read them there? Can any or all of these questions, with truth, be answered in the affirmative? As this will not be so much as pretended, how comes it to pass that they are made to mean a place of endless misery when quoted by our Lord? By what rule of interpretation, do we make Isaiah, by these words, only to mean temporal calamities, but when our Lord quotes them, we make them to mean endless misery? I urge this; on what grounds, and by what authority do we make Isaiah and our Lord to have two such different meanings to the same words? Yea, I press it upon all who regard the words of the living God, to think how it was possible that our Lord's disciples could understand him in this sense, when those very words were understood by them in so very different a sense when they read them in the prophet? It is evident our Lord did not

explain them in this new sense to the disciples, nor gave the slighest hint that he made any alteration in the meaning of the prophet's words by quoting them. Until it is therefore proved, that by these words Isaiah meant a place of future endless misery, I might excuse myself from any further remarks on them. But as they very strongly confirm the views I have given of Gehenna or hell, in the preceding passages, I proceed.

On this passage in the prophet, let it be remarked, that the chapter in which it stands, evidently relates to events which were to take place under the gospel dispensation. The new heavens and new earth, mentioned verse 22. refer to this period, and the extension of the gospel to the Gentiles, is repeatedly spoken of in the course of the chapter. But let us attend to the passage, and go over what is said in it, and if possible ascertain the meaning of the prophet. It is said,—"and they shall go forth, and look upon the carcases of the men that have transgressed against me." Let us ask here, who are the men referred to, and who are said to have transgressed against the Lord? I think the context shows them to be the unbelieving, disobedient Jews. Evidence of this will appear as we proceed. Again; let us ask, who shall go forth and look upsn the carcases of the Jews who had thus transgressed against the Lord? The preceding verses *show* that they are the persons who *worship* and *obey* the Lord. But again; let us ask, to what place they shall go forth and look upon the carcases of the men who have transgressed against the Lord? Not surely to a place of endless misery? The connexion of this with the next part of the passage shows that they shall go forth to the place where "their worm dieth not, and the fire is not quenched." If it is said, by way of objection,—"is not this the place of endless misery, and is not this sufficiently obvious

from the words, their worm dieth not, and the fire is not quenched?" I must answer it is not. We think this can be proved from a variety of evidence, which few, if any, will undertake to dispute. This we shall show presently is not the Scripture meaning of these expressions, but that they refer to temporal punishment and to the punishment of the Jews as a nation. Here I would only ask—do any persons go forth either from this world or from heaven to a place of endless misery, to look upon the carcases of men who have transgressed against the Lord? Besides, is it not a very strange mode of speaking, to speak of the carcases of persons in a place of endless misery? But if we understand this place to be tophet, or the valley of Hinnom, all this may be literally and affectingly true. We have seen from the predictions of Jeremiah, that the Lord was to make the city of Jerusalem as tophet, and the carcases of the Jews were to be meat for the beasts of the earth, and that they should bury in tophet until there should be no place to bury. Besides, we have seen from Josephus, the Jewish historian, that six hundred thousand of the carcases of the Jews were carried out of the city and left unburied. It is evident then, if those who worshipped and obeyed the Lord, did not go forth and look upon the carcases of the men who had transgressed against the Lord, it was not for want of opportunity. Suffer me, then, to ask, might not the worshippers of the Lord, or our Lord's disciples, literally go forth and look upon the carcases of the men who had transgressed against the Lord? Yea, could they avoid seeing them, and looking on them, when they left the city and were saved from the dreadful vengeance of God which came on the unbelieving part of the nation? But it is added, "and they shall be an abhorring unto all flesh." This all will allow to be said to the same persons, who, in the former part of the passage,

are said to have transgressed against the Lord. It will be allowed that the Jews had transgressed against the Lord in a very great degree. They had crucified the Lord of glory, persecuted the apostles, they pleased not God, and were contrary to all men. In this respect we see that the passage fully applies to them. Let us see how the last part also applies to them. "And they shall be an abhorring unto all flesh." The phrase "all flesh," it could be easily shown, is used in Scripture to designate the Gentile nations. As one instance, among others which I might adduce to prove this, it is said,—"all flesh shall see the salvation of God." Now it is literally true that the Jews then were, and still are, in their descendants, an abhorring unto all the Gentile nations. They have been, and still are, a by-word, and a reproach, and an afflicted people, among all the nations of the earth. How long this is still to continue, God only knows. Sure we are, that the Lord is yet to have mercy upon Israel; they are still beloved for the father's sake. The deliverer is to come out of Zion, and turn away ungodliness from Jacob.

But let it be noticed, that it is three times said in the passage in Mark, where this passage from the prophet is quoted, "where *their* worm dieth not, and the fire is not quenched." Let the question be asked, "Whose worm shall not die?" We think the answer to this must be looked for in the prophet whose words our Lord quotes. The answer is, the men who have transgressed against the Lord; their worm shall not die, and their fire is not quenched. Should we recur to the context of the passage in Mark for an answer to this question, the only antecedent to the word *their*, is the persons who should offend Christ's little ones, verse 42. This agrees to the answer taken from the prophet; for the Jews were the greatest opposers and persecutors of Christ's disciples.

I have now given a summary view of what I think the prophet meant by these words. If just, it must be allowed that the passage has no reference to a place of punishment in a future state, but to the temporal miseries of the Jews. It is easily seen, then, that as face answereth to face in a glass, so does this passage to all the others we have considered. Yea, may I not with some confidence affirm, that it strongly confirms the views I have advanced about Genenna? Is it then dealing fairly by our Saviour's words in this passage to say, that when he quoted them from the prophet, he changed the meaning of them from temporal punishment to that of eternal misery? I ask, is this at all probable, or is this the usual mode of our Lord and his apostles, to put such a different sense on the passages which they quote from the Old Testament? No honest minded man, who has ever read the New Testament with attention, will assert that this is their practice. But allowing the disciples acquainted with the words of the prophet, as no doubt they were, and supposing them to understand them as I have done, it is obvious that nothing could be said more suitable to the disciples. It was indeed profitable for them to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, where their worm dieth not, and the fire is not quenched; or, in plain language, to perish with the rest of the Jews, in the destruction that was to come on them in that generation.

But it is likely to be said, by way of objection—How, with any consistency, can it be said that this punishment of the Jews was to be a *fire that shall never be quenched*, and in the preceding text is expressly called "*everlasting fire?*" To this I shall now pay attention. As this mode of speaking, or rather as these modes of speaking, may be considered as unfavourable to my views, I shall give them all due attention.

I approach this part of the passage with great satisfaction, because what is considered the most weighty objection against my views, will, upon examination, be found the strongest confirmation of them. If I cannot show that this very temporal punishment of the Jews, to which I have referred hell or Gehenna, is called everlasting fire, or punishment; or a fire that shall never be quenched, then let all I have said fall to the ground. When it is said, however, to be everlasting, or a fire that shall never be quenched, I mean that these expressions be understood by us in the sense in which they are used in the Old Testament, and understood by the Jews. All I ask is, that the Scriptures be admitted as the interpreter of the meaning and extent of this language. This no reasonable man will certainly be disposed to deny me. This preliminary then being mutually understood and agreed on, I proceed.

It has been shown above, that the word *fire*, is a figurative mode of expressing punishment. This we think has been proved by an appeal to the Scriptures, which will not be gainsayed. All I have then to do here, is to show that when the word *everlasting*, or *perpetual* is applied to the word *fire*, or *punishment;* or when *a fire that shall never be quenched*, is spoken of, in reference to the Jews, endless duration is not meant. Let us then attend to the Scriptures respecting this. In Isai. i. 31. we read of a fire that "none shall quench." In the same book, chap. xxxiv. 8—11. we read of a fire that "shall not be quenched, night nor day; the smoke thereof shall go up forever." We hardly think any sensible person who ever read these passages, ever supposed that the fire mentioned was to be of endless duration. In the last, the *forever* mentioned, is explained by the prophet thus,—"from generation to generation it shall lie waste." But what we are chiefly concerned with, is

this; are the *Jews* ever threatened with *everlasting fire* or *punishment*, or with a *fire that shall never be quenched?* That they are, is too obvious from the following texts to be denied. Thus in Jer. vii. 20. it is said—"thus saith the Lord God; behold my anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground: and it *shall burn, and shall not be quenched.*" I would only observe on this passage, that here is a fire that shall not be quenched mentioned, it is threatened to the Jews, and it is introduced in the very same chapter in which we have seen that this prophet made tophet, or Gehenna, an emblem of the temporal punishment, which God was to inflict on this people. But again; I quote Jer. xvii. 27.—"But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, *and it shall not be quenched.*" No one can doubt, that this also was spoken of the Jews, and of temporal punishment. Any one who wishes to see similar language in other passages may consult the following places. See Jer. iv. 4. and xxi. 12. and Ezek. xx. 47, 48. It is put beyond all doubt, that in the above quoted texts, punishment is threatened the Jews under the figure of a fire that shall not be quenched. That this punishment referred to the punishment inflicted on the Jews in the destruction of their city and temple, there can be as little doubt. But I ask—did any man in his senses ever think, in reading the above passages, that this punishment extended to a future state, and was of eternal duration? No; I presume the most simple and ignorant person that ever read the Bible, never put such a construction upon them. Well, give me leave to ask, why the very same or similar language used by our Lord,





ıought to mean punishment of endless du-

ıaps it may be objected, that in all these ıg is said about an "*everlasting fire.*" I do hat there is; but it has been observed the correctness of the remark will not be at "everlasting fire," and "the fire that be quenched," mean precisely the same I am desirous that every objection should , and shall now introduce the following In Isai. xxxiii. 14. it is said; "the sinners afraid, fearfulness hath surprised the hyp- ho among us shall dwell with devouring among us shall dwell with everlasting I am aware, that this passage is often ırove the everlasting duration of future but in opposition to the scope of the con- ho candidly examine it, I think must see, rlasting burnings mentioned, refer not to in a future state, but to temporal punish- ıuch a different view has been taken of some, it will be necessary for me to point ning of the prophet, and show, that it re- emporal punishment of the Jews, or the f Gehenna. This I shall do as briefly as

ːonsidering the scope of the preceding connexion with the one in which these ıund, the gospel dispensation, or the days ah are referred to. See the context.
ː passage it is sufficiently manifest, that l *the hypocritical, wicked Jews* are the per- of in it. They are termed *sinners*, and *m*, and *hypocrites*. This forcibly calls to cpressions so often used by our Lord "wo unto you Scribes and Pharisees,
Let it be noticed, that what is called

is the same word which is translated everlasting, petual, and forever, in other passages. After att ing to these texts we think it will no longer be de ed, that the temporal vengeance which came on Jews at the destruction of their city at temple, is ed *everlasting*, and also is described under the fi of *fire*. But did the Jews understand the words e lasting or perpetual to mean, in these texts, enc duration? We presume this will not be affirmed. may be asked, and it is a very proper questio ask,—How comes it to pass, that this punishmen the Jews, of a temporal nature, is described as *lasting*, *perpetual*, as *everlasting fire*, and *a fire never shall be quenched?* To this I answer, that any who has examined the Scriptures on the sub knows, that *olm*, of the Hebrew, *aion*, and *aionios* the Greek, are often used to express limited dura They are often used to express a shorter or lo period of time, as the subjects to which they are plied require. I might illustrate this by many ex ples, if it were necessary. But having fully co ered this in the separate Inquiry, referred to ab I forbear introducing the evidence of it here. recollections of every man who has read the Testament, are sufficient, in the present case, to onerate me from the charge of saying any thing bu truth. But further, in answer to the above questi would say, that the above punishment of the Jews, be called perpetual, or everlasting, in the Jewish s of those words; for it is the longest punishment ever endured as a people. It began at the dest tion of their city and temple, and has already tinued for nearly eighteen hundred years. How it is yet to continue, no man, I presume, can, with certainty say. But it is to end. It is not to be e lasting in the common sense we attach to this w The Jews as a nation often suffered punishment a

hand of God for their sins. The longest punishment they ever endured before this, was their seventy years' captivity in Babylon. But neither it, nor any other, is ever called everlasting, or perpetual, as the one they are now enduring. That it is called everlasting in the Old Testament, is indisputable. That this everlasting is not endless duration, we presume all will allow. We would then beg leave to ask why the word everlasting, used by our Lord in the New, must mean endless duration, when he applies it to the same people and the same temporal punishment of that people? I appeal to every candid man if this is not a very arbitrary mode of interpreting the language of the Bible?

I have one thing more to observe, and I trust it will be seriously considered. It is this. We find everlasting applied to punishment, and to temporal punishment, when no one will contend that endless duration can be meant by the sacred writers. Now, admitting that we should be able to find in Scripture the word *everlasting* applied to punishment in a future state of existence, still it would be a question if in this case it was not also used in a limited sense, as when applied to punishment in this world. But I demand of those who hold to the doctrine of eternal punishment, to produce a single text in which the word everlasting is applied to punishment in a future state of existence. I seriously request all who hold to this doctrine, candidly to examine this subject. If there be a single text in the Bible in which such a doctrine is taught, I shall feel somewhat ashamed if I have been so careless as to overlook it. I am aware that there are some texts in which such a thing is said to be taught, and the one we have been considering is of that number. We think we have shown that this is not its meaning. All the others in which the word everlast-

ing is applied to punishment, we have considered, a
we think can show that they teach no such doctri

The Jews who fell in the siege of Jerusalem, a
the Jews scattered yet among all nations, suffering t
predicted punishment of their own prophets, m
with equal propriety as the Sodomites, be said to
set forth as an example suffering the vengeance
eternal fire. Their punishment is called everlasti
it is described under the figure of fire, and they a
certainly an example to all nations of the direful
fects of rejecting the Saviour and persisting in unl
lief of mind. But the veil shall be taken from th
hearts, and they shall look yet on him whom th
fathers pierced and shall mourn. They are cut c
and have been so for eighteen hundred years, b
they are not cast off forever. God has not forgott
his covenant, but will yet have mercy upon the
They have been an ill treated people among the Ge
tile nations. No wonder that they continue to reje
Christ, considering the sufferings they have endur
from those professing the Christian name. One shou
think, that every Christian's heart would glow wi
affection to a Jew, considering, that through this pe
ple God has been pleased to impart to us the Scri
tures, both of the Old and New Testament.

But to return from this digression: Should the co
text of the passage on which we are remarking l
examined, it will be seen that it affords no evidenc
showing that Gehenna means a place of endless mi
ery for the wicked. We think, if it were necessar
we could glean a few remarks from it in confirmatic
of what we have advanced. But this we shall pa
over, and especially as the difficult nature of the tw
last verses of the chapter, would require an extensi
of remark, aside from our present investigation.

There is one objection, which may have occurre
to the minds of some from what has been stated c

ge, taken in connexion with what is said on
which I shall take some notice here. The
is this.—"You have made the damnation of
ean the temporal punishment which came on
in the destruction of their city and temple
n this passage you extend this punishment to
h the Jews are yet suffering." In reply to
nark or two will be sufficient. It is true that
r of Hinnom, or rather tophet, a particular
at valley, was made an emblem of the tem-
geance which came on the Jews at the de-
of their city and temple. The prophet Jer-
we have seen, said that the Lord would make
f Jerusalem *as tophet*, &c. But observe fur-
this punishment was not to end when their
emple were destroyed. They were then
captive into all nations, and as we have al-
iod was to make them an everlasting re-
d a perpetual shame. Though the damna-
ll therefore came on the generation of the
hom our Lord addressed himself, yet it is
om the Scriptures, and also from the fact
descendants of that generation were to suffer
ent, which in Old Testament language is
erlasting or perpetual. We are far from
hat the present punishment of the Jews in-
more in it than banishment from their land,
cruelties they have been called to suffer
e Gentile nations. Their spiritual miseries
cast out from the presence of the Lord, are
part of their punishment. This could be
own. We think also we could show that
e Gentiles are never threatened with the
n of hell, or that punishment which came on
in the destruction of their city and temple,
of the Gentile nations are partakers of the
ishment of a spiritual nature, which the Jews

at present are enduring. But this is not the place for entering into details about these things.—I shall close my remarks on this passage with the following observations.

1st, As the prophets spoke of the temporal punishment of the Jews as an everlasting fire, or a fire that shall never be quenched, is it surprising that our Lord should use the same or similar language about it, in the passage we have been considering? We should rather wonder if he had not; and especially as we see that he quoted what the prophet Isaiah had said respecting it. I ask, how in this case he could avoid using the same or similar language?

2d, If the temporal punishment of the Jews is in the Old Testament called *perpetual* and *everlasting*, and yet is to end, why ought the same language, borrowed by the New Testament writers from the Old, and used in speaking of the same people and the same punishment, be interpreted of endless duration? The Jews could not have understood such language or forms of speech in this way. I ask why should we do it? We have been accustomed to attach the idea of endless duration to the word everlasting, and that without consulting what sense the Old Testament writers attached to it. But if we would understand the Scriptures aright, we must throw ourselves back to the time in which they were written, and as far as possible enter into the views, and feelings, and habits, of the people to whom they were written, and get acquainted with their modes of speaking, and the meaning and extent of the language they used.

3d, The language of the Old Testament was familiar to the New Testament writers. The meaning and extent of various words and forms of speech they perfectly understood. Without a similar acquaintance with the Old Testament, it is impossible for us ever correctly to understand the New. The reason

is obvious. The New Testament writers are constantly using phraseology borrowed from the Old. This is often done when no formal quotation is made. They spoke in the words which the Holy Spirit taught in the Old. They clothe their ideas in its language. To the Old we must then have constant recourse for the true meaning of it. In short, the Old Testament is the dictionary of the language of the New. Some proof has been given of this already, and more will be afforded in the course of our present investigation.

Matth. x. 28. is the next passage which comes to be considered. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," (Gehenna.) I shall here quote the parallel text in Luke xii. 4, 5. and consider them together. "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you whom ye shall fear: fear him, which after he hath killed, hath power to cast into hell, (Gehenna;) yea, I say unto you, fear him." It is easily seen that these two texts relate the same discourse, and the remarks to be made apply to both. What is said here was addressed by our Lord to his disciples. Jesus calls them his friends, and the contexts clearly show that what our Lord here spoke, had a particular reference to the circumstances in which his disciples were soon to be placed. These two passages are supposed, however, to present a difficulty to my views of Gehenna, which demands consideration. The difficulty stands thus:—"If Gehenna does not mean a place of future misery for the wicked, why is it said that the power of man extends only to killing the body, and after that he hath no more that he can do; but that after God hath killed the body, he hath power to cast into hell or Gehenna?" Before we proceed to make any remarks on

these two passages, directly to meet this difficulty, us compare them.

Notice, then, that in both, the disciples are disse ded from the *fear of man;* and the *fear of God* strongly inculcated upon them. This was done anticipation of the trials they were to endure for Jesu namesake. "I will *forewarn* you whom ye shall fear Notice further, that the power of man, whom th were not to fear, extended only to killing the bod Matthew expresses it thus: "fear not them which k the body, but are not able to kill the soul." Lu thus expresses it: "be not afraid of them that kill t body, and after that have no more that they can do Observe again, that what Matthew calls, in the fi part of the verse, to "kill the body," and to "kill t soul," in the last part he expresses thus: "to destr both soul and body."—Man can kill the *body*, but I is not able to kill or destroy the *soul*, but God is ab to *destroy both soul and body in hell;* or, as Luke e presses it,—"after he hath *killed, hath power to c into hell or Gehenna.*" Notice again, that Matthe makes a distinction between soul and body, where Luke does not. He only mentions the body. It seer that all that Matthew meant by *soul and body*, Lu considered as sufficiently expressed by simply me tioning the *body.* Had the word *soul* in Matthew be used to express the *immortal part of man*, there is ce tainly a deficiency in Luke's language, in relating th discourse of our Lord. But if he by merely me tioning the body, correctly and fully stated what o Lord meant, we ought not to consider the word so used by Matthew, as meaning the immortal *spir* We shall presently attempt to show that the wo *nephish*, of the Hebrew, and the corresponding wor *psuhe*, of the Greek, here translated *soul*, are both oft used to express mere natural or animal life. Th are used to express the life of beasts, as well as

men. *Nephish*, in the Old Testament, as any one may see by consulting an English concordance on the words life and soul, occurs in innumerable instances where it can mean nothing else but natural life. These two words are the common rendering of *nephish*. The same remark applies to *psuhe*, also rendered life and soul in the New Testament. That the word *nephish*, translated *life* and *soul* in the Old Testament, as psuhe is also in the New, are sometimes used *expletively* by the sacred writers, is obvious from the following quotation from Pilkington's remarks, p. 94:—"For the same reason נפש should not always be translated *soul*, though the word soul, by the use of it in the translation of the Bible, hath acquired nearly the same latitude with נפש in the Hebrew; which is sometimes used expletively, sometimes means life, sometimes the whole man, and sometimes is applied to the irrational part of the creation. A few instances of which will be sufficient to show the impropriety of the translation, where the word *soul* is mentioned in several passages, in which no correct writer would now make use of it. Gen. xii. 13. my *soul* shall live because of thee: xix. 20. let me escape thither, and my *soul* shall live. Exod. xii. 16. save that which every *soul* must eat. Lev. v. 2. if a *soul* touch any unclean thing: xx. 11. if the priest buy a *soul* with his money. Numb. xi. 6. but now our *soul* is dried away: xxxi. 28. one *soul* of five hundred, both of the men, and of the beeves, and of the asses, and of the sheep. Psalm lvii. 4. my *soul* is among lions: cvi. 15. he sent leanness into their *soul*.—The writers of the New Testament also, finding ψυχη to be the general translation of נפש, have used that word both for life and person; and therefore it is sometimes improperly rendered, a soul: and when ψυχη is, in some places, used to signify life, the writers are best justified in their expressions, by imputing it to their knowledge of the gen-

eral import of the Hebrew word. Matth. ii. 20. they are dead which sought the young child's *life*; vii. 25 take no thought for your *life*. Luke xii. 23. the *life* is more than meat. John x. 15. I lay down my *life* for my sheep. Rom. xiii. 1. let every *soul* be subject to the higher powers. Acts iii. 23. every *soul* that will not hear that prophet. 1 Peter iii. 20. eight *souls* were saved out of the water.

"And, as *soul* is used expletively, so is *body* also, in several passages of the New Testament; as Rom. vi. 6. that the *body* of sin may be destroyed: vii. 4. ye are dead to the law by the *body* of Christ: vii. 24. who shall deliver me from the *body* of this death; or from this *body* of death? Col. ii. 11. in putting off the *body* of the sins of the flesh. And it may be said that *body* is here a figurative expression; yet the metaphor is so obscure, as not readily to convey any clear idea to us."

That the word *soul* is used *expletively* by Matthew in the relation he here gives of our Lord's discourse, seems pretty evident from its being omitted by Luke in *his* account. It is evident that he did not consider it necessary to mention the soul in relating what Matthew did, but considered our Lord's meaning sufficiently expressed without it. If this be true, no difficulty can arise to my views from the use of the word *soul*, as distinguished from the body by Matthew in this passage. If it is used expletively, or is a mere Hebrew idiom, and has no reference to the immortal part of man, what argument can be drawn from it to prove that the passages teach eternal punishment in hell or Gehenna? We think before any thing like this is attempted to be drawn from them, it should be satisfactorily shown that Gehenna means a place of endless misery for the wicked. But what renders it still more probable that the word *soul* is a mere *expletive* in the above passage, is, that though the New Tes-

tament is written in Greek, yet the idiom of it is Hebrew. Concerning this, Dr. Campbell's first dissertation ought to be consulted. In his second, referring to the first, he says:—"But whoever would argue in this manner, must have forgotten what has been fully evinced in the former dissertation, that though the words, the inflection, and the construction in the books of the New Testament are Greek, the idiom is strictly Hebraical." That the distinction between soul and body in Matthew, is a Hebrew idiom, is confirmed from the consideration that it is Matthew, and not Luke, who uses this distinction in his account. He is thought generally to have written his gospel originally in Hebrew, and consequently his gospel must partake more of the Hebrew idiom than Luke's. That the word soul is used expletively in the Old Testament, is evident from the above quotation. It is also evident that in the New the word soul simply means *person*, and that both *soul* and *body* are by the New Testament writers sometimes used expletively. That this is the case with the word soul in the passage before us, is strongly confirmed from comparing Matthew and Luke a little further. What Matthew expresses by the words, "to destroy both soul and body in hell," Luke thus expresses,—"hath power to cast into hell." Here Luke considered himself as expressing all our Lord meant, and also all that Matthew expresses by the words,—"to destroy both soul and body in hell." Besides, every one must perceive the similarity, or rather the sameness of the phrase, "cast into hell," to phraseology used in some of the preceding passages which have been considered. See Mark ix. 45, 47.

But it may be thought that the distinction between soul and body made in this passage, ought to be particularly noticed, as it seems not to agree with the views I have advanced about the punishment of Ge-

henna or hell. This we intend now to do, and would observe, that allowing all the remarks already made on these two texts to pass for nothing, we shall proceed to show that they are not only in accordance with the views advanced on the above passages, but are additional confirmation of them. Allowing that there is no Hebrew idiom in the case, let us see what can be fairly made out from these two texts in favour of the doctrine of eternal misery in Gehenna. By the body, then, is universally understood the fleshy, corruptible part of man, which, after death, returns to dust, from whence it originated. This we think cannot be questioned. By the soul, in distinction from the body, is almost as generally understood the spirit, or that part of man which survives the body, and at death goes either to heaven or hell, to be happy or miserable forever. In this mistaken view of the word *soul*, originates the apparent difficulty in these two passages.—Let us now proceed to a few additional remarks, with a view to obviate the difficulty arising from its being said that man has only power to kill the body, but is not able to kill the soul; but that God is able to destroy both soul and body in hell.

1st, It may just be observed, that it is not said God would do this; it is only said he is *able* to do it. It is said he "is *able* to destroy both soul and body in hell;" and that "he hath *power* to cast into hell." Power or ability to do this is one thing, *actually* to do it is another. I merely notice this for the following reason. Admitting it was true that Gehenna was a place of eternal misery, and the soul here means the immortal spirit, yet nothing positive about eternal misery could be fairly made out from this passage. The doctrine is rather our own inference, than any positive declaration.

2d, Were we to interpret the words *kill* and *destroy* in a strict sense, these texts would prove total anni-

To *kill the soul*, and to *destroy the soul*, inti-
certainly *the death of the soul*, as to *kill the*
*destroy the body*, intimates the extinction of the
he body. If by the word *soul* we understand
it, or immortal part of man, and if here God
y declares that he will kill the soul, we think
trine of annihilation is clearly established.
anding Gehenna to mean a place of endless
it would follow that the disciples are threat-
h annihilation in Gehenna, and the unbeliev-
with endless misery in it, Matth. xxiii. 33.
any man believe this?

he cause of the difficulty which these texts
arises from the sense we attach to the word
ich is understood to mean the immortal part
, which is to exist in a separate state from the
ea, after the body returns to dust. But this
t is a great mistake. The original word here
is not *pneuma*, but *psuhe*. This word, as is
nown, is used in instances out of number for
natural life. In proof of this, I shall quote the
g from Whitby:—on Acts ii. he thus writes:
26, 27. 'my flesh shall rest in hope;' 'that
t not leave my soul in hell, neither wilt thou
ıy Holy One to see corruption.' That is,
. Hammond, 'I am confident that though I
shalt thou not leave me so long dead, as that
y shall be putrefied; or thou wilt not leave
in the grave, or in the state of death.' In a
ıis phrase is by St. Peter interpreted of our
esurrection; for so he speaks, 'Him whom
wicked hands have slain, God hath raised up,
the bands of death,' verse 23, 24. 'for David
him, thou wilt not leave my soul in hell,' *i. e.*
in the grave; and it is opposed to David's
ng in the grave, and in the state of death,
*avid is both dead and buried*, and *his body* lies

still in the sepulchre; he therefore could not say this of himself; but *being a prophet*, and so foreseeing *that God would raise up Jesus from the dead*, he said this *of the resurrection of Christ, thou wilt not leave my soul in hell*, or my life in the grave."*

What we have made the above quotation chiefly for, is to show that the word *psuhe*, or *soul*, goes to Hades, or the grave, as well as the body. The Saviour's *soul* was not left there. Or rather, is not the word soul used here for the person of our Lord, and the meaning simply is, that *he* was not left in the state of the dead? At any rate, it had no reference to his *spirit*, which he commended into the hands of his Father. Does not this confirm what has been stated already, that the phrase *soul and body* spoken of in this passage, is a mere Hebrew idiom? Or that soul is used as an expletive? If it is not, let it be shown that the *soul* is the same as *spirit*, or the immortal part of man, and that body and spirit both go to Hades. If the *psuhe*, soul, is said to go to the grave, and to be left there, if the person is not raised again from the dead, why may it not with as much propriety be said, that it is cast into or destroyed in Gehenna? It has no reference to the spirit, or immortal part, unless we believe that the *spirit* goes to the grave at death, and is left there until, with the body, it is again raised from the dead.—That a distinction is made between the *psuhe*, soul or life, and the *pneuma*, *spirit*, we shall now proceed to show.

Paul, in his epistle to the Hebrews, chap. iv. 12. makes a distinction between *psuhe* and *pneuma*, or soul and spirit, "dividing asunder of soul and spirit." And in 1 Thess. v. 23. says,—"And the very God of peace sanctify you wholly: and I pray God your whole spirit (*pneuma*) and soul, (*psuhe*) and body, (so-

* See Whitby's note on Acts ii. 26, 27.

*ma*) be preserved blameless unto the coming of our Lord Jesus Christ." Here is a distinction not only between the body and soul, or natural life, but between both these, and the spirit, or immortal part. When Stephen prayed,—"Lord Jesus receive my spirit," he did not pray,—"Lord Jesus receive my (*psuhe*) soul," but "Lord Jesus receive my (*pneuma*) spirit." When Jesus said, "Father, into thy hands I commend my spirit," it was not his *psuhe*, (soul) but his *pneuma*, (spirit) which he commended into the hands of his Father. See Luke xxiii. 46. And when he bowed his head and gave up the ghost, it was not his (*psuhe*) soul, but his (*pneuma*) spirit, he yielded up. John xix. 30. Matth. xxvii. 50. Besides, believers are not said to be come to the (*pshuhai*) souls of just men made perfect, but are said to be come to the (*pneumasi*) spirits of just men made perfect. Heb. xii. 23. For more examples, see 1 Peter iii. 19. Luke viii. 55. and xxiv. 37, 39. and 1 Cor. v. 5.—That a distinction between soul, body and spirit is made in Scripture, is too obvious from these passages to be denied. Concerning this distinction, see Whitby on 1 Thess. v. 23.

But that (*psuhe*) soul, in the passage before us, means the natural life, I shall illustrate by an instance or two in point, from the very context of the passages before us. Thus in Matth. x. 39. it is said, "he that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it." Here the word for life is *psuhe*, as in the passages we are considering. See also Luke xii. 19, 20. Had this word been translated soul instead of life in the last quoted text, it would have read thus:—"He that findeth his soul shall lose it: and he that loseth his soul for my sake, shall find it." Could this be said of the immortal spirit? This no one will assert. This text, then, not only shows what *psuhe*, *life*, or *soul*, means, but it ex-

plains the texts on which we are remarking. then read thus :—" Fear not them which kill the but are not able to kill the life : but rather fe who is able to destroy both life and body in But it may be said, is not killing the body killi life ? To this I answer, in one sense it is, and in er it is not. It is killing or destroying the lif this present world. This men may and can d their power reaches no further than this. Me kill the body, but they cannot kill the life, s prevent its reanimating the body ; but God c only kill the body, but prevent its ever again God's power reaches to this ; for he is able to d the life, or in other words, prevent the perso living again.

But to illustrate this still further, it ought to b considered, if in Scripture the *psuhe* or life, spoken about as existing separate from the That *pneuma*, *spirit*, is thus spoken of we think vious from the above texts. But we do not fin so mentioned, but the contrary. This we hav from the quotation from Whitby on Acts ii. 27. ' wilt not leave my soul (*psuhe*) in hell." Here or soul is considered as along with his body in or the grave. But observe, that his *pneuma*, which he commended into the hands of his fa never said to be in Hades or in the grave. T not said of him, nor of any other person. It is seen, then, that there is nothing more strange in ing of both life and body being destroyed in Gehenna, than there is in saying that our Lor or soul was not left in Hades or the state of the By his soul not being left there is evidently that he did not continue dead, but on the thi lived again. So in the passage under conside God is said to be able to destroy both body an in Gehenna or hell, or to prevent the person

ever living again. This men could not do; they could only kill the body. The Jews killed the body of our Lord by crucifying him. Had God not raised him from the dead, his soul or life would have been killed. But God raised him from the dead, and consequently his soul was not killed or left in Hades. Now, in the passages before us, where God is said to be able to destroy or kill the soul, after he hath destroyed the body, its continuance in this state is all that seems to be meant: for the persons are not spoken of as existing or suffering after this in soul or body in any place. On the contrary, soul and body are not said to be *destroyed* in Gehenna. But God is only said to be *able* or to have power to do this. It is evident then, that by soul and body, nothing more is meant than what is expressed in some of the other passages, by the phrase "*whole body*." Besides, we think it will be admitted that the punishment here mentioned is nothing more than what we have seen mentioned in the other passages already considered.

We have now one remark to make, and we deem it conclusive on this subject. Supposing then that Gehenna, in the passages under consideration, does mean the place of endless misery. Let this be considered, for argument's sake, a truth: yea, let it also be granted that the punishment of this place is of endless duration, I ask what follows from these passages? It only follows that the body, or if you please, body and soul, or the life, are destroyed there. It does not follow that the *pneuma*, *spirit*, or immortal part, has any concern in this punishment. No; for we have seen them expressly distinguished; and in these passages not a word is said about its being in Gehenna, or punished there. No: nothing like this is to be found in the Bible. We read there of *nephish*, *psuhe*, *soul*, or *life*, going to Sheol or Hades, and hear of its being destroyed in Gehenna; but do we ever

read of the *pneuma, spirit* being in any of those places? No; at death, it returns to God, who gave it. So far from the *pneuma, spirit*, being tormented, killed, or destroyed in Gehenna, or any of those places, it is never represented as being in them at all. We call on any man to produce an instance from Scripture where it is ever said the *pneuma, spirit*, is in Gehenna, or killed or destroyed in Gehenna. Though nothing like this is to be found in the sacred writings, yet people, from the passage we are considering, conclude that the immortal spirit of man is to be killed or destroyed in Gehenna. Even in the parable of the rich man, it is not said his *pneuma, spirit*, was there, or tormented in Hades. No such representations are given in the Bible, either about Hades or Gehenna. But ought not such representations to be found there, if the common belief be the doctrine of Scripture? It certainly is the common opinion that the spirits of the wicked go to hell, at death. But from what part of the Scriptures do we learn this? If evidence of such a doctrine is to be found there, let it be produced.

In confirmation of all the above remarks, it may be noticed, that the more those texts and their contexts are considered, Gehenna in them will appear to have the same sense which it has in other places. Indeed, it would be surprising if in this solitary instance it should mean a place of eternal misery, and in all the others only temporal punishment; that it should be used in this sense when addressing the disciples, and that our Lord should never have used it so when he addressed the unbelieving Jews. If it means this in these two passages, it would be in the face of facts, and other texts, altogether irreconcilable with it. The language, we see, agrees with other passages already considered, where it is said, "and not that thy *whole body* should be cast into hell." See Matth. v. 29, 30.

The language of these passages does not accord with common belief; for it is believed that the soul only goes to Gehenna, or the place of endless misery, at death, and the body suffers not its punishment until the resurrection. But if soul means the spirit, or immortal part, and Gehenna means a place of endless misery, it is a plain case, that, soul and body being destroyed, or the whole body being cast into hell, both go there together. And if killed or destroyed, are they not annihilated?

But we think, if the contexts of these two passages are examined, and the occasion of what is said to the disciples considered, it very strongly confirms the view taken of them. It also confirms all that is said of Gehenna in other passages. Let us glance at this for a moment. By comparing Matth. x. and xxiv. all may see that many things stated are similar, or rather the same. No man can read them without seeing this. The sufferings the disciples were to endure, are similar. The sources from whence they should arise, are the same; and the directions given to them, how they should conduct themselves under them, are similar. But there is one thing mentioned in both, which deserves particular notice. It is said in Matth. x. 22. and xxiv. 13.—"but he that endureth to the end shall be saved." What end is meant in both passages? Evidently the end of the Jewish dispensation, or state, when all the tribulations mentioned, Matth. xxiv. should come on the Jewish nation. This evidently shows that in both chapters our Lord's discourse related to the same time and events. During the period which was to elapse before this end should come, the disciples were to be employed in publishing the gospel. In the two passages before us, our Lord warns them against the fear of man, and the fear of God is enforced on them in view of their labours and sufferings. See Matth. x. 26, 27. Luke xii.

1—3. He assures them of the protecting care of God, if they feared him, Matth. x. 29, 31. Luke xii. 6. The sufferings they were to endure would prove them, whether they feared God or man. Matth. x. 31—33. Luke xii. 8, 9. Should any one of them, being influenced by the fear of man, apostatize from the faith of Christ, seeking thereby to save his life, (*psuhe*) he should lose it. They should, with the rest of the Jewish nation, be involved in all the miseries coming on that generation. On the contrary, he that did endure to the end, should be saved from them, as we have seen that they were; for all the disciples left the city, and were saved. We have seen that Gehenna, or the valley of Hinnom, was made by the prophet Jeremiah an emblem of this very punishment coming on the Jewish nation. We see then, that in this passage, as well as in the preceding texts, that it is when our Lord was speaking in reference to the destruction of Jerusalem, that he says any thing about the punishment of Gehenna. Can it be accounted for, why our Lord never spoke of Gehenna or hell when preaching the gospel, but always in discourses which had a reference to the calamities at the end of the Jewish state? Besides, all he did say about hell, was chiefly spoken to his disciples, and neither by him nor any other inspired person, is a word said about it to the Gentiles.*

These are now all the passages where our Lord says any thing about hell or Gehenna. It must, I think, be allowed, that the views I have stated, are supported by facts, by the context of the places where Gehenna occurs, and confirmed by an appeal to the Old Testament Scriptures. May I not, then, be permitted to say, that, if I am in an error, it is very strange this error should have such a body of evi-

* In my answer to Mr. Sabine, about to be published, these two texts are again brought to view and we hope satisfactorily settled.

dence to support it. The sense I have given to Gehenna, is not assumed, but it is settled by divine authority. Can any man produce such facts and evidence in support of Gehenna's being a place of endless misery for the wicked? If this cannot be done, must it not be allowed, that either error has more evidence to support it than truth, or that my view of Gehenna is the true one? At any rate, with such weight of evidence pressing on my mind, how could I do otherwise than honestly avow the convictions which this evidence has produced, without violating my conscience and forfeiting all claim to an honest minded man? If indeed I am mistaken in my views of those passages, no man can more sincerely wish to see where the mistake lies, than I do. If this mistake can be pointed out, and if it can be proved that Gehenna, or hell, is a place of endless misery for all the wicked, we doubt not but this will be done. It is not to be expected, that a doctrine so popular, which has been so long believed, and supported by the learning and talents of so many good men, will be given up without a struggle. If it be true, we earnestly wish to see it established by an examination of all the passages where Gehenna occurs; and a rational and Scriptural account given of the facts which we have adduced, and have yet to produce on the subject.

The last place in the New Testament in which Gehenna is used, is James iii. 6. "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." This is one of the two places, in which Dr. Campbell thinks the word Gehenna is used figuratively. He observes, that it is "the intention of the writer to draw an illustration of the subject from that state of perfect wretchedness." It is rather surprising that Dr. Campbell should not have noticed, that





before any illustration could be drawn from Gehenna as a place of endless misery, by a Jew, or any one else, it must first be known as such to be a place of perfect wretchedness. Let me ask from what source could a Jew learn this? Not from the Old Testament; for Dr. Campbell himself assures us, that Gehenna is not found in the Old Testament in this sense. It is not found in the Septuagint, nor even in the Grecian classics. If James therefore knew all this to be true, how could he ever draw such an illustration? This was impossible, unless we suppose that James learned this doctrine from the Targums, or from our Lord's instructions. To suppose the first, is to say that James learned this doctrine from a source which is not very creditable to it, nor honourable to him. To suppose the last, is to make James use Gehenna in a sense it never was used by our Lord. This has been shown from an examination of all the places in which he did use this word. It should be recollected that James was a Jew, and that he wrote to believing Jews. No place, to a Jew, could afford such a view of perfect wretchedness as the valley of Hinnom or Gehenna. It is certainly then more rational to think that James drew an illustration of his subject from this place, well known, than from a place of endless misery, which was not known. If we understand this text literally, it is at least as difficult to understand how the tongue could be set on fire from a place of future endless misery, as how it could be set on fire from the valley of Hinnom. It is evident that James is speaking of the evils arising from an improper use of the tongue. What could be more natural, in speaking of the filthiness and abominations which proceed from it, than to draw an illustration from Gehenna or the valley of Hinnom, the most abominable place known to Jews? But if Gehenna here is understood figuratively, as Dr. Campbell thinks it ought to be, it

requires no further remark from me; for surely no one will attempt to prove the doctrine of *endless misery* from the mere *figurative* use of the term *Gehenna*.

Such are all the texts in which the word Gehenna is used by the New Testament writers, and such are the remarks which have occurred to me in my examination of them. According to every just rule of Scripture interpretation I am acquainted with, I do not see how I could have interpreted them differently. Indeed, to me it is surprising how the doctrine of eternal misery was ever founded on any of the texts which speak of Gehenna or hell. If I am correct, it also affords a striking example how far we may be misled, in a proper understanding of the Scriptures, by attaching to a single word a sense different from that given it by the inspired writers. How far I am correct, my readers must judge for themselves. I hope they will, on the one hand, guard against receiving my error, if it be one, and on the other, beware of rejecting my view, if true, from prejudices of *education*. Under the influences of these prejudices, I began to examine this subject, and have been obliged to relinquish my former views of Gehenna, from the force of the evidence I have already stated, and which I have yet to adduce on this subject. If my views of Gehenna are, upon examination, found correct, it is also a striking proof how far we may be misled, in a proper understanding of the New Testament, from our inattention to the Old. If the word Gehenna in the New, is used in a similar sense as in the Old Testament, all the false views we have had of the texts in which it occurs in the former, have arisen from our inattention to its usage in the latter. Whether I am right or wrong in my views of Gehenna in the New Testament, no man, we think, will deny, that there is a degree of plausibility in what I have stated between the Old and New Testa-

ment usage of this word. It would be foolish in me to think that I have brought forward all that can be urged for or against this view of Gehenna. The subject is brought forward for deliberate and serious consideration. If I am wrong in my views, I shall have an opportunity of being better informed. If right, I have only performed a duty which I owed to *mankind.*

Before closing this section, it is proper to notice any objections which have occurred against the *sense* given to Gehenna or hell in the passages we have been considering. 1st, One of the most popular objections likely to be urged, is, that the sense I have given to Gehenna is very contrary to the long established *ecclesiastical* use of this word. This is frankly and fully admitted; but certainly this is no *certain* evidence that my views are incorrect. In the present case, I have done no more than what is done by Presbyterians, Hopkinsians, Congregationalists, Baptists, Methodists, yea, by all sects in religion. They all, in their own way, take the liberty of thinking that Scripture usage of words is, *sometimes at least*, different from long established ecclesiastical usage of words. That the ecclesiastical use of some words is very different from the Scripture usage of them, few will deny. That they are different, and also how little we ought to regard the ecclesiastical use of words when contrary to Scripture usage of them, we here quote the authority of Dr. Campbell. He says, p. 416. of his dissertations,—"ecclesiastical use is no security that the word, though it be understood, conveys to us the same idea which the original term did to those to whom the gospels were first promulgated. In a former dissertation, the fullest evidence has been given, that in regard to several words, the meaning which has been long established by ecclesiastic use, is very

different from that which they have in the writings of the New Testament."

It is easily seen from this quotation, and more fully from the other dissertation to which he refers, that he did not scruple to disclaim the ecclesiastical use of words, if that use did not agree with New Testament usage. We have examined the Scripture usage of the words Sheol, Hades, Tartarus and Gehenna, and if ecclesiastical usage considers any of these words to mean a place of endless misery, we must say that it is not supported by the Bible. But of this our readers must judge. If it can be proved that we have erred in the sense we have given to Gehenna or those other words, we shall be glad to see the error exposed.

2d, Another objection closely connected with the former, is, that my views of Gehenna are contrary to the opinions of almost all the learned in the present day, and in the ages past of the Christian Church; yea, contrary to the authors of the Targums and the Apocrypha. This may be true, yet my view of Gehenna be the correct and Scriptural one notwithstanding. I am again supported in this by Dr. Campbell. He says, p. 91. of his dissertations,—"the opinion of Grotius and some learned Rabbis, unsupported by either argument or example, nay, in manifest contradiction to both, is here of no weight. Scriptural usage alone must decide the question. These commentators (with all deference to their erudition and abilities be it spoken) being comparatively modern, cannot be considered as ultimate judges in a question depending entirely on an ancient use, whereof all the evidences that were remaining in their time, remain still, and are as open to our examination, as they were to theirs. In other points where there may happen to be in Scripture an allusion to customs or ceremonies retained by the Jews, but unknown to us, the case

is different. But nothing of this kind is pretended here." We have attempted to decide the question, what is the meaning of the term Gehenna, by an appeal to Scripture usage of this word, and we must say it is our present opinion that it is not once used, either in the Old or New Testament, to express a place of endless misery for the wicked.

We conclude this section with two brief quotations from Mr. Stuart, in his letters to Mr. (now Dr.) Channing, which we wish were engraven on every man's heart, never to be effaced. In page 14. he says,—"the claims of the Bible to be authoritative being once admitted, the simple question in respect to it, is, what does it teach in regard to any particular passage; what idea did the original writer mean to convey? When this is ascertained by the legitimate rules of interpretation, it is authoritative. This is *orthodoxy* in the highest and best sense of the word; and every thing which is opposed to it, which modifies it, which fritters its meaning away, is *heterodoxy*, is *heresy*; to whatever name or party it is attached." He adds, p. 109—"after all, it is a principle, by which, if I have any knowledge of my own heart, I desire forever to be guided, to 'call no man master, on earth.' I would place the decision of Scripture, fairly made out, IMMEASURABLY ABOVE all human opinions. I regard the one as the decision of an *unerring* God; the other as the opinions of *fallible* men."

## SECTION IV.

ADDITIONAL FACTS STATED, PROVING THAT GEHENNA WAS NOT USED BY THE SACRED WRITERS TO EXPRESS A PLACE OF ENDLESS MISERY.

THE facts which have been stated in a preceding part of this investigation, are certainly very singular, if it indeed be true that Gehenna of the New Testament signifies a place of endless misery for the wicked. Those I am now to adduce, are to me also strange, upon such a view of this subject. Some of them have been slightly hinted at in the course of our remarks, but deserve a more distinct statement.

1st, *If Gehenna means a place of endless misery for the wicked, it is a fact that the apostles never preached it, either to Jews or Gentiles.* The history of the Acts of the apostles, contains an account of their preaching for thirty years, but not once is the subject of *hell* or *Gehenna torments*, mentioned by them. They were commanded to preach the gospel to every creature, and they did so, but to no creature under heaven, did they ever preach this doctrine. No living being did they ever threaten with such a punishment. They addressed the worst of characters, but to none of them did they ever say, "how can ye escape the damnation of hell?" They did threaten men sometimes with punishment, but never with *eternal punishment in hell.* Saul said to Elymas, the sorcerer—"O! full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease

to pervert the right ways of the Lord?" But does he threaten this man with the damnation of hell? No; he says, "and now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." Acts xiii. 10, 11. In the same chapter, verses 40, 41. he says, "beware, therefore, lest that come upon you which is spoken of in the prophets. Behold ye despisers, and wonder and perish." But did he on this, or any other occasion, ever threaten them with the punishment of hell? No; nothing like this is to be found. In this last text the word *perish* occurs, and perhaps some may think that eternal punishment is included in it. But it should be observed, that Paul was here addressing himself to Jews, and concerning them our Lord had said—"except ye repent, ye shall all likewise perish," referring to the temporal destruction which was coming on the Jewish nation. May I then ask, how this fact is to be rationally accounted for, if the apostles did indeed believe *hell* to be a place of endless misery? Can any man suppose they believed this, yet in the course of thirty years' preaching, never mentioned it to their hearers? What would we say of a man in these days, who should preach thirty years, yet never say a word about hell to those whom he addressed? Would we not say he was a Universalist? He would be an outlaw from orthodoxy. If my veracity in this statement is doubted by any persons, let them read the book of the Acts of the apostles. In the whole of it, whether they preached to Jews or Gentiles, you will find that they are all alike silent on the subject of hell torments. If they believed such a doctrine, let others account for it why they never preached it. If preachers *now* took the apostles as their models, we should hear no more about hell from them. We would then, respectfully ask, from what source did preachers learn that they should preach Gehenna or

hell to us Gentiles, as a place of endless misery? To what chapter or verse, in any book of the New Testament, can they refer us, where an inspired apostle ever did so? Let every one who preaches this doctrine, consider, if he did not learn this from his catechism, when a child; from books he has read, and from the preaching he has heard since he became a man, and not from his Bible? Let him also consider, before he condemns my view, whether he has ever given this subject a thorough and impartial examination. We are all too prone to receive things in religion on such kind of authority, and too ready to condemn opinions contrary to our own, before we have duly considered the evidence brought in support of them.

To this we are aware that it may be objected—"Gehenna was a Jewish figurative mode of speaking of future eternal punishment, and had it been used by the apostles in preaching to the Gentiles, they could not have been understood; for the Gentiles knew nothing about Gehenna, as a place of future punishment." To this I reply,

1st, That this objection would have some force, if it was found that the apostles, in preaching to the Gentiles, made use of their own modes of speaking about future eternal misery to them. Had they said to the wicked Gentiles, "how can ye escape the damnation of Hades, or Tartarus," we might suppose that this was the reason they avoided the use of the term Gehenna. But do we find this to be the true state of the case? We certainly do not. No such conclusion, we conceive, therefore, can be drawn that the apostles said nothing to the Gentiles concerning Gehenna, because it was a Jewish figure which they could not understand. But,

2d, Admitting that the term Gehenna was a mode of speaking of eternal misery the Gentiles did not un-

derstand, they could have explained it to them, as they have done other things of seemingly less importance. Let any one read John's gospel, and he will see that he explains Jewish names and customs; some examples of which we have given in another place. But,

3d, The above objection takes it for granted that the Gentiles were unacquainted with the term Gehenna. But ought it to be so? Is there not as good reason to think that the heathen, in their intercourse with the Jews, should imbibe their notions of Gehenna, as that the Jews should imbibe the heathen notions concerning Hades or Tartarus, in their intercourse with them? Their mutual intercourse would produce a mutual interchange of opinions. This being the case, if the spirit of God recognized either the Jewish notions of Gehenna, or the Pagan notions of Hades, as truth, we might expect that the apostles would have preached this doctrine to both Jews and Gentiles. Had both been recognized, we might expect Hades and Gehenna to be used indiscriminately by the apostles, in speaking of future eternal misery. But this is not done by them, if we may judge of their preaching from what is contained in the New Testament. If they believed both to be true, they would have spoken at least of Gehenna to Jews, and of Hades to Gentiles, as a place of eternal punishment in a future state.

4th, But this objection takes it for granted, that the Jews in our Lord's day, did use the term Gehenna to signify a place of endless misery, and that this was its *exclusive* sense. That this could not be its *exclusive sense* we have proved; for in reading the Old Testament Scriptures, they could not understand it so; or, if they did, they must have perverted them to an extent I am unwilling to believe, even of the Jews. The objector must then prove, that the Jews, in our Lord's day, did use the term Gehenna, exclusively to express

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coming on them as a people. In no instance did he ever exhort men to bring forth fruits worthy of repentance, because they were exposed to hell torments in a future state. So far from this, in nine instances out of eleven, where Gehenna is used by him, he was addressing his disciples. It is of no use to observe, that his apostles never made use of the punishment of hell to induce men to repentance, for they do not once name it in all their writings. James is the only exception, who mentions hell once, and that only in a figurative sense. Nothing is said in our Lord's commission to his apostles about hell, and as little is said of it by them in their execution of it. To Jew and Gentile, bond and free, they are all silent about it. It is never mentioned by them to any persons, on any occasion, or in any connexion, or on any subject. This silence of the apostles respecting hell, could not be because the people in those days were all so very good, that they did not need to be saved from hell. No; the whole world lay in wickedness around them, yet not a word is said of the torments of hell to alarm their fears, and to turn them from sin to God. No calculations were then made, as in our day, of the number who were daily and hourly going down to hell to suffer eternal misery. No; nor was such a variety of schemes adopted by the apostles to raise funds to save men from hell, as we see resorted to in our day. As they expressed no alarms about the vast crowds going to hell, so we do not find them express their joy because any were saved from it. They were deeply grieved to see men living in sin, and their spirit was stirred within them to see whole cities given to idolatry; but they never assert that all such were on the road to hell. They had great joy to see men walking in the truth, and often congratulated them on account of their being saved from their former course of life, but not a syllable escapes them, that such per-

sons had been saved from endless misery. You search the Scriptures in vain to find a single instance where the apostles make any attempt to work on the fears and feelings of men by giving terrific descriptions of hell, or the horrors and howlings of the damned. As they never held up the torment of hell to make men Christians, so we never find them using it as an argument to induce Christians to love and to good works. The latter are often reminded that they formerly were idolaters, working all uncleanness with greediness, to induce them to holiness; but where do we find a word said of their being saved from hell, as any inducement to it?—In view of these things, permit me to ask, how are we to account for them, if they believed hell to be a place of eternal torment for the wicked? Is it possible that they believed this, yet preserved such a dead silence on the subject? This silence is an indisputable fact. To account for it, is above my comprehension.

Perhaps it may be said,—though none are said to be saved from hell, yet they are said to be delivered from the wrath to come, and to be saved from wrath through Jesus. All this is true; but it is nowhere said that this wrath to come was in a future state, or of eternal duration, which is the point to be proved to be conclusive on this subject. I think I can show that the expression, "wrath to come," does not refer to a future state. To do it here, would be too great a digression from our present subject. Nor is this my business, to show that it does not refer to a future state of existence. It is the business of those who say that it does, to prove this, and not to take things for granted at this rate, on a subject of such deep importance, as the one in question, to the human race. But this, and other things, are all taken for granted, as if they ought not, nor could not be doubted. The evidence I have stated, and have yet to produce, has

led me to doubt that Gehenna is a place of future eternal misery. If it is, we shall be happy to see it proved.

3d, *Supposing that hell is a place of endless misery for the wicked, it will not be an easy matter to vindicate either the character of our Lord or of his apostles. It will not be easy to vindicate their character for fidelity to God, or to the souls of men.* It is certain our Lord was faithful to him who appointed him. The apostles were also faithful, in declaring the whole counsel of God. But can all this be true, if they knew that hell was a place of eternal misery, and that all the world stood exposed to it, yet said nothing to them about it? It is true, the Saviour mentions hell nine times to his disciples, and twice to the unbelieving Jews. Neither he nor his apostles ever use the word in speaking to the Gentiles. Now I ask, is this like being faithful? Is this being half so faithful as most preachers are in our day? We think every candid man must say no; it is rather being very unfaithful, if they indeed believed this doctrine as it is commonly received among us. Let it then be accounted for, how preaching hell as a place of endless misery now is so much a duty, since it was not done by the apostles, nor even by our Lord himself. The fidelity of preachers in these days, both to God and the souls of men, in preaching the doctrine of endless misery in hell, far exceeds that of the apostles or of Christ, the Saviour. *But how is their compassion to the souls of men to be vindicated, if by hell is meant a place of endless misery?* The case stands thus. The Saviour, it is thought, knew *hell* to be a place of endless torment, but we have seen how he acted? He had compassion on the multitude, when they needed to be fed, and wrought a miracle to supply their wants. The compassion of his heart made him weep over Jerusalem, in anticipating the temporal calamities coming upon its inhabitants, and faith-





to warn them of their danger. In reference to temporal calamities, he once said to the unbe- g Jews,—"how can ye escape the damnation of ?" In reference to the same calamities, he uses ord hell in addressing his disciples. But he no tears, he gives no warnings, he works no les to save, when it is said he knew hell to be a of endless misery to all the wicked. But can nan think so of the Son of God, the Saviour of orld? I ask; can any man believe, that he e heart was wrung with anguish, at foreseeing ral evils to be suffered by men, and who could tears at the grave of Lazarus, was so callous, so id of all compassion, as never to warn men of *s misery in hell?* But *supposing* we should admit, n all the places where our Lord mentions hell, a place of misery is meant. In this case, our indeed had a little compassion for the Jews. neither he, nor his apostles, had any for the Gen-

The apostles did shed tears, but not a sigh is ed, nor a tear falls from their eyes, on account en's being in danger of hell torments. On this ct their bowels of compassion were entirely shut or they say not a word about hell to any man.— r then we must allow these men to be devoid of assion, or admit that they did not know that hell a place of eternal torment for the wicked. It is in case, that preachers in our day far exceed the and his apostles in compassion for the souls of

How solemnly, and seriously, and frequently e hear preachers warn men of hell torments? t deep compassion they pretend, at least, to feel he multitudes of poor souls on the brink of hell, going down to suffer its torments forever. In loud and frightful tones do we hear them de- e the horrors of this place? Their compassion- earts they describe as bleeding, because men

will thus rush down to hell in crowds. But where do we find such things in our Lord's, or in his apostles' preaching? Were they to return to the earth, and preach just as they did, every pulpit would be shut against them, and they represented as unfaithful and unfeeling men. *But how is their zeal for the glory of God, and the salvation of men, to be vindicated, if they knew hell to be a place of endless misery?* Our Lord said, "the zeal of thine house hath eaten me up." But surely, as we have seen, it was not spent in preaching, and warning men against endless misery in hell. The apostles had also zeal, great zeal, and zeal according to knowledge, but they never spent any of it in preaching such a doctrine. The topic of hell torments, on which so much zeal is spent in the present day, is one which they never introduced to their hearers. This topic, hardly forgotten in a single discourse, and so powerful in inducing all classes of society to contribute, seems to have been unknown in the days of the apostles. This theme, so effectual in rousing the sleeping energies of mankind, and of exhausting human ingenuity in devising means to save them from hell, was either unknown to them, or they did not know how to avail themselves of it. It was never used by them to procure themselves a morsel of bread, or in any way to do good to others. The most profound silence is maintained by the apostles on this subject.

I do not blame the zeal of any in the present day, in urging the doctrine of hell torments on all mankind. If the doctrine be true, I contend that their zeal is not ardent enough. Indeed, if true, no one can easily go to excess in his zeal. So far from condemning the greatest zeal which can be manifested, I have some doubts if a great many of such persons believe their own doctrine. If they did, how could they live in such wealth and splendour as they do, yet do so

little to save men from hell torments? I have serious doubts if even many of the preachers most active and zealous in rousing the public to give money to save the heathen from hell, believe this doctrine. If they did, would they live at home in comparative ease and affluence, and send raw, inexperienced youths abroad to encounter the difficulties and dangers of such a work? No; they would rush into the hottest place of the battle, and suffer every privation in such a conflict. One thing is certain, that in saving others from hell, they seem determined to do it with as little self-denial and personal risk as possible. How often does it happen that all the zeal for the doctrine of hell torments evaporates in the pulpit, and nothing more is heard of it until the preacher returns to it again. In the common intercourse of life, he speaks and acts to the same people, as if all his threatenings from the pulpit, of eternal torment in hell, were not true. Yea, some of the very persons whom in the pulpit he threatens with the torments of hell, are his most intimate companions through the week. He visits in their families, he feasts at their tables, and his salary is chiefly paid by them; but not a word escapes him, perhaps the whole week, in warning them of their danger in being every moment exposed to endless misery. Can such a man be said *truly* to believe this doctrine? We must be allowed to doubt it, so long as such unfaithfulness is so apparent. I do not blame any for great zeal, if this doctrine be true. No; I only wish some one would account for it, if they can, why the apostles never mentioned hell as a place of torment, nor availed themselves of this doctrine, to stimulate their own zeal, or rouse that of others, in attempting to save men from such a punishment. I wish it to be accounted for, why this topic was never urged on Christians to induce liberality, to assist in saving the heathen from

hell, or on the heathen to induce them to turn from their idols to the living God. I wish it to be accounted for, if the apostles knew of the doctrine of hell torments, why they *forgot* to mention it either to Jews or to Gentiles. Either they did not believe the doctrine, or, if they did, how is their fidelity, compassion, and zeal to be defended? Who would undertake to defend the fidelity, compassion and zeal of any preacher in our day, who, if this doctrine was believed by him, should never mention Gehenna as a place of endless misery for all who died in ignorance and unbelief concerning the Saviour? Instead of defending him, all sects, Herod and Pilate like, would be made friends for once, to put such a preacher down by every means in their power.

4th, *The Old Testament is often quoted in the New, but it is an indisputable fact, that though quoted by our Lord when speaking about hell or Gehenna, it is not quoted to show that hell was a place of eternal misery, but in reference to temporal punishment.* Indeed, it was impossible for our Lord or his apostles to quote the Old Testament to prove that hell was such a place of misery; for it is acknowledged by Dr. Campbell and others, that in this sense Gehenna or hell does not occur there. They could not make a quotation in proof of this from it, for it did not afford them any thing to quote. Well, permit me to ask, why our Lord did quote the Old Testament, and quoted it in the very texts in which hell or Gehenna is spoken of? In Mark ix. considered above, our Lord expressly quotes a passage from Isaiah, when speaking concerning hell to his disciples. In other places he seems to allude to others. Had our Lord then meant to use Gehenna or hell in a different sense from that in the Old Testament, was it not calculated to mislead his hearers thus to quote it? Is it rational and proper to suppose, that our Lord quoted texts from the Old Testa-

ment, which speak altogether of a temporal punishment, when he intended that what he said about Gehenna or hell should be understood of eternal punishment? I think this would be imputing to our Lord a want of correctness of judgment, and even of common propriety, which we seldom have occasion to impute to our fellow men. The man would be looked on as insane, or something worse, who in the present day, if he intended to prove the doctrine of hell torments, should quote from the Old Testament the passage about the three children thrown into the fiery furnace, as proof of it. But this is just what our Lord did, as we have seen, if Gehenna in the New Testament means the place of eternal misery. See on Matth. xxiii. 33. and Mark ix. 42. considered in the preceding section.

5th, *If there be a place of endless misery for the wicked, is it not another remarkable fact that the Hebrew, Greek, and English languages originally had no name for this place?* We have seen from Dr. Campbell, that Gehenna does not occur in this sense in the Old Testament; that it is not a Greek word; that it is not found in the Septuagint, nor in the Grecian classics. It is originally "a compound of the two Hebrew words *gia enm, ge hinnom*, the valley of Hinnom, a place near Jerusalem, of which we hear first in the book of Joshua xv. 8." Let us also see what he says about our English word *hell*. Speaking of *Hades*, in his 6th dissertation, he says:—"To this the word hell in its primitive signification perfectly corresponded. For, at first it denoted only what was secret or concealed. This word is found with little variation of form, and precisely in the same meaning, in all the Teutonic dialects. But though our word *hell*, in its original signification, was more adapted to express the sense of Hades than of Gehenna, it is not so now. When we speak as Christians, we always express by

it, the place of the punishment of the wicked after the general judgment, as opposed to heaven, the place of the reward of the righteous."—It is very evident from this, that the word hell did not originally signify a place of endless misery. In confirmation of what Dr. Campbell says, I shall quote the following from Parkhurst on the word Hades. He says,—"our *English* or rather Saxon word *hell*, in its original signification, (though it is now understood in a more limited sense) exactly answers to the word *Hades*, and denotes a *concealed* or unseen place; and this sense of the word is still retained in the *eastern*, and especially in the *western counties* of England; to *hele* over a thing is to cover it."—The correctness of these statements are above suspicion; for, the fidelity of these men as writers, has led them to say things at variance with their professed creed as Christians. It is very evident, if they are to be believed, that our English, or Saxon word hell, did not originally signify a place of endless misery for the wicked, but like Hades or Sheol signified the unseen or concealed place; and that it has this meaning in some of the counties in England to this day. It is then a very plain case, that for this place of endless misery the Hebrew, Greek, and English languages did not originally furnish a name. We have then to ask, had the inspired writers any idea of such a place of misery? If they had, it is evident they wanted a name for it to express it to others. If they have not expressed it by any word to others, how does any man know that they entertained such an idea? We have seen persons use words to which they had no distinct ideas. And we have also seen persons having ideas, which they could not very easily express in appropriate language to others. But we believe it is a singular case, that the Bible is said to reveal a place of endless misery, yet the inspired writers had no name for it. It is surely

then a very proper question to be asked, who changed the words Gehenna and hell from their original signification, to mean a place of endless misery? We shall see in the next section that the writers of the Targums and the Apocrypha, are appealed to for this change, that this change was gradually produced, and finally Gehenna was used exclusively to mean such a place of misery. Who gave this new sense to the word hell, or whether its change of sense was gradual or sudden, I can afford no information. It is enough for us to know, that this was not its original signification; and this fact is attested by Dr. Campbell, Parkhurst and others, all firm believers in the doctrine of hell torments.

After these statements from such eminent critics relative to Gehenna and our English word hell, not originally signifying a place of endless misery it is very natural to put something like the following questions. 1st, Were these words changed from their original signification by divine authority or was it on the authority of men? None of the above authors assert or even insinuate that such a change in the meaning of these words was made by any of the inspired writers, or by God's authority. It has never been noticed in the course of our reading that any one ventured to prove this or even asserted it. As to the word Gehenna, we have seen that Dr. Campbell says it came gradually to be used in this sense and at length came to be confined to it. 2d, By whom, and at what period of time, did this change in the sense of these two words take place? Here we are left to conjecture; for neither Dr. Campbell, nor any other writer, of which we have any knowledge, gives us any information about this. That a change in the sense of these two words has taken place, is certain, but when, or where, or by whom it was done, no information is afforded us. 3d, By what name was this

place of endless misery called, before the Jews it by the name Gehenna? And what was its n the English, or rather Saxon language, befc word *hell* was changed from its original signi and applied to it? Or was it without a name these words were altered in sense to suit it? it had a name before Gehenna and hell were cl in sense, and applied to it, why was it laid And what were the reasons which induced make such an alteration on their own authority were they not content, to speak of this pl the Scriptures teach, if indeed they do reveal place of endless misery? 5th, If Gehenna a have undergone such a change of sense, on m man authority, may we not, and ought we change them back again to their original signifi on the same authority?—Such are a few of th tions which may be put, relative to the change sense of these two words. We leave our rea determine how they are to be answered. Th easily answered, but all the others, we think n main unanswered.

6th, *Another fact, deserving our consideration, Christians, when they speak of hell, adopt the phr used about Sheol and Hades, rather than Gehenna, it is contended that Gehenna is the word which hell, or the place of endless misery.* I shall explai I mean. For example, it is evident from an tion of the passages, in which Sheol, Hades a henna occur, that Gehenna, for depth, is nev trasted with heaven for height, like Sheol and Nor, do we read of persons going down to Ge of the depths of Gehenna, or of the lowest Ge Neither do we read of the gates of Gehenna, the pains of Gehenna. All these things are Sheol and Hades, as we have seen in a form of this Inquiry. Besides, no representatio

given of Gehenna, as of Sheol and Hades, as if all the dead, or, even the wicked were there. No persons are ever represented as alive in Gehenna, as speaking out of Gehenna, or as tormented in its flames. It is never, like Sheol and Hades, represented as a dark, concealed place, under the earth. No: it is represented as on a level, or nearly so, with the persons addressed concerning it. All these, and other modes of speaking, are used about Sheol and Hades, but never in speaking of Gehenna; and show a remarkable difference in the Scripture representations of those two places. Such a marked, uniform difference must strike every man's mind with great force, who takes the trouble to examine this subject. In all the twelve places, in which Gehenna occurs in the New Testament, we have seen that what I have stated is strictly correct. In them we read of the damnation of Gehenna or hell: persons are there said to be in danger of it; they are threatened with going into it, or being cast into it; but do we ever read of any person's being in it, and lifting up his eyes in the torments of this place? Now, comparing all these different forms of speech, about Sheol and Hades, with those of Gehenna, the difference is not only manifest, but very great.

Let us now compare these statements with the way in which Christians speak about hell, or the place of future punishment. It is evident, that they seldom, if ever, use the language employed in the Bible, about Gehenna, but generally that used in speaking of Sheol and Hades. Thus, for example, when a preacher describes hell to his hearers, and threatens the wicked with the punishment of it, he speaks of it as a deep place, as the lowest hell, and as a place to which they are going down; and speaks of some already there, lifting up their eyes in its torments. All this we have seen, is said of Sheol and Hades, but never

of hell, or Gehenna, the place of eternal punishmen
Permit me then to ask, why this is done? For wh
reason is the Scripture language about Gehenna la
aside, and that of Sheol and Hades substituted in i
place; when it is allowed on all sides, that neith
Sheol nor Hades means a place of endless misery
It must be confessed, that this is, at least, handlir
the word of God ignorantly, if not deceitfully; an
under the mask of Scripture phraseology, imposir
on the ignorance and credulity of mankind. If suc
persons will have Gehenna to be the place of endle
misery, let them use the language of Scripture abo
it, and not use the language, allowed to have no re
erence to such a subject. We cannot help thinkir
that the reason of this change of phraseology is fro
necessity. It would be contrary to fact, and eve
common belief, to speak to people of hell, in the la
guage used about Gehenna. To tell them that the
*whole body* should be cast into hell would not do.
case of this kind was never known. It is believed onl
that the souls of the wicked go to hell at death, an
the body returns to the dust, and not until the resu
rection, do the soul and body go there together. Th
change of the language from Gehenna to that of She
and Hades, is therefore necessary, to be in uniso
with the common belief on this subject. If men wer
obliged to confine themselves to the language used i
Scripture about Gehenna, when they speak of hel
it would, probably, lead them to see, that all was n
correctly understood respecting it. I may even ad
here, that this change of language is not altogethe
in agreement with the popular ideas entertained
hell. The parable of the rich man and Lazarus,
not in unison with common belief. No man believe
that the body is tormented, at least, till after the re
urrection of the dead; but how often do preache
represent the body after death as in hell, lifting up i

ıere, and as tormented in its flames? But fond-
r a popular sentiment, often blinds our eyes to
ıtradictions and absurdity of our language in
ng about it.

*Another fact, deserving some notice is, that the nent of hell or Gehenna, is never once spoken of as hment of the spirit, separate from the body in an in-iate state, nor as a punishment for both body and fter the resurrection of the dead.* As to the first this statement, let the texts in which Gehenna , be ever so rigidly examined, they do not af-particle of evidence, that Gehenna is an inter-e place of punishment for the spirit after the of the body. The text, and we believe the xt, quoted to prove this intermediate place of ment, is, the parable of the rich man and Laz-But supposing this account to be literally un-od, it should be remembered, that the rich man ot in Gehenna, or hell, but in Hades. Now it int, settled beyond all dispute, that Hades is henna or hell. Admitting then, that Hades is rmediate place of punishment for the separate Gehenna or hell must be given up as such a

But every one knows that it is the common that hell or Gehenna, is the place of suffering intermediate state, Ask any *common Christian*, elieves in the doctrine of eternal misery, if he this punishment before and after the resurrec-re in two different places; he would stare at an heretic. He has always believed as he en taught by his *parents*, his *catechism*, and his at there is only *one hell* for all the wicked. It time that *common Christians*, in distinction from *l Christians*, should be told that this is very far eing the true state of the case; as they would ee, if the *learned* only spoke their minds freely subject. Dr. Campbell has *dared* to speak of

Gehenna and Hades as two places of punishment for the wicked, and it is somewhat surprising that *orthodox Christians* have not, before now, denounced him as an heretic.

But the punishment of hell or Gehenna, says Dr. Campbell and others, comes after the judgment, for Hades is to be destroyed. But let the texts which speak of Gehenna, be again examined, and as little is said about its being a place of punishment after the resurrection, as before it. No; we never find it once mentioned, in connexion with the resurrection of the dead; but, as we have seen, always in connexion with the temporal miseries coming on the Jews. Without making myself liable to the charge of arrogance, I think I may challenge the whole world to produce a single text, which speaks of Gehenna or hell, either as an intermediate place of punishment for the spirit, or for both body and spirit after the resurrection of the dead. All the passages, we think, have been shown to have a totally different meaning. What has led people into such mistaken ideas, on this subject, is, their confounding Sheol, Hades and Gehenna together, as one place, and supposing that the word hell, by which all these words are translated, means the future place of punishment for the wicked. The endless duration of this punishment has been believed from Mark ix. 43, 44. considered above, and from a few more passages, in which the word everlasting is used and applied to punishment. It has been shown from a consideration of the passages which speak of Gehenna or hell, that it referred to the punishment of the Jews, and we think no man can dispute that we have proved that this punishment was called an everlasting punishment. But where do we ever read of an everlasting punishment in hell for soul and body, either in an intermediate state, or after the resurrection? Let

something like proof of this be produced. It is very true, that we read in books, and hear in sermons, of an eternal hell, and of the howlings of the damned, and of infants of a span long being in that place. But in the name of common humanity, and in vindication of the character of God, we demand in what part of the Bible such statements are to be found. Do the Scriptures ever give such statements as these? They certainly do not. Is it not, then, daring presumption in any man to speak thus? Shall we never have done in attempting to supply what we deem God's deficiences?

Dr. Campbell, and we presume all critics, object to the doctrine, that Hades is to be a place of punishment after the resurrection. It is evident from Scripture, that it is to be destroyed, and be no more. But why should this be objected to, and why should it be contended for, that Gehenna is to be a place of punishment after this period, and of eternal duration? Certainly as little is said about Gehenna, as about Hades, being a place of eternal punishment after the resurrection. From no text in which Gehenna is mentioned, could this be even inferred. Gehenna is never spoken of as a place of punishment after the resurrection of the dead; nor is it ever mentioned in connexion with this subject.

8th, *Closely connected with the last fact, is another, that the learned seem to believe in two places of future punishment, and the common people only in one.* Dr. Campbell, we have seen, declares that Gehenna is the place of eternal punishment for all the wicked. He also thinks that Hades is an intermediate place of punishment until the resurrection; but that this place is then to be destroyed. If it be true then, that Hades is one place of punishment, and Gehenna another, it is beyond all doubt that there are two places of future punishment, the one temporary, and the other to be

eternal in its duration; the one before, and the other after the resurrection of the dead. The first, a punishment for the soul, separate from the body, until the resurrection, and the other after, for both soul and body forever. This is indisputable, unless it can be proved, that Hades and Gehenna are only two names for the same place; or, which is much the same, that Hades is a part of Gehenna, or Gehenna a part of Hades. But no man who has paid the slightest attention to the passages in which these two words occur, can for a moment think so. So far from this, no two places could be more distinctly marked, as two separate places. The various modes of speaking about them clearly decide this, which we have noticed already. We think it has been shown that none of the passages which speak of Gehenna, support the idea, that this is a place of endless misery for the wicked. If such a place exists in the universe of God, and is revealed to us in the Bible, it must be under some other name than that of Gehenna or hell. Neither Sheol nor Hades can be this place; for admitting it to be a place of punishment in the intermediate state, it is agreed that it is to be destroyed, therefore can not be of endless duration. If such a place of misery is taught us under any other name in the Bible, I am willing to consider it. But this is not pretended, I believe, by the most zealous friends of the doctrine of endless misery.

The common opinion of the unlearned is, that there is but one place of future misery, and this place they call hell, whether this word be the translation of Sheol, Hades, Tartarus, or Gehenna. They always speak about it as one place of punishment, and consider this punishment as of endless duration. The same hell to which the spirits of the wicked are sent at death, is the hell to which they send all the wicked forever. If this be a mistaken notion of the vulgar,

rtain most orthodox preachers do not attempt ect it, for what they say about hell tends to ı them in this opinion. They always speak *ne* hell as certainly as about one God; nor do ı preaching, take any notice of the distinction rly marked in Scripture, between Hades and ıa.

*Another fact is, that though we read of the sea, ıd Hades, delivering up the dead which are in :t we never read of Gehenna delivering up any ad or alive.* Now, let us suppose, that at death y goes to Hades, the grave, or state of the nd the spirit goes to Gehenna or hell, to suffer nent until the resurrection of the body. If nmonly received doctrine be true, is it not as l to think that we should read in Scripture of a or hell delivering up the spirits of the wick- e resurrection, as that Hades or the grave deliver up their bodies. In order to a reunion period, it is just as necessary that the spirits come forth from the one place, as their bodies e other. But nothing like this is to be found Bible. Does not this seem to intimate, that a or hell is not a place of misery for the ?

ıven be, as is generally believed the place of ss after death, for the spirits of the righteous, henna or hell be the place of punishment for its of the wicked, must not the spirits of the order to a reunion with their bodies, come om hell as certainly as the first from heaven? o not find that at this period a word is said ell, or any spirits coming forth from it. But his accounted for, if the generally received be correct? The only possible way to ac- or this, is suggested by Dr. Campbell—that a is not the place of punishment for the wicked

until after the resurrection. But this, we think, will not bear examination. In all the texts which speak about Gehenna, nothing is said of the resurrection of the dead. No; nothing that has the least appearance of this. It will not be disputed, that when our Lord spoke to the unbelieving Jews, and to his disciples, of Gehenna, he was speaking on a very different subject, the temporal punishment coming on the Jewish nation. Why introduce Gehenna on a subject like this, if it be true that the punishment of Gehenna or hell, is that suffered by the wicked after the resurrection? If it is, let it be accounted for, why it is not once introduced by the inspired writers, when speaking of the resurrection. It is natural to think that it would be always spoken of in connexion with it. We find Hades follows death, and these two are spoken of as connected. But do we ever find it said that Gehenna follows the resurrection of the dead; or that there is any connexion between these two things? No; this is not, in the most distant way, hinted at. Let any one read all the passages where this subject is treated of, and he will find that not a word is said by the sacred writers concerning Gehenna or hell. In 1 Cor. xv. the fullest account is given of the resurrection, of any place in the Bible; but neither the punishment of hell, nor any other punishment is spoken of in connexion with it. We should think it, then, a duty incumbent on those who believe that the punishment of hell succeeds the resurrection of the dead, to show, that the spirit of God speaks of it in such a connexion. If what is said about this be true, this ought to be its uniform connexion. But no man will assert that this is the case, who has paid any attention to the subject.

10th, *Another important fact, deserving our notice, is, that none of the original words translated in the common version, eternal, everlasting, and forever, are once con-*





*with Gehenna, or hell.* No; though we often
reachers, in our day, speak of an eternal hell,
anguage never was used by any inspired wri-
The phrase "everlasting fire," occurs in the Bi-
id this has been shown, before, to be the same
verlasting punishment," and the "fire that shall
be quenched." But we have seen that none of
expressions refer to a place in a future state,
Gehenna, or hell; or that the punishment re-
to is endless in its duration. But an *eternal hell*
n heard of, from the pulpit, and perhaps many
e it to be a Scripture expression. This, with
other terrific expressions, which are the chief
ents of many modern sermons, and often utter-
hout much feeling by the preacher, are not found
Bible. They are bugbears of his own crea-
which no man who regards the Scriptures, and
onsidered this subject, will be frightened at.
ren, and ignorant, weak, nervous people, may,
deed often are, powerfully wrought upon, by
rific descriptions which are given of hell. And,
his is effected to a great extent, it is called a
nation. But is this the work of the Spirit of
among these people? If it be, I demand that
part of the New Testament be produced, show-
at similar reformations were effected by terrific
ptions of hell under the ministry of Christ
apostles. Did they paint, in glowing colours,
rrors of the damned in hell to make men Chris-

No man will say so. Not a word was said
em about hell, or an eternal hell to the people.
ch language is coined at the mint of modern
ty, and may be a very good plan for increasing
, but this is a very different thing from making
Christians. When many of these people get
heir fright, they return like the dog to his vom-

it, and the sow that was washed to her wallowing in the mire.

I am fully aware that to this it will be objected—is not everlasting life and everlasting punishment contrasted in Matth. xxv. 46. and some other places? Yes, it is freely admitted, but we think we can show that this contrast is not between heaven as a place of eternal blessedness, and Gehenna as a place of endless punishment, as is generally believed. The digression would be too long from our present subject to show this here, and therefore I have reserved this, and all the other texts where everlasting is applied to punishment, to a separate Inquiry.

11th, *In the common language of most Christians, you find heaven as the place of blessedness for the righteous, spoken of in contrast with Gehenna or hell, the place of endless misery for the wicked. Whatever they say about the former they have a counterpart in speaking of the latter. But when we look into the Bible, we do not find such a counterpart.* I shall illustrate what I mean by an example or two. In the Bible we find persons expressing their hopes of going to heaven; but do we ever read of one expressing his fears of going to Gehenna or hell? We indeed find persons speaking familiarly of Sheol and Hades, and expressing both their fears and feelings in regard to this place; but do we ever read of one who expresses his fears or feelings about going to Gehenna? No: not an instance of this is found in Scripture. Again: we read of an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven; but do we ever read of endless punishment reserved for any one in hell or Gehenna? Nothing like this is mentioned by the sacred writers. Again: Paul, we are told, was caught up to the third heaven, into paradise, and heard unspeakable words, which it is not lawful for a man to utter: but do we ever find any one that was

hell or Gehenna and there heard or saw any
No: but why is it not as natural to expect,
me one should be sent to hear the unutterable
of the one place, as the unutterable blessed-
f the other? The one would only be a proper
rpart to the other. But again; we have some
ces of persons mentioned in Scripture, who
aken up from this earth unto God and into heav-
Such were Enoch and Elijah. These persons,
nt for goodness, were distinguished from the
mankind, by this signal manifestation of the
favour.—But do you ever find one individual,
oned for wickedness, on whom God displayed
nal vengeance, by sending him bodily to hell
henna? We indeed read of Korah and his
ny who went down quick into the pit; but we
shown previously, that this pit was not Gehen-
hell, but only the grave or state of the dead.
rther: we read Rev. vii. 14—17. of some be-
e throne of God, who serve him day and night
temple, and from whose eyes all tears are wiped
. But do we ever read of any in hell or Ge-
, tormented by the devil, and from whose eyes
shall never be wiped away; but who must dwell
forever in unutterable anguish? No: these and
things of a similar kind which might be named,
ever mentioned in Scripture. We have heard
ead enough of this in sermons, but sermons are
e Bible. Again: Moses and Elias made their
rance on the mount at our Lord's transfigura-
but do we find any of the wicked characters
oned in Scripture ever making their appearance
hell? We have heard idle stories of wicked
ns coming from hell to warn others and describ-
e awful misery of that place. But is any thing
his stated in the Scriptures? All know that such
lous fables are not found there.

12th, *It is common with orthodox preachers to represent Hades or hell as the place of future torment for the wicked. They often avail themselves of the parable of the rich man and Lazarus, in preaching on this subject. But observe that they also often speak of persons being there tormented by the devil and his angels. Indeed it is common to speak of devils and wicked men as being in the same place of punishment.* But how they came by their information I know not. It is a fact that is indisputable, that whatever the Scriptures mean by the devil and his angels, they are not once represented as in Hades, or tormenting any persons there. Even Dr. Campbell, though he considers Hades as an intermediate place of punishment, says—"That Gehenna is employed in the New Testament to denote the place of future punishment, prepared for the devil and his angels, is indisputable." See the whole of this paragraph quoted p. 92. If the devil and his angels are in this place, which Dr. Campbell says was prepared for them, they are not then in Hades, the intermediate place of punishment for the wicked. We ask then how it can be said with truth, that the devil and his angels are the tormentors of the wicked in Hades? But we believe some have thought that though Gehenna is the place prepared for the devil and his angels, they are not yet sent there, nor will they be until the day of judgment, when they and all the wicked are to go there together, to suffer its punishment forever. If this be true, that the devil and his angels are not in Gehenna and are never said to be in Hades, it seems they, for the present, are not in either place of punishment, whilst wicked men are all sent to Hades to be punished from death until the resurrection. Besides, it is certain that such preachers who represent the devil and his angels as the tormentors of wicked men in Hades, greatly misrepresent them, a thing which ought not to be done to *real*





. But how often has it been heard from the pul-
ıd published to the world, that wicked men at
ı go to hell to be the companions of *devils* and
*ed spirits* forever?. And has not *books* been put
:he hands of *children* describing in *words* and rep-
ıting to their eyes in *cuts*, the devil tossing about
vicked there with pitchforks? The truth is,
her my views of Gehenna be right or wrong, it
ident the common opinions entertained on the
ct cannot all be true.

ıe evidence which has already been stated, prov-
ıat Gehenna does not signify a place of endless
·y for the wicked, we deem sufficient. But there
·et some things, which ought not to be passed
of a circumstantial nature, which very much
rm this evidence.

, Why did not John in his gospel mention Ge-
a, and why did he omit all the discourses record-
r the other evangelists, in which our Lord spoke
:henna? It has been noticed already, that John
: his gospel for the use of the Gentiles. This is
·ally admitted. This being the case, it may be
;ht there was no occasion to say any thing about
nna to the Gentiles. If our Lord as I have sta-
ıeant by Gehenna the temporal punishment com-
n the Jews, this is readily admitted; but if the
ıation of hell was an eternal punishment for all
icked, whether Jews or Gentiles, how could John
all mention of it? How can it ever be ration-
ıccounted for, that he believed the damnation of
vas an eternal punishment, yet say nothing about
them? Was it a matter of more importance to
, to be told, that Messias being interpreted, sig-
the Christ, or, that there was at Jerusalem a
in the Hebrew language called Bethesda having
porches? Or that the water pots, chap. ii. con-
d two or three firkins apiece? Can any man

think, that if John believed Gehenna a place of en
less misery, he would be silent about it, yet mentic
to his Gentile readers these things, comparatively
small importance? But why did John omit all the
discourses in which our Lord spoke of Gehenna?
very good reason can be assigned for this, and it show
in what light John viewed the discourses of our Lor
alluded to. It was after the destruction of Jerusale
he wrote his gospel. Whitby in his preface to th
gospel of John thus writes: "The fathers of th
fourth and fifth centuries do all agree, that he wro
it either in that Isle (Patmos) or after his return fro
it; when he was *ninety years old*, saith Epiphaniu
when he was an hundred, saith Chrysostom. So th
according to the account of all these *ecclesiastic*
writers, John must have writ this gospel a consider
ble time after the destruction of Jerusalem." Su
posing then, that by the damnation of hell our Lo
referred to the temporal punishment coming on th
Jews, we see a very good reason, why John sa
nothing about Gehenna, yea, omits all our Lord's di
courses in which it is mentioned. The event was pa
To have related those discourses, would have bee
to deliver predictions after they were fulfilled, a
warning men of evils to be endured, after they ha
been suffered. John's conduct is not only then exc
sable, but highly proper, in saying nothing about G
henna or hell, and in omitting all these discourse
Does not this very omission strongly confirm the vie
which I have given of the passages, which speak
Gehenna?—And is not this omission irreconcilab
with the common ideas entertained on this subject?

2d, Why does not Luke mention Gehenna in h
history of the Acts of the apostles? This is the mo
surprising, as he mentions it in his gospel. On m
view of Gehenna, this can be rationally accounte
for, but on the common view, is altogether unaccoun

ble. In his gospel, he relates our Lord's discourses
› the Jews, in which he spoke to them concerning
iehenna, in the punishment of which they were alone
oncerned. But in his history of the Acts of the
postles, he gives us an account of the preaching of
he gospel, and its success among the Gentiles, who
rere not concerned in the punishment of Gehenna,
nd therefore had no need to have it mentioned to
hem. If my view of Gehenna be correct, we see
hat there was no occasion for him to say a word about
t.—But if he believed, and if the apostles believed,
he history of whose preaching he relates, that hell
ras a place of endless misery, on what grounds are
re to account for his entire silence on this subject?
f it was a punishment in common to both Jews and
ientiles, who died wicked, will it ever be satisfacto-
ily accounted for, that the apostles did not preach it
o the Gentile nations? If they ever preached this
loctrine, it is certain, that Luke omits all mention of
t in his history. To say they did preach it, is only
i gratuitous assertion, and in fact impeaches Luke as
i faithful historian. What historian would omit men-
ioning the doctrine of universal salvation as preach-
d by the Universalists, if he undertook to write the
istory of their preaching for thirty years?

But if it was right in the apostles, to say nothing in
heir preaching of Gehenna or hell, it must be right
n us, for certainly they are the best models to copy
fter. Supposing then, that all the preachers among
he Gentile nations, should, in imitation of the apos-
les, say nothing about hell to their hearers, who could
lame them? They could urge the example of the
postles in their defence. Here they might take their
tand, and bid defiance to the whole world to prove
he contrary.

3d, Why did the apostles never mention any thing
bout hell in any of their epistles to the churches?

Not one of them, James excepted, ever intro
The reason of this is equally obvious. The
for the most part, were written to Gentile b
who were not concerned in the punishment o
Gehenna. James wrote to believing Jews,
have seen, that he once, in a figurative sense
word. Now can any one suppose, that if t
tiles had been exposed to hell or endless puni
that the apostles never would, in any of their
have reminded those to whom they wrote, t
had been saved from it? They are often r
that they were idolaters, and wicked, before
lieved the gospel, and that they had been sav
such things: not a word is said, intimating t
of them had ever been saved from Gehenna
From the consideration of their being saved,
often exhorted to love and good works; b
from the consideration of their being saved f
or endless misery. As it is never said that th
*once exposed to such a punishment*, so they are r
minded that they were now *delivered from it.*
complaisant remarks are ever made, that th
now safe from the torments of hell, nor any
complaints, that their *friends*, and *neighbours*,
whole *unbelieving Gentile world* were every
exposed to this punishment. We find the
and primitive Christians, expressing the mos
felt gratitude, that they had been saved fi
present evil world; that they were translated
kingdom of darkness into the kingdom of Gc
son; and using all proper means that their fel
might believe the gospel, and enjoy like l
The New Testament abounds with evidence
But do we ever find them saying that they h
saved from hell or Gehenna? Or intimating t
exertions in diffusing the gospel, was for the
of saving the heathen from the everlasting

this place? We leave it with every candid man say, if the apostles and first Christians believed t as people do now about hell or Gehenna, if they ıld have been thus silent on such a deeply intering subject.

Further: no instance is left on record where an unıever, or a backslider was told, as now they freıntly are, that they had sinned away their day of ıce, and that everlasting torments in hell would be ir unavoidable fate. No: nor is an instance or y thing like it recorded, of a person being driven distraction, from anticipation of the horrors of hell, ıduced by apostolic preaching. No example is en in Scripture, of a person ending his days by suıe, to get rid of his present terrors of hell torments. ne instances of suicide are recorded: see the cases Ahithopel, Judas, &c. but do we find a single : dropped that it was the terrors of hell torments :h drove them to this? Even of Judas it is not that he went to hell; which, we think ought to ı some persons modesty and caution, who, in the of their zeal, affirm that he did go to this place nishment. If such persons had the Bible to , they would express many things very differ- from what it has pleased God to do, in the revı of his will to mankind.

ill be allowed, that from the gospel of John, the f the apostles, and the epistles, we learn what he doctrines taught to the Gentiles. But can n from them that the doctrine of eternal punin hell was one of these doctrines? Certainın not. Supposing that such writings were d in our day, omitting all mention of hell or ss punishment, would we not say that they each the doctrine of hell torments? We do it a conclusive argument, that hell is not a endless misery, because these writers do not

mention it in all their writings: it is however lated to lead us to reflection, and candidly to er, that when in so large a portion of the New ment no mention is made of hell torments, w we correctly understand those other parts whe doctrine is supposed to be taught. We have r ted this as an argument conclusive in itself. I should think, that if none of the other New ment writers teach this doctrine, the argument clusive. We have seen, that it is a conceded that Gehenna does not occur in the Old Testar the sense of a place of eternal misery. If, the of the New Testament writers teach it, is not t lence proof, that no such doctrine was known or by them? It is well known, that the silence of ture about any doctrine, in other cases, is dee conclusive argument against it. And why not case before us? It would be dangerous to adı contrary. If it was admitted, then no fault co found with the doctrine of purgatory and many things about which the Bible is silent.

We often come to learn what doctrines are h persons from the accusations of their enemies. we bring the doctrine before us to this test, w some additional confirmation that endless mis hell was not taught by our Lord, nor his apost

1st, Let us inquire what accusations the brought against the Saviour? The Jews accus of many things: such as his being an enemy sar; as in league with Beelzebub, and as a bl mer. On his trial, Pilate said to him, "behol many things they witness against thee." The pal of these were, that he called himself the God, and said he was able to destroy their t But I ask, did the Jews on any occasion, ever him of having threatened them with endless in hell? No: bad as the Jews were, they nev

cused him of any such thing. If he ever had done it, would they have failed to bring this forward against him? None of the Jews had any idea of going to hell. Would they, then, have endured to be told so, without a murmur or complaint against him? Would this have formed no ground of accusation? No man can believe this, who has read the four gospels, and has noticed the unwearied opposition of the Jews against the Saviour.

2d, Let us see what accusations were brought against his disciples, and apostles. They also were accused of being enemies to Cæsar. But passing over other accusations, we shall fix on what Stephen was accused of, as a fair specimen of what they were all charged with.—"This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." Enemies as the Jews were to the disciples of our Lord, did they even so much as insinuate the charge against them, that they ever threatened them with endless torments in hell? They say, that Stephen said—"Jesus of Nazareth shall destroy this place," but did they ever say, that either Jesus, or Stephen said, that he would destroy them with everlasting misery in Gehenna or hell? No: let me advocate for once the cause of the Jews, they never brought such a charge against Christ or any of his followers. On this occasion, let it be remembered, that the accusers of Stephen were false witnesses, procured for the very purpose of finding him guilty. Now, does any man think, or can he suppose, that these false witnesses after saying Stephen said,—"This Jesus of Nazareth shall destroy this place," would have forgotten to add, such an important charge "And he also said, that he would destroy us and all the wicked in hell to endless dura-

tion?"—The man, who can believe this to be a me oversight in these witnesses, in not mentioning such material charge against Stephen, is prepared to l lieve any thing. But they could not bring such accusation against him or any of the first preache for as we have seen, none of them ever used the wo Gehenna or hell in preaching either to Jews or Ge tiles. All who had ever heard them preach, cou have been called as witnesses to prove, that it was false accusation. Such a false charge, would ha been in face of public opinion to the contrary.

But let us see what were the accusations which t Gentiles brought against the followers of Christ. Th accused them of turning the world upside down; turning away much people, saying that "they we no gods which were made with hands." In con quence of this they were accounted Atheists, enemi to the gods, and deserving to be abhorred of me Now, give me leave to ask, was the charge ev brought against them in any shape, by any perso that they ever threatened men with endless punis ment in hell or Gehenna? No: all the jesuitical i genuity in the world, cannot find a word said, whi has such an appearance. Had the apostles then e er threatened the Gentiles with endless punishme in hell would they have failed to bring this as an a cusation against them? Should it be objected he "have you not yourself shown in chap. i. sect. that the heathen nations all believed in the doctri of future punishment, and that the Jews learned th doctrine from their intercourse with them; how th could the heathen be offended with the apostles f teaching one of the tenets of their religion?" To th I answer, that the heathen believed in a future pu ishment in *Hades*, but observe that the apostles ne ther taught such a punishment in *Hades*, nor in *Gehe na*. This is a fact we think beyond all fair discu

tion. Not a word did any of the apostles say to the heathen about punishment in either of these places. If they had preached future punishment in Gehenna to them, they might have said, we have heard of future punishment in *Hades*, but why preach this new doctrine, *a punishment in Gehenna?* Their not preaching a punishment in Hades, shows that they did not believe this heathen notion; and the Gentiles never accusing the apostles of threatening them with endless punishment in Gehenna, is a confirmation that no such doctrine was taught to the heathen world.

Another circumstance corroborative of the views I have advanced concerning Gehenna, is the following. On my views of Gehenna the conduct of our Lord and his apostles is just what might be expected, but if by Gehenna is understood a place of endless misery, it is strange and unaccountable. What I refer to will be best seen by,

1st, Considering our Lord's conduct. We have seen, from a consideration of all the passages in which he speaks of Gehenna, that nine times out of twelve, all he says concerning it, was addressed to his disciples. In only one instance did he ever say to the unbelieving Jews—"how can ye escape the damnation of hell?" Matth. xxiii. 33. Now, notice, that at verses 38, 39. he adds, "behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord." After this he never said a word to them about the damnation of hell. Now let it be supposed, that by this expression our Lord meant endless misery in a future state, —I ask, is it possible our Lord should only mention this once? I ask again, can it be believed, that he who said on the cross,—"Father, forgive them for they know not what they do," should have ceased, but with his dying breath, to warn these men, that

such a place of endless misery awaited them? I ask once more, is it possible, that he, who, when he beheld the city, "wept over it," on account of temporal calamities in which it was soon to be involved, should shed no tears, in anticipating the endless misery of its wicked inhabitants? On the supposition that Gehenna is such a place, it must, I think, be allowed that our Lord's conduct is strange and unaccountable. But on my views of the damnation or punishment of hell our Lord's conduct excites no surprise; all is rational and what the circumstances of the case warrants us to expect. They had rejected their promised Messiah, the measure of their iniquity they were soon to fill up, and they could not escape the damnation of hell. But let it be satisfactorily accounted for, why our Lord never afterwards said any thing to them of the damnation of hell, if thereby he meant endless misery in the world to come.

2d, The conduct of his apostles. It is easily seen that their conduct is in perfect agreement with that of their master before them. He never said a word about hell or Gehenna to the Gentiles. Neither do they. He never said a word more concerning Gehenna to the unbelieving Jews after saying—"how can ye escape the damnation of hell?" Neither do they. If it should be objected here,—"why did not the apostles continue to speak to the unbelieving Jews about the damnation of hell, allowing it to mean the temporal miseries coming on that generation? why should they not have continued to warn them of this, as their Lord had done before them?"—The answer to this is easy. In Luke xix. 42. our Lord told the Jews that the things which belonged to their peace were now hid from their eyes. Their doom was fixed, their punishment was unavoidable. Accordingly our Lord said,—"how *can ye escape* the damnation of hell?" Soon the wrath of God was to

come on them to the uttermost. This it did in the destruction of their city and temple, when such calamities came upon them as never had been before, nor ever should be again, and unless the Lord had shortened the days, no flesh could have been saved.

In many places of the epistles, written to believers, allusions are made to the judgments of God coming on the Jewish nation, though not mentioned under the name Gehenna. The event is not only alluded to, but spoken of as near; and Christians are exhorted to patience, and holiness, in view of it. But these very parts of the epistles, are by many, like the texts which speak of Gehenna, all applied to punishment in a future state of existence. See for example, 1 Thess. v. 1—10. 1 Peter iv. 17—19.

## SECTION V.

THE ARGUMENT, ARISING FROM THE APOCRYPHA AND TARGUMS, IN FAVOUR OF ENDLESS MISERY IN GEHENNA OR HELL, CONSIDERED.

If Gehenna or hell in the New Testament, means, as is generally believed, a place of endless misery, the evidence of this, we might expect, to be plain, and conclusive. But we have examined it, and have not only found it defective, but have, in fact, found the evidence strongest on the opposite side of the question. We have considered all the texts in which this word occurs, and have found, the temporal punishment of the Jews is referred to by *the damnation of hell.* Besides: we have stated a number of facts, which we think never can be reconciled with the current opinion on this subject. I might, therefore, here stop, until it is known, how such facts are disposed of, and it is shown, that I have misinterpreted the passages in which the word Gehenna occurs. But as the Targums and the Apocrypha are appealed to in proof of this doctrine, it might be deemed wrong in me altogether to overlook the argument, which such persons attempt to draw from them. They may think, that I ought to account for it, why these writers came to use the term Gehenna as meaning a place of endless misery, if my views of Gehenna be correct.

We think this ought to be accounted for; but I deny, that I am under any obligations to account for it.

t such as value their authority account for it, how henna, as Dr. Campbell affirms, came *gradually* to used to express a place of future punishment for wicked, and at length came to be confined to it. ist I do their work and my own too? It is their siness to show, *that the gradual change in the meaning he term Gehenna* did not originate from *the gradual ention of men*, but *from the authority of God.* We nk, if Gehenna could be proved *satisfactorily*, to an a place of endless misery *from the Bible*, there s no occasion to call in *the authority of the Targums l Apocrypha to prove this doctrine.* Only give us *l's authority for it*, and *we ask no other.*—But, *howev- unreasonable the demand is on me*, I shall now pay ne attention to this.

Let us begin with the Apocrypha. These writings have access to, and can read them at their leisure. shall simply give all the places in which the term is used in the Apocrypha. It occurs in the following places, 2 Esdras ii. 29.; iv. 8.; viii. 53. Tobiii. 2. Wisd. xvii. 14. Eccles. xxi. 10.; li. 5, 6. of the three children, verse 66. It would serve luable purpose for me to transcribe these pas-, as they can be easily referred to and read. e whole of them I shall submit the following ks.—Though the word *hell* is used in all these , yet a very important inquiry is,—did the wri- the Apocrypha use the word Hades or Gehenhe original? From reading the passages in the version, we began to suspect, from the phrase- onnected with the word hell, that Hades and enna was the word used in the original. We en at some pains to examine this, and shall result of our inquiries about it. We have ien, in the original Greek of the Apocrypha s the term *Hades*, not *Gehenna*, that is used, exception of the passages mentioned in the

second book of Esdras, which book we have not been able to find. But from the phraseology which is connected with the word hell, in the English version we are persuaded that the three places in Esdras when examined, will form no exception to the use of the word Hades in all the other places. If Gray, in his key to the Old Testament, is to be believed, this book is not to be found in the original. He says, p. 531. "The second book of Esdras is not to be found in any Hebrew or Greek manuscripts. It is supposed to have been originally written in the Greek language but is extant only in a few Latin copies, and in an Arabic version." He adds, p. 534. "The book was never admitted into the Hebrew canon; and there is no sufficient authority to prove that it was ever extant in the Hebrew language. Its pretended prophecies are not produced in evidence by Christian writers striking as such testimony must have been, if genuine; and the book was never publicly or generally acknowledged either in the Greek or Latin church; nor was it ever inserted in the sacred catalogue, by either councils or fathers; but is expressly represented as apocryphal by St. Jerom, who describes it as rejected by the church."

Leaving, then, the three places where the term *hell* is used in the second book of Esdras, out of the present question, let us see what all the others amount to in proving that hell means a place of endless misery for the wicked.

1st, In all the other places, where the word hell is used, the original word is *Hades*. Are we then to receive it as a truth, on the authority of these uninspired writers, that Hades is a place of endless punishment for the wicked? We think it has been shown that this is not the sense in which the New Testament writers use this word. Nor is Sheol, its corresponding word in the Old, used in this sense. See chap. 1.

demand then, how these apocryphal writers came give to Hades such a different meaning from that the sacred writers, both in the Old and New Tes-nent. From what *divine* source of information did y learn that Hades was the place of future eternal nishment? If it is not found in this sense in the in-red writings, ought it to be found in theirs? And we obliged to receive it in this sense implicitly on ir authority? Besides; why have the above au-rs in proving that Gehenna is used to signify a ace of endless misery quoted the Apocrypha, when s word is not once used there? They declare that des is not a place of endless punishment, and yet te texts where this word occurs in the Apocrypha prove that it is. The fact is, they took it for nted that where hell is used by the Apocryphal iters, that the original word was Gehenna. This s a very great oversight. If they knew to the con-ry, it was certainly very wrong to confound two ces, which are so plainly distinguished in Scrip-e, and which they themselves have so expressly tinguished.

2d, It has been shown in Chap. i. sect. 3. that the ws learned the notion of eternal punishment in des from the heathen. Is it any wonder then, that the books of the Apocrypha, we should find this rd used in this sense; books known to contain so ch fiction, and fancy, and so many other heathen tions? It would rather be surprising, if we did not. any one will affirm that these writers did not learn eir notion of a punishment in Hades from the hea-n, it is his duty to show from what other source eir information was derived. It was not from the d Testament, for it contains no such information. the Apocryphal books were all written before the w Testament, it is plain the writers did not derive eir information about Hades as a place of punish-

ment from it. Supposing some of them, yea, admit all of them to have been written after the New Testament, this information was not derived from it, for it contained no such information. If their notions then concerning Hades be not of *heathen* origin, let it be shown that they are *divine*.

3d, But it should be remembered that the original word which is used by these writers, is not *Gehenna*, but *Hades*. Now it hath been shown beyond a doubt, that Hades is not the place of *eternal* punishment for the wicked, but is in fact to be destroyed, or be no more. All, then, which the most zealous contenders for future punishment could make out from the usage of the word hell, in the Apocrypha, would be, that it is an intermediate place of punishment between death and the resurrection. It proves nothing on the subject of *endless misery in Gehenna or hell*, the word which is supposed by Dr. Campbell and others, properly to express this place of punishment. But there is one thing which ought not to be overlooked. Dr. Campbell, we have seen, says that Gehenna is not used in the Old Testament to express a place of endless misery for the wicked, but that in process of time, it came gradually to assume this sense, and at last came to be confined to it. The gradual change must have taken place between the completion of the Old Testament Scriptures and the commencement of the gospel dispensation; for he says that in this sense it is always used in the New Testament. It is believed that some, if not all, the Apocryphal books, were written during this period. We were not a little surprised, then, in finding that not one of the Apocryphal writers ever used the term Gehenna in this sense, or in any other, throughout their writings. It is then put beyond all possibility of controversy, that this gradual change of the meaning of Gehenna was not brought about about by these writers. Whoever did

this, it cannot be imputed to them. We suspect however, from the word hell being used in the English version of the Apocrypha, that they are accused of this. But this is a great mistake, for the word Gehenna is not once used by them. Who then brought about this gradual change in the meaning of the term Gehenna? I cannot find that Dr. Campbell, or any other writer, gives any information on this subject.

I may just add, that it would be much more like the truth to have said, "that the word Hades or Sheol does not occur in the Old Testament as meaning a place of endless misery. But in process of time, it came gradually to be used in this sense and at last was confined to it." Here the Apocrypha could be appealed to for this new sense of the word Hades. But after all, the question would still remain unanswered; On whose authority was this new sense given to the word Hades?

4th, The many silly and ridiculous things contained in the Apocrypha, forbid us receiving the doctrine that hell is a place of endless misery, on its authority. At what point are we to stop, if once we admit its authority on the subject before us? It is the learned, not the unlearned, who appeal to this kind of authority. Never in the whole course of my past life, have I heard a private Christian, or any preacher quote the Apocrypha to prove, that hell was a place of endless misery. Were it done, no regard would be paid to it; and if any Universalist quoted it in proof of his views, it would be proof enough that his views could not be supported from the Bible. But what degree of dependance is to be placed on any of the books in the Apocrypha, in determining the truth of any particular doctrine, and especially such an important one as this in question, may be seen from the following quotation from Gray, in his preface to the Apocryphal books, p. 511. "The books which are admit-

ted into our Bibles under the description of Apocryphal books, are so denominated from a Greek word, which is expressive of the uncertainty and concealed nature of their original. They have no title to be considered as inspired writings; and though in respect of their antiquity and valuable contents they are annexed to the canonical books, it is in a separate division: and by no means upon an idea that they are of equal authority, in point of doctrine, with them; or that they are to be received as oracles of faith; to sanctify opinions, or to determine religious controversies."

It would be a mere waste of time to pursue this argument further. Whether Gehenna is, or is not, a place of eternal punishment, no argument can be derived from the Apocrypha, to prove that it was considered a place of punishment by those writers; for they do not once use this word.

Let us now attend to the Targums. For the information of some, we give the following abridged account of them from Prideaux's Connections, vol. iv. p. 560—585.

"The Chaldee paraphrases are translations of the Scriptures of the Old Testament made directly from the Hebrew text into the language of the Chaldeans; which language was anciently used through all Assyria, Babylonia, Mesopotamia, Syria, and Palestine; and is still the language of the churches of the Nestorian and Maronite Christians in those eastern parts, in the same manner as the Latin is the language of the Popish churches here in the west. And therefore these paraphrases were called Targums, because they were versions or translations of the Hebrew text into this language; for the word targum signifieth, in Chaldee, an interpretation or version of one language into another, and may properly be said of any such version or translation: but it is most commonly by

the Jews appropriated to these Chaldee paraphrases; for being among them what were most eminently such, they therefore had this name by way of eminency especially given to them.

"These Targums were made for the use and instruction of the vulgar Jews after their return from the Babylonish captivity; for, although many of the better sort still retained the knowledge of the Hebrew language during that captivity, and taught it their children, and the Holy Scriptures that were delivered after that time, excepting only some parts of Daniel and Ezra, and one verse in Jeremiah, were all written therein; yet the common people, by having so long conversed with the Babylonians, learned their language, and forgot their own. It happened indeed otherwise to the children of Israel in Egypt; for, although they lived there above three times as long as the Babylonish captivity lasted, yet they still preserved the Hebrew language among them, and brought it back entire with them into Canaan. The reason of this was, in Egypt they all lived together in the land of Goshen; but on their being carried captive by the Babylonians, they were dispersed all over Chaldea and Assyria, and, being there intermixed with the people of the land, had their main converse with them, and therefore were forced to learn their language; and this soon induced a disuse of their own among them; by which means it came to pass, that, after their return, the common people, especially those of them who had been bred up in that captivity, understood not the Holy Scriptures in the Hebrew language, nor their posterity after them. And therefore, when Ezra read the law to the people, he had several persons standing by him well skilled in both the Chaldee and Hebrew languages, who interpreted to the people in Chaldee what he first read to them in Hebrew. And afterwards, when

the method was established of dividing the law into 54 sections, and of reading one of them every week in their synagogues, the same course of reading to the people the Hebrew text first, and then interpreting it to them in Chaldee, was still continued. For, when the reader had read one verse in Hebrew, an interpreter standing by did render it into Chaldee; and then the next verse being read in Hebrew, it was in like manner interpreted in the same language as before; and so on from verse to verse was every verse alternately read first in the Hebrew, and then interpreted in Chaldee to the end of the section; and this first gave occasion for the making of Chaldee versions for the help of these interpreters. And they thenceforth became necessary not only for their help in the public synagogues, but also for the help of the people at home in their families, that they might there have the Scriptures for their private reading in a language which they understood.

"This work having been attempted by divers persons at different times, and by some of them with different views (for some of them were written as versions for the public use of the synagogues, and others as paraphrases and commentaries for the private instruction of the people,) hence it hath come to pass, that there were anciently many of these Targums, and of different sorts, in the same manner as there anciently were many different versions of the same Holy Scriptures into the Greek language, made with like different views; of which we have sufficient proof in the Octalpa of Origen. No doubt, anciently there were many more of these Targums than we now know of, which have been lost in the length of time. Whether there were any of them of the same composure on the whole Scriptures is not any where said. Those that are now remaining were composed by different persons, and on different parts of Scripture,

some on one part, and others on other parts; and are, in all, of these eight sorts following. 1. That of Onkelos on the five books of Moses; 2. That of Jonathan Ben Uzziel on the prophets, that is, on Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; 3. That on the law, which is ascribed to Jonathan Ben Uzziel; 4. The Jerusalem Targum on the law; 5. The Targum on the five lesser books, called the Megilloth, *i. e.* Ruth, Esther, Ecclesiastes, the Song of Solomon, and the Lamentations of Jeremiah; 6. The second Targum on Esther; 7. The Targum of Joseph, the one-eyed, on the book of Job, the Psalms, and the Proverbs; and, 8. The Targum on the first and second book of Chronicles. On Ezra, Nehemiah, and Daniel, there is no Targum at all. The reason given by some for this is, because a great part of those books is written in the Chaldee language, and therefore there is no need of a Chaldee paraphrase upon them. This indeed is true for Daniel and Ezra, but not for Nehemiah; for that book is all originally written in the Hebrew language. No doubt, anciently there were Chaldee paraphrases on all the Hebrew parts of those books, though now lost. It was long supposed that there were no Targums on the two books of Chronicles, because none such were known, till they were lately published by Beckius, at Augsburg in Germany, that on the first book A. D. 1680, and that on the second in 1683."

Having given this abridged account of the Targums, let us attend to what men quote from them, in proof that Gehenna, in the New Testament, is used to express a place of endless misery for all the wicked. It is very natural for one to conclude, that the quotations made would be given us at length, and that they would be full and explicit in establishing this doctrine. We have been at some pains to col-

lect from men who have had access to such scarce books, to see and judge for ourselves concerning what they produced from them in proof. The following, is all we have seen quoted from them, to prove that Gehenna or hell signifies a place of endless misery. Mr. Parkhurst on the word Gehenna, thus writes, "From this valley's having been the scene of those infernal sacrifices, and probably too from its continuing after the time of Josiah's reformation, 2 Kings xxiii. 10. a place of abominable *filthiness* and *pollution*; the Jews in our Saviour's time used the compound word *ge enm*, for hell, the place of the damned. This appears from that word's being thus applied by the Chaldee Targums on Ruth ii. 12. Psalm cxl. 12. Isai. xxvi. 1—5. and xxxiii. 14. and by the Jerusalem Targums, and that of Jonathan Ben Uzziel. Gen. iii. 24. and xv. 17. Compare 2 Esdras ii. 29." It ought to be noticed here, that Parkhurst does not quote one word from these Targums to let us see what they have said, but merely says, that the word Gehenna is used for the place of the damned in certain places in the Targums, on some texts in the Old Testament to which he refers. Let any one turn to those texts and he will see, that Gehenna does not occur in one of them. Yea, it is difficult to perceive how any man could introduce the doctrine of hell torments in speaking of them. The only exception to this is Isai. xxxiii. 14. a text we have considered in chap. ii. sect. 3. In whatever way the Targumists speak of Gehenna in those texts, it is certain that nothing said in the texts themselves afforded them the least occasion to say that Gehenna was the place of the damned. At any rate we ought to have seen what they have said, that we might judge of the evidence they have adduced, for ourselves. On a subject like the one before us, it affords no satisfaction to give us a volume of such kind of proof. I shall

also quote the following from Whitby on Mark ix. 43, 44.—"That Gehenna was by the Jews still looked on and represented as the place in which the wicked were to be tormented by fire: so the Jerusalem Targum represents Gehenna which is prepared for the wicked in the world to come, as a *furnace* sparkling and flaming with fire, into which the wicked fall. And the Targum upon Ecclesiastes speaks of the fire of hell, Eccles. ix. 15. of the sparks of the fire of hell, chap. x. 11. And of the wicked, who shall go to be burned in hell, chap. viii. 10. Accordingly our Lord speaks, verse xlvii. and Matth. v. 22. of the wicked being cast into the fire of hell, and of their being cast into a furnace of fire, Matth. xiii. 42."—He adds,—"The ancient Jews held that the punishment of the wicked in hell should be perpetual or without end. So Judith saith that they shall weep under the sense of their pains forever, chap. xvi. 17. Josephus informs us that the Pharisees held that the souls of the wicked were to be punished with perpetual punishment, and that there was appointed for them a perpetual prison. Philo saith the punishment of the wicked person is to live forever dying; and to be forever in pains and griefs, and calamities that never cease." The same remarks which have just been made on the quotation from Parkhurst nearly apply with the same force to the one just quoted from Whitby. We are not furnished with the passages at length, but mere scraps of expressions are afforded us. Yea, in the first of his statement he quotes or rather refers to the Jerusalem Targum, but does not say what place in it we are to find any thing about this. Such a mode of quotation from the Targums or any other books might just as well be spared, if they are made for the purpose of proving any thing with a view to convince the reader.

This is all I have been able to find quoted from the Targums to prove that Gehenna is a place of endless punishment for the wicked. I have no doubt if any thing better could have been found, those two learned men would have produced it. I must be permitted to say, that these quotations, do the doctrine no credit, and reflect no honor on the men who adduced them. But seeing nothing better is afforded us, let us suppose that the writers of the Targums did use Gehenna to mean a place of endless misery for the wicked. Let us grant for argument's sake, that these quotations, if quotations they may be called, from the Targums, show sufficiently that the writers used Gehenna in this way. What does this prove? It simply proves that those Targumists, who are reckoned by Prideaux the worst or the least esteemed, used Gehenna in this sense. The Targums referred to by Parkhurst and Whitby are those into which the writers introduced their own glosses and silly stories, fables, prolix explications, and other additions. Are we then to believe such a doctrine on such kind of authority? He that is able to receive it, let him receive it; I beg to be excused. On these quotations I shall now submit a few remarks for candid consideration.

1st, If the Targums are good authority, that Gehenna is a place of endless punishment, their authority is equally good in determining who are to suffer it. Permit me then to adduce the same authority, as quoted by Whitby on Rom. ii. to show, that no Jew would go to hell to be punished forever, but that all the Gentiles are fit fuel for hell fire. He says,—"The Jewish religion was very much corrupted at our Saviour's coming, so that they thought it sufficient to obtain God's favour, and to secure them from his judgments,—1st, That they were of *the seed of Abraham;* and hence the Baptist speaks thus to them,

*bring forth fruits meet for repentance*, and (think it not sufficient to) *say within yourselves. we have Abraham for our father*, Matth. iii. 8, 9. The Chaldee paraphrasts do often mention their expectation of being preserved for the merits or good works of their forefathers, Abraham, Isaac and Jacob; and their writers add, that *hell fire hath no power over the sinners of Israel, because Abraham and Isaac descend thither to fetch them thence.* 2d, They held that circumcision was of sufficient virtue to render them accepted of God, and to preserve them from eternal ruin; for they teach that *no circumcised person goes to hell;* God having promised to deliver them from it *for the merit of circumcision;* and having told Abraham, that *when his children fell into transgression, and did wicked works, he would remember the odour of their foreskins, and would be satisfied with their piety.* And, 3d, They taught that *all Israelites* had a portion in the world to come; and that notwithstanding their sins, yea, though they were condemned here for their wickedness: whereas, of all the Gentiles, without exception, they pronounce that *they are fuel for hell fire.*" Let persons then, who quote the Targums in proof that Gehenna or hell is a place of endless misery, take their choice. They must either reject their authority altogether, or be willing to go to hell on the same authority; as Gentiles we must all be content to be fuel for hell fire. Let us then make up our minds, whether we shall, for the sake of maintaining the authority and honour of the Targums in the one case, be willing to submit to the punishment they assign us in the other. We must either accept of both or reject both.—We might here take our leave of the Targums: for what has now been stated, is sufficient to convince any man, that their authority is not for a moment to be regarded. But we shall proceed.

2d, Parkhurst says in the above quotation, that, "the Jews in our Saviour's time used the compound word, *ge enm*, for hell, the place of the damned." And he adds, that "this appears from that word's being thus applied by the Chaldee Targums and by the Jerusalem Targums and that of Ben Uzziel." And why does it not also *appear* that all the stories, and glosses, and fables, which they introduced into their Targums, are also true? We have the same authority for the one as for the other. If it should be said, that the Targums are only appealed to for the manner in which the Jews used this word, we reply that this is not the whole truth, for it is in the way the Jews did use this word in the Targums, that the doctrine is attempted to be proved. The sense in which our Lord used the word Gehenna is assumed, and the Targums are appealed to not only for the sense of this word but for the truth of the doctrine. Let it be shown from the context of the passages in which it is used, that this is its sense, and there is no necessity to appeal to the Targums. But if this be true which is stated in the above quotations why does it not also appear, that the Gentiles were fuel for hell fire? By this way of making things *appear to be true*, it will be no difficult thing to show, that all the silly, sick-brained stories of the Apocrypha, Targums, and Talmuds, are true. Besides, by the same rule, we ought to believe, that the fire of hell is literal, material fire, for the Targumists appear to have believed this, as is plain from the above quotation. But notice, that Whitby says, that "the Jewish religion was very much corrupted at our Saviour's coming." By what evidence does it appear, that the Gentiles were fuel for hell fire, and that this is a corruption of their religion, but that hell fire itself was not also a part of this corruption? Neither of these is taught in the Old Testament. From what source, then, do we

earn, that both are not a corruption of their religion? How could they be any thing but a corruption of heir religion, when not found in their Scriptures? If his is denied, let proof be produced to the contrary. After reading the above quotation from Whitby, *no ne can doubt* that the Jewish religion was *very much orrupted.* It was a corruption, however, as any one ay see, which flattered themselves, and sufficiently xpressed their enmity against the Gentiles. After eeing this quotation, and considering the strange and ven ridiculous opinions held by the Jews, what cred- t can any man give to any thing such persons could ay about Gehenna being a place of endless misery? One would certainly be disposed to think, that, so far rom the doctrine being true, it was invented for the urpose of showing the deep-rooted aversion which hey had to Gentiles. If Gehenna or hell, held by hem to be a place of endless misery, for all the Gen- iles, be a truth, yet all the other things stated in the bove quotation are considered corruptions of their eligion, we honestly own that we have seldom seen truth held with so many absurd notions. Howev- r, if it can be proved that this part is a truth, and ll the others are errors which they blended with it, ve shall be happy to give the evidence produced a andid examination. To say the least of it, the tes- imony of such witnesses, is very suspicious.

3d, But we should like to know how the writers of he Targums, Josephus, and Philo, quoted above, ame by the information, which they detail to us con- erning hell or Gehenna. By what means did they ome to know, that it was a place of punishment for he wicked, that the punishment was to be literal fire, nd endless in its duration? I repeat the question,— Where did the above persons get all this information hich they communicate to us about hell? Did they erive it from the heathen, or did they invent it them-

selves? If from neither of those sources, let it l shown from what source they did derive it. Until can be proved that this information was derived fro God's authority, no man ought to believe it.

But it may be objected to this, by saying, is it n said, in the above quotations, that "our Lord speak Mark ix. 47. and Matth. v. 22. of the wicked beir cast into the fire of hell, and of their being cast in a furnace of fire, Matth. xiii. 42.?" The two first these passages have been considered before, beir two of those in which Gehenna occurs. It has bee shown that Gehenna in no one instance, signifies place of endless misery for the wicked. As to tl last passage, we have shown in an Inquiry into tl import of the word *aion*, translated everlasting, & that it has nothing to do with a place of endless mi ery, but that it refers to the same temporal calamiti which are spoken of under the emblem of Gehenn by the prophet Jeremiah. We can show that o Lord did not derive his allusions to a "furnace fire" in the above passages, from the Targums, b from the Old Testament Scriptures. This, howeve we cannot do here. It is very certain, that almo all professing Christians, not only in our day, but f many ages past, have believed that Gehenna or he is the place of eternal punishment for all the wicke One should think that it would not be difficult to sho from what source this information was derived. W might also expect, that instead of referring to tl Targums and the Apocrypha, God's authority wou be appealed to at once, and that the Scripture ev dence of its truth, would be full and explicit. A su ject of such universal and deep interest to the huma race, we think would not be left as a matter of doub ful disputation, depending on the sense which tl writers of the Targums give to the word Gehenn Even when such writings are appealed to, they affo

but little satisfaction, as to proof of the doctrine, and give us but a poor opinion of either the piety of the writers or the correctness of their religious opinions. If eternal punishment in hell, be a part of the revealed will of God, at some time or other this revelation must have been given. Now I am willing to believe it, and shall teach it with all the ability God has given me, if it can be shown that such a revelation has been given, during any part of the four following periods of time: which includes all periods in which it could be revealed.

1st, I shall believe it, if it can be proved, that it was revealed at any time during the Old Testament dispensation. That such a doctrine, as the eternity of hell torments, was not revealed during this period, is now generally admitted. It is denied that it was revealed under the name of Sheol, Hades, Tartarus, or even Gehenna, during that dispensation: and it is not pretended that any other name is used to express this place of endless punishment. I therefore observe

2d, That I shall believe this doctrine, if it can be proved, that God revealed it any time from the completion of the Old Testament Scriptures to the commencement of the gospel dispensation. The time which elapsed between these two events, was about four hundred years. The Apocrypha and Targums are supposed to be the writings which fill up this chasm; but it is not pretended that any of these writers were inspired to reveal this, or any other doctrine. Though hell is spoken of in these writings, yet it has no more claim to our belief, than many other things stated in them. Malachi, in closing his book commanded attention to be given to the law of Moses, until the coming of John the Baptist, but gives no injunction to pay attention to the Apocrypha or the Targums. And we have no account, during the above period, that any inspired prophet arose, and

revealed such a doctrine to the world. To quote any writer from Malachi to John the Baptist, in proof of this doctrine, is nothing to the purpose.

3d, I will believe this doctrine, if it is proved that God revealed it since the New Testament was completed. This is not supposed, for it is contended by all who hold it, that it was revealed long before this. We have seen that it is spoken of by the writers of the Targums, Josephus, and Philo, which sets this question at rest. To contend that it was revealed after the New Testament was completed, would be to give it up as a Scripture doctrine, and sanction all the wild pretensions to inspiration since that period. If we do not end our revelations with the New Testament, we shall have a host of inspired fanatics, and an inundation of enthusiastical reveries, for the faithful sayings of God.

4th, I will believe this doctrine, if it can be proved that it has been revealed by God to men during the ministry of Christ or any of his apostles; or, in other words, if it can be proved from the New Testament. On this ground it is placed by Dr. Campbell, and all who contend for endless misery, in Gehenna or hell. In support of this sense of the term Gehenna in the New Testament, the Targums and the Apocrypha are appealed to, and it is taken for granted, that this is its sense there, without any examination of the passages where it occurs. All these passages we have considered, and we think have shown, that no such doctrine is taught in them. Besides, we adduced a number of facts, at variance with such a view of the subject. Are we then implicitly to believe what those uninspired writers say about Gehenna, and in face of all the evidence we have adduced to the contrary? No reasonable man can expect this of us. But we have a few remarks to make on the above quotations, of a different nature from those already made.

1st, We cannot help noticing the similarity of opinion among the Jews in those days, and good people in these, respecting those who are to go to hell or Gehenna. In those days the Jews considered *all Gentiles* as *fit fuel for hell fire.* They exempted themselves from such a punishment; for no Jew could go to hell! If any Jew ever went there "*hell fire hath no power over the sinners of Israel, because Abraham and Isaac descend thither to fetch them thence.*" The *merit of circumcision*, and *the odour of their foreskins* was sufficient to save them from hell. Such was the faith of the persons on whose authority we are to believe Gehenna or hell to be a place of endless misery! Gentiles now retaliate on the Jews, and in their turn, consign all the Jews to the punishment of hell. Ask persons who believe in the doctrine of hell torments, "do you expect to go to hell?" "Oh! no," say they, "God forbid, that we should go to hell." And why should not they go to hell, as well as any other persons? You will find that they have similar reasons to assign as the Jews had, why they are exempted from this punishment. They have Abraham, or some good man for their father; they have been baptized; they have joined the church. These or something similar has put all their fears to rest about their going to hell! The fact is, I never met with a person in my life who believed that hell was a place of punishment for himself, but always for some other persons, such as Jews and heathen, and wicked persons in their town or neighbourhood. Yea, we have known some, even of the best of men, who, while their children, relations and neighbours lived, looked on them as in the broad road to hell, but when they died, and that without much evidence of repentance, still hoped that they had gone to heaven. This conduct of theirs, has reminded us of the ancient Romans, who, while

their Cæsars lived, counted them devils, but after they were dead, deified them.

2d, If the writers of the Targums did use the term Gehenna to express the place of endless misery, and if the Jews considered the Gentiles fit fuel for hell fire, it ought to be considered how they came by such opinions. This we shall attempt to inquire into, and, if possible, ascertain the source whence they were derived.—There are several points fixed about this, which will enable us, at least, to come to some general conclusions on the subject. 1st, The word Gehenna does not occur in the Old Testament in the sense of a place of future punishment for the wicked. It is apparent, then, that these opinions held by the Jews, could not have been derived from the Old Testament Scriptures. Here is one point settled, about which there can be no dispute.

2d, That the word Gehenna was used to express a place of endless misery in the days of our Lord, is not only affirmed by Dr. Campbell, but at this period it had come to be confined to this sense. He says that this is always and indisputably its sense in the New Testament. Admitting this to be true, let me observe

3d, That Dr. Campbell also declares, that the term Gehenna came gradually to be used in this new sense, which it had not in the Old Testament. Who first began to give it this new sense, or how long a time elapsed before it came to be confined to it, he gives us no information. At this distance of time, it is perhaps impossible to settle these questions. One thing, however, is certain, that this new sense affixed to the word Gehenna, was not of divine authority, but came gradually to have this sense given it by the Jews. This leads us to inquire

4th, About what period of time the Jews began to give it this new sense. This appears to have been

their captivity in Babylon. It was long after period that the Targums were written. Where could the Jews learn their opinion of a place of al punishment but among the heathen? That did learn this from the heathen, we think, has shown in a quotation from Dr. Campbell. See . i. sect. 3. But observe, that though they learnnong the heathen that Hades was a place of al misery, they did not learn from them to call the name Gehenna. This was a Hebrew word, its application to the place of future punishment most likely to be done by the Jews. It is not debut that the Jews did so apply it, and it is not to be so applied by the heathen. If the question ked, how did the Jews come to give to this place ture punishment such a name as Gehenna? We : the answer to this is both easy and natural. d there be any thing more natural than to call it ıe name of the most horrid and abominable place rn to Jews, which was Gehenna, or the valley of ıom. In proof my assertion, I quote Jahn's Arology, p. 527. He says—"In the later periods e Jewish kingdom, this idol was erected in the y south of Jerusalem, *viz.* גי תנום or גי בן תנם, *valley of Hinnom*, and in the part of said valley d *tophet*, תפת, so named from the *drums*, תף, תפים, h were beaten to prevent the groans and cries of lren sacrificed, from being heard, Jer. vii. 31, 32.: 6—14. Isai. xxx. 33. 2 Kings xxiii. 10. The e was so abhorrent to the minds of the more re- Jews, that they applied the name *Ge Hinnom* or *nna* to the place of torments in a future life. The l *Gehenna* is used in this way, (*viz.* for the place ınishment beyond the grave,) very frequently in ıtal writers, as far as India. Compare Wet-'s New Testament, at Matth. v. 5." We have that Dr. Campbell has said that, after the cap-

tivity, the Jews began to speak of heaven, or the place of happiness for the good, by the name of paradise, and Abraham's bosom, the happiest or most pleasant places they had any idea of. And is it not as natural to think, that they should speak of a place of endless punishment by the name of Gehenna, the most abominable place they had any idea of? They, in this case, did nothing more than men do every day, in expressing some new thing, by the name of some other thing, which they think most resembles it.

5th, How came the Jews, then, to exempt themselves from the punishment of Gehenna, and declare all the Gentiles fit fuel for hell fire? This ought to be carefully examined. With a view to ascertain how this took place, let the following things be carefully considered. We have shown, chap. ii. sect. 1. that Gehenna in the Old Testament, was made by the prophet Jeremiah an emblem of future temporal punishment to the Jewish nation, and which came upon it as described by our Lord, Matth. xxiv. This we think is beyond all dispute. The Jews could not help seeing such a punishment predicted by their own prophets. From their intercourse with the heathen they had learned the heathen notion that Hades was a place of punishment for the wicked. Observe, also, that a strong prejudice existed in the minds of the Jews against the Gentiles. They counted them dogs and excluded them from all participation of the blessings of Messiah's reign. Every one may see from Acts, chaps. x. xi. how strong this prejudice was, even in the minds of the disciples. They refused to eat and drink with them. Yea, even the Jews had no dealings with the Samaritans; and whilst they admitted that they ought to love their neighbours, they thought that they ought to hate their enemies. The whole New Testament shows to what extent self-love, self-righteousness, national pride, and vanity had

taken possession of their minds. This we have seen strongly confirmed from the previous quotation from Whitby on Rom. ii. Taking all these circumstances into view, we think the following at least a rational conjecture about this. The Jews hated the Gentiles, and to testify this hatred, they declared them to be fit fuel for hell fire. Further than this they could not carry their hatred of them. As they had learned the notion of eternal punishment in Hades from the heathen, and had applied the term Gehenna, as a name to it, by consigning over all the Gentiles to its punishment, and exempting themselves, their hatred of them and also their own self-love was gratified; yea, by this they blinded their own eyes, as to the punishment of Gehenna, threatened them by their own prophets.

But there is one important question on this subject to which we ought to pay some attention. It is this. *Is it certain that our Lord, in the New Testament, when he used the term Gehenna or hell, used it in the sense it has in the Targums, and not in the sense in which it is used in the Old Testament?* To decide this question is to put the question at rest. It is very evident that Dr. Campbell, Parkhurst and Whitby take it for granted that our Lord did use the term Gehenna as it is used by the writers of the Targums and Apocrypha, to signify a place of eternal punishment for the wicked. They seem to speak about this, as if it could not, and ought not to be questioned; yet all they advance in proof, is bare assertion. They proceed upon the presumption, that this is indisputable, and entirely overlook, what we have proved to be a fact, that the term Gehenna is used in the Old Testament as an emblem of the temporal punishment which God was to bring on the Jewish nation. Had those men turned their attention to this, they would have given us a very dif-

ferent account of Gehenna, and not referred us to the Targums and the Apocrypha.

But, we have to ask, if our Lord used the term Gehenna to express a place of endless misery, how are the facts we have adduced to be got over on such a view of the subject? If the Targums can be appealed to, showing how such facts can be reconciled with this view of Gehenna, we hope it will be done. Let any one examine those facts, and then say, if it is possible for any rational being to believe this until those facts are removed out of the way. They form a phalanx of difficulties as to any man's believing this doctrine, which is impenetrable. Upon no part of this Inquiry has more labour of thinking been bestowed, than in attempting to reconcile those facts with the idea of Gehenna or hell's being a place of endless misery for all the wicked. We have turned this point round, and viewed it on all sides, and with all the care and attention we could command, but have found the facts and the doctrine utterly irreconcileable. I can sincerely say that I have endeavoured to find something which could fairly controvert the facts, or reconcile them with this doctrine—but in vain. The more I have laboured in this way, the facts have increased. And I doubt not, that, if the labour was continued, they would still increase: for I am not convinced that the subject is yet exhausted.

If I am indeed in an error, in believing that Gehenna or hell in the New Testament has no reference to a place of endless punishment, the first step to be taken to convince me of my error, is to account for the facts. Until these are fairly and honourably removed out of the way, it is useless to endeavour to make me believe this doctrine. The next step to be taken to convince me of my error, if it be one, is to enter into an examination of the passages which speak of Gehenna, and show that I have misinterpreted

them. When these things are done, such persons may save themselves the trouble to quote the Targums, for I will believe the doctrine without any appeal to their authority.

The following is all that is to be found in the Targums, in the places to which Whitby and Parkhurst refer us.

"Ruth ii. 12. The Lord shall abundantly recompense thee in this age, for thy good work, and shall be thy complete reward to the age that shall come, from the presence of the Lord God of Israel; because thou hast come to join thyself to his people and worship, and find protection under the shadow of the majesty of his glory, and for this righteous conduct thou shalt be delivered from the punishment of Gehenna, that thy portion may be with Sarah and Ribhah, and Rachel and Lea."

"Psalm cxl. 10, 11. Let coals of fire fall from heaven upon them; let him cast them into the fire of Gehenna; into miry pits; from which let them not rise to eternal life. Let the angel of death hunt the violent man, and cast him into Gehenna."

"Isaiah xxvi. 15. Thou hast been revealed to us, O! Lord! as about to assemble the dispersed of thy people; it shall also come to pass that thou wilt collect them from their wanderings; that thou mightest appear in thy power, to cast all the wicked into Gehenna."

"Isaiah xxvi. 19. And those who transgress thy word, thou wilt deliver into Gehenna."

"Isaiah xxxiii. 14. Who among us shall dwell in Zion, where the splendor of his majesty is as consuming fire? Who among us shall dwell in Jerusalem, where the wicked are to be judged, and cast into Gehenna, into everlasting burnings?"

Our readers have now before them, all that we can find in the Targums, and we leave them to decide, if

such glosses, on such texts, are a good foundation for the doctrine of eternal punishment in hell or Gehenna.

We have dwelt much longer on the argument drawn from the Apocrypha and Targums than we at first contemplated; and much longer than the importance of the argument merited. Before closing this Section, we must be indulged with a few observations, respecting the Greek version of the Seventy, in regard to the subject under consideration.

1st, At what period of time was this version made? Concerning this, Dr. Kennicott, pages 319, 320. thus writes: "After many voluminous controversies amongst learned writers upon *the Greek version of the Old Testament*, we seem to have three circumstances clearly ascertained—that there was no Greek version before that called the SEVENTY—that the version so denominated, was made at the beginning of the reign of Ptolemy Philadelphus, about 280 years before Christ, and that the version, then made, was only of the Pentateuch.

It is not necessary for me to spend a moment in discussing whether this version was made all at once, or at different times; nor even whether it was made at the precise time here specified. A few years, one way or another, does not affect the remarks I am about to make. One thing will be allowed by all, without a single word of controversy, that this version was made sometime between the days of Malachi and the coming of John the Baptist. Keeping this one fact in view I notice

2d, That Dr. Campbell declares the word Gehenna is not found in the Septuagint version. He says, as quoted before, page 93.—"Accordingly the word Gehenna does not occur in the Septuagint. It is not a Greek word, and consequently not to be found in the Grecian classics." That this word is not found in the

Septuagint, being only a translation, need not surprise us, for Dr. Campbell, in the sentence preceding the one just quoted, says concerning Gehenna as a place of future punishment—"In the Old Testament we do not find this place in the same manner mentioned." Keeping these facts and statements in our view, permit me to make a very few remarks on them, relative to the subject of the present inquiry.

1st, Whoever were the authors of the Greek version, or at whatever period it was made, it is a certain case, that in translating the Old Testament, they did not find that it contained any thing about Gehenna being a place of endless misery for the wicked. Had they perceived any thing like this, we should have found some intimation of it in this translation. Had the Hebrew of the Old Testament warranted such a thing, no doubt but it would have been transfused into this version. We have then the testimony of all the translators of the Greek version, that they did not find that the spirit of God had ever used the term Gehenna in the sense it is commonly used by Christians in the present day. This we think a fact which will not for a moment be disputed. If they did not find it in the Old Testament, how came it to pass that the writers of the Targums could find it? *We have never understood that the Targums are worthy of more regard than the Greek version.*

2d, If Gehenna, at the time this version was made, had begun to be used in the sense of a place of future misery, it is evident that this sense received no countenance from them as translators. It was not by them begun nor does their translation in any way tend to transmit such an opinion to posterity. We cannot even learn from it that such a sense was then given to the word Gehenna by any persons, far less that it was founded on divine authority. If Gehenna then had begun to assume this new sense, which Dr.

Campbell says is always and indisputably its sense in the New Testament, how is it accounted for that they take no notice of it? If this was its sense when the Greek translation was made, had not they as good a right to give it this sense as our English translators, when they made our present English version? If the original and Scriptural meaning of the word was to be laid aside in translating, and an assumed sense of it on man's authority adopted by the latter, why not also by the former? Should it be said, "the Greek version is only of the Old Testament, and it is in the New that Gehenna always and indisputably means a place of endless misery for the wicked;" we reply to this by asking how the New Testament sense of Gehenna comes to be so different from that of the Old? And we ask, further, why Whitby and Parkhurst, quoted before, refer us to the Targums and not to the Old Testament for this new sense given to Gehenna? We ask still further, how this new sense given to this word is ever to be reconciled with the facts we have stated, or can be made to agree with the contexts of the passages in which it occurs? Besides, had men never heard of the Targums and only consulted their Bibles to learn what was the Scripture usage of this word, would they ever give it such a meaning? But what ought to set this matter at rest is, that neither the writers of the Apocrypha nor the authors of the Greek version used Gehenna in this new sense, and even the very writers of the Targums, we are referred to in proof of this sense, are allowed to have given us fables and false glosses of their own. Yea, in the very passages in the Old Testament, where these glosses about Gehenna are given, no rational man would say that any thing in the passages warranted them.

3d, To whatever source then, this change in the sense of Gehenna is referred, which Dr. Campbell

says was *gradual*, it cannot be ascribed in any degree to the authors of the Greek version. Seeing then that they, as well as the authors of the Apocrypha, cannot be quoted as authorities for it, to what other source are we to be referred for this new sense of Gehenna? We do not see that it can be traced to any other source but the Targums. Should it then be found that it is used there in this sense frequently and explicitly, what would be the conclusion which any rational man would draw from this? Would he conclude that Gehenna is a place of endless misery? No; he would conclude that this is something which the writers of the Targums have added as a gloss of their own to the text of the Old Testament, for the authors of the Greek version found no such thing in the Old Testament when their version was made, nor did they think themselves warranted in adding any such glosses of their own. Either, then, the authors of the Greek version did wrong in not finding this sense of Gehenna in the Old Testament, when they made their version, or the Targums are not to be regarded in having made this addition to the oracles of God. If we are to receive this addition of theirs, why not all their other additions, until the word of God is made by us as it was by the Jews, of none effect through our traditions?



## SECTION VI.

### OBJECTIONS CONSIDERED.

THERE is not a truth revealed in the Bible, against which, one opposed to it, may not start objections. It would, however, be a mere waste of time, and a very trifling employment, to answer every *silly* objection which might be made. *All will allow*, that *objections* which are *rational*, and which *affect* the subject against which they are brought, demand an answer. Every objection which has occurred to myself, or has been suggested by others, of any weight against the views which have been advanced, I shall now attempt to consider. These objections divide themselves into two classes; *plausible, popular objections, but which do not bear against the argument which has been adduced*, and *such as are supposed to have some weight against the evidence in support of that argument.* I shall begin with the first of these.

1st, One of the most popular objections which I think can be stated, is, that my sentiments are of a licentious tendency. It is remarked, if you do away Gehenna or hell as a place of endless punishment for the wicked, what *is left to deter men from the commission of every crime?* Indeed, say some, *if I believed there was no hell, I would indulge myself in all kinds of iniquity!* Look, say they, at the loose principles, and still more loose morals, of the Universalists; and add, by way of triumph, who ever heard of a revival of religion among them? It will be allowed, that I have stated

this objection fully and fairly. It shall now be my business, as fully and fairly to meet it.

1st, It is said, "if hell, a place of endless punishment is done away, what is left to deter men from the commission of crime?" In reply to this, I remark—1st, Under the Old Testament dispensation, it is allowed, that the doctrine of hell torments was not known. Suffer me to ask, what was left then to deter men from crime before this doctrine had existence? When these persons have told us, what was left in *those days* to deter men from crime *without it*, we are prepared to inform them what can deter men *in these days without it.* And *if this doctrine was not preached under the Old Testament to make men holy, how came any then to be holy without it?* Did Adam preach the doctrine of hell torments to Cain to make him holy? Did Noah preach this doctrine to make the antediluvians holy? Did Lot preach this doctrine to make the Sodomites holy? Did Abraham even allude to this doctrine in his intercession with God, as an argument that they might be spared? Yea, was the belief of this doctrine the cause of the holiness of Adam, Noah, Abraham, Lot, &c. &c.? Did the belief of hell torments make them holy in distinction from those who were unholy? If this was the cause of their being holy themselves, why did they not preach this doctrine to make their friends, neighbours, and indeed all mankind, holy? If this doctrine was believed in those days, and was so well fitted as is supposed, to prevent wickedness, why was it not preached? Surely Noah ought to have preached it to the people of the old world, when all flesh had corrupted their way upon the earth. He was a preacher of righteousness, but I do not find a single hint given in his history, that he was a preacher of hell torments, to deter men from their licentious courses. Besides; why did not Lot preach it to the Sodomites to make

them holy? They were sinners before the Lor
ceedingly, but I do not find that he believed this
trine to keep himself holy, or preached it to o
to deter them from licentiousness. Not a wo
said, which would lead one to conclude that the
diluvians and Sodomites were all believers in
doctrine of universal salvation, and that this wa
cause of their wickedness; nor is a word dro
that Noah, Lot and others, believed in the doc
of hell torments and that this led them to holine

2d, If the doctrine of hell torments, is so wel
culated to prevent sin, and promote holiness, wh
not our Lord teach it to the Jews, who are all
to have been a race of very wicked men? Car
man believe, that by the *damnation of hell*, our
meant a place of eternal misery, and that he th
it, like the objector, so well fitted to prevent licen
ness, yet only mentioned it once to the unbeli
Jews? Did he think there was nothing left to
vent men from committing all manner of iniquity
yet but once, and that in a discourse relating t
destruction of Jerusalem, say to them—"how ca
escape the damnation of hell?" It is not the ea
thing in the world for us to believe this.

3d, It is an indisputable fact, that the apostl
our Lord, never said a word about hell to the
tiles. We ask then, what they had left to deter
from the commission of every crime? If they
that hell was a place of endless misery for the
ed, and thought it such an excellent antidote ag
licentiousness, why did they never make use o
They must have either been ignorant of such a
trine, or very culpable in not preaching it, to
men from crime; or they did not consider it so
cacious as the objector imagines. The Gentil
tions in the apostles' days, were very licentious.
it appears from chap. i. sect. 3. that they were





believers in the doctrine of eternal misery in Hades or Tartarus. But we see that the belief of this doctrine did not turn them from their licentious courses. Nor did the apostles of our Lord think the preaching of eternal misery, either in Hades, or Gehenna, would effect this; for they do not say one word to them about punishment in either of those places. Let the objector then account for it, if the apostles were of his mind about this, why they did not preach this doctrine to prevent wickedness in their day. And let him account for it, why the Gentiles in believing it, should be so licentious. If the prophets, Jesus Christ, or his apostles, did not teach eternal torments in hell to promote holiness, ought not their doctrine to be charged with a licentious tendency as well as mine? There is no way of evading this, but by proving, that they did teach this doctrine to mankind. This we think never can be done. If I am then to be condemned, how are they to be cleared? And if their doctrine did not lead to licentiousness, how, in justice, can the views I have advanced be charged with it? I shall not feel much ashamed at being found in such company. These facts are sufficient to put down this objection forever. Nor need we be alarmed that the doctrine will produce an increase of iniquity when the inspired writers never used the opposite doctrine, to check the progress of sin in the world. They had certainly something left to deter men from sin, and which they deemed so efficacious, as to supersede the necessity of the doctrine of hell torments.

4th, Let us inquire, what that was, which they deemed sefficient without it. Paul says, "the goodness of God," and not hell torments, leadeth men to repentance. It is "the grace of God," not *hell torments*, which teacheth to deny ungodliness and worldly lusts. It is the "love of Christ," not hell torments,

which constrains men not to live to themselves but to the glory of God. All, who are acquainted with the Scriptures know, to what extent I might here refer to texts of a similar nature, showing the same thing; but I forbear. Here then was the sovereign remedy, which they proposed, to cure a licentious world. If this failed, they had no other to propose. All other remedies which people have tried to effect it, have been like the woman, who spent her all on other physicians, but rather grew worse. The love of God in the gift of his Son, is that, which when believed, and its influence felt, constrains to love and to good works. Every thing else to effect a cure without this, is only religious quackery, and this we deem the very worst kind of quackery. But

5th, Those persons, who aver, that if the doctrine of hell torments be done away, there is nothing left to deter men from the commission of every crime, must certainly think, that where this doctrine is taught, it greatly tends to prevent wickedness. I believe that this will be strongly contended for. Is this then true? Can it be established by sufficient evidence? Has the preaching of hell torments to mankind, produced such glorious effects, as such persons by the above objection would have us believe? Our actual observation of its effects, we admit is very limited. But we have seen a little of it, at least in two quarters of the globe, and we think facts will warrant us to say, that hell torments, and heathenish morality have been preached to people, in many instances, until they have been preached into the grossest immorality. Was not this tried for ages among the Gentile nations, but did it turn them from sin to God? No; it was when the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. Besides, our own actual observation does not lead us to think, that where the doctrine





ll torments is most preached, there the people ıost holy.

, But admitting that the preaching of hell tor- ı did deter men, in many cases, from the commis- ıf crimes,—what opinion are we to form of the lity produced by such a cause? We do not en- at parent, the respect and obedience which he ves from his wife and children, who obtains it the fear of being cast into a furnace of fire! might do well enough for an eastern despot, but tional man, far less the God of the universe, I think this true obedience or morality. We ven- o say that such a course, to produce obedience, · among men, or in regard to God, is as bad state ', as it is false divinity. It shows as much ig- ıce of human nature, as it displays a want of ıon humanity. In the preaching of Jesus Christ ıis apostles, I do not find any attempts made to en men from their licentious courses into reli- by terrific descriptions of hell torments. They o many more rational arguments to induce men edience to God, than this, that they never made ' it. Had they deemed it of as much impor- as the objector thinks it, we have no doubt but hey would have preached it to the world. At ate, he must first prove that they did preach this ine, before his objection is of any force.

, The apostles' doctrine of salvation by grace, gh faith, was denounced as leading to licentious- Let us sin, said the objector, because grace ıdeth. Now we should like to know how salva- in this way to all, should be of a licentious na- and not also to a few? The truth is, the num- ıved, can make no difference in the case. If the ine is licentious when extnnded to the whole hu- ace, it must be so though limited to a single in- ıal. But every one knows how the apostles re-

futed the objection. "Shall we continue in sin that grace may abound? God forbid: how shall we that are dead to sin live any longer therein?" We repel the charge in the same way. But the persons who bring this charge against us, seem to think that because no hell torments are prepared, that men are to go to heaven without any Saviour or salvation. We believe no such doctrine. On the contrary, we firmly believe that all who are saved, shall be saved from their sins, reconciled to God, and made meet for heaven. If there be any Universalists, who believe otherwise, we disown them, and would be glad to have them give up the name, until they have relinquished such principles. But we never heard of any Universalists, who held the opinion that any persons went to heaven in their sins. No: in their writings and preaching they disclaim it, and consider it not very candid, nor honourable in their opponents, to bring such a charge against them.

Should it be said here, "but whatever they pretend, do you not see a great many who profess to be Universalists, living very licentious lives?" We freely grant this, but if this is any argument against the doctrine, we think it is one which will prove a great deal too much. It will prove equally against the Congregationalists, the Baptists, the Methodists, the Unitarians, and in short, every religious denomination in the world. Do you not find many who profess the principles of all these different sects, who live licentious lives? We are sorry to say that this is but too evident. But this kind of argument, would even prove the principles of the Bible itself to be licentious. Are there not many who profess its principles, who lead licentious lives? Yes, alas! too many. But you will seldom find that the disciples of Paine or Voltaire, are so uncandid, and reason so incorrectly as to conclude, that the Bible is of a licentious tenden-

cy in its principles, because many who profess them are very wicked men. But, say the objectors, those licentious persons who profess to believe the Bible, and of the above sects, do not understand the principles that they profess. Granted. And why will not the objectors allow that many who *profess* to be Universalists do not *understand* and *believe* the principles which *they* profess. If it is no reproach to the other sects to have such kind of professors, why should it be any reproach to the Universalists? The fact is, such kind of professors are no honour to any denomination professing the Christian name, and we once heard of a sect of Deists, who would not have received them into their community, for they would not admit any immoral person among them. We are sure, the fact is too evident to be disputed, that wherever the eternity of hell torments has been published, and published too in all the horrors with which human eloquence could decorate it, and enforced with all the clerical dignity and civil authority that popes, priests, and kings could afford, it has not prevented wickedness in the earth. In my judgment it has produced immorality and other evil consequences, which human nature, bad as it is, agrees to condemn.

Should an appeal be made to facts, by comparing the numbers of those who have lived licentiously, embracing the various religious systems which have been in the world, we are not prepared to admit that the balance of the account would be against Universalists. But admitting that it was greatly against them, all that this could prove, is, that their views tend more to licentiousness than the others. All these different systems produced it to a certain extent, but that of the Universalists was the most prolific. But such a mode of reasoning is false, for it is allowed that an argument which proves both sides of a question, cannot be a good one. The fact is, that persons

professing the very best principles, have led licentious lives. The grace of God has been turned into lasciviousness; and, what good is there which men have not abused?

But, if even a greater proportion of wicked, licentious men were externally attached to the sect of Universalists, we should not be surprised, nor do we think that this proves any thing against the doctrine I have stated. When our Lord was in the world, we are told, that—"then drew near unto him all the publicans and sinners for to hear him." Luke xv. 1. He was also called by his enemies, of a Pharisaical spirit, "a friend of publicans and sinners." Had our Lord preached to them the doctrine of hell torments, why were they so fond of hearing him, and why was he accused of being their friend? Certainly he said nothing to encourage them to continue in sin, but the very reverse; but we think it is equally evident that he did not preach the terrors of hell torments to turn them from their iniquities. If he did not preach this doctrine, there is as little wonder that sinners flocked to hear him, as that now a great many of similar characters should flock to the Universalists. We think, then, that, allowing a greater proportion of loose, immoral people should be disposed to hear the preachers who exclude the doctrine of hell torments from their preaching, the case is not surprising. It was so in the days of our Lord, nor is there any thing in the nature of the case but what might be expected.

But it is said further, "if I believed that there was no eternal punishment in hell, I would indulge myself in all kinds of iniquity." Little need be said in reply to this; indeed it does not deserve one. But as we must reply, we would ask, is this person's holiness of that kind, without which no man shall see the Lord? If it is we do not see but that God must hold up the torments of hell even in heaven, to prevent this per-

son's becoming licentious there! When the *stimulus of hell torments is removed*, what is there to preserve such a person holy? Nothing: and even when thus prevented from licentiousness, what is his holiness good for? If it were not for his evil example in society we would say to him,—indulge in all manner of iniquity, for your wickedness will as soon bring you to heaven as your holiness. But further; it is a very evident case, that the obedience of all such persons, is the obedience of a slave under the terror of the lash. Yea, it shows very clearly, that under all this hypocritical obedience, such persons are in love with sin, and nothing under heaven prevents their outward indulgence of it, but the fear of hell torments. Indeed, the objector openly avows, that if there was no hell, he would indulge his lusts without restraint. Holiness, for its own sake, he does not love. Holiness, from love to God, he knows nothing about. And instead of pursuing it because he finds it the way of peace and comfort to himself, or of any benefit to society, he confesses it to be a burden; and, but for the terror of hell torments, he would prefer a licentious course of life. Can any Universalist be a worse character than this? and if there be a hell, can a man be found who is a more fit subject for its punishment? The terror of hell torments is a common topic. It is held up in such a dreadful and terrific point of view, that we do not much wonder that the objector loses sight of every thing else, and thinks that all he has need to be saved from, is merely from hell torments. We must here indulge ourselves with a few remarks relative to this view of the subject.

1st, To be saved from hell torments is all the objector seems concerned about. This we fear is the case with too many. We are not much surprised that it is so; for in preaching about hell, the chief thing held up to view, is to be saved from such a dreadful

place of punishment. This theme is so much dwelt upon, and this place is described in such a way, that the hearer's mind is wholly absorbed with it. To be saved from this dreadful place is, with him, the most essential part of religion.

2d, The objector is constrained to practise self-denial, much against his inclination, to avoid the torments of hell. If there was no hell he would indulge in all kinds of iniquity. But seeing that there is such a place, to avoid it, he restrains his inclinations. His holiness is the mere effect of fear. The man is chained and in fetters and cannot act himself. Only let him loose from these, by assuring him that there are no eternal torments in hell, and he would be foremost in the ranks of licentiousness.

3d, The objector has a very wrong view both of sin, and the salvation of Jesus Christ. He thinks sin a pleasant, good thing, if it were not for the hell torments in which it must end. He plainly intimates that this is the chief, if not the only thing which prevents his present enjoyment of all the pleasures of sin for a season. Now nothing, we think, more obvious from Scripture, than this, that sin is connected with present misery; and that truth and holiness are productive of happiness. The ways of transgressors are hard, whilst wisdom's ways are ways of pleasantness, and all her paths lead to peace. A man that feareth the Lord, happy is he; but though the wicked join hand in hand they shall not go unpunished. Licentiousness is inseparably connected with loss of health, reputation, and property; besides all the pangs of remorse and mental agony to the individual. Holiness is connected with health, reputation, and temporal prosperity, in addition to peace and serenity of mind, which are worth every thing else the world can afford. But the objector does not think so; for he seems to think that a life of licentiousness is the

most happy kind of life he could lead, and but for the dread he has of hell torments, would gratify every sinful lust and passion. But he has also a wrong view of the salvation of Jesus Christ. His mind is so much absorbed with the subject of hell torments, that he has no idea of being saved from sin, but merely from such a punishment. Now the objector should remember that our Lord received the name *Jesus*, because he should save his people from their sins. But does he find that he received this or any other name because he should save them from eternal torments in hell? I do not find it once mentioned in the Bible, that Jesus the Saviour, is said to save any persons from hell. He came into the world to save even the chief of sinners. He came to save men from sin, from the course of this present evil world, from ignorance, folly, crime, and death; but no inspired writer ventures once to say that he came to save men from endless punishment in Gehenna or hell. But this view of Christ's salvation seems, in a great measure, lost sight of: and with the objector and many others, is taken very little notice of, if they can only be saved from eternal punishment.

But the objector says further, "Look at the loose principles, and still more loose morals, of the Universalists; and adds, by way of triumph, whoever heard of a revival of religion among them?" As to the first part of this charge, we think enough has already been said, showing, that persons who understand the true principles on which the doctrine of Universal salvation is founded in Scripture, can neither be licentious in their principles nor morals. Such Universalists are no more accountable for the licentious principles and practice of all those who style themselves Universalists, than Calvinists, Methodists, or any other sect, are for similar characters among them. The very same charge has been brought against other de-

nominations: and, at the present time, is urged wi great zeal against the Unitarians, and indeed all wl are not orthodox.

As to the charge of *loose principles*, we observe th this is a very loose way of speaking; for we m call any principles loose which do not exactly acco with our own. This is the kind of shot every par fire in their turn at each other, when they have not ing better at hand. Before we can determine a principles to be loose, we must first settle what a true Scriptural principles. The standard must fi be established, before we can determine the prin ples which deviate from it. The principles of o Lord and his apostles were counted loose by the Jew Besides; do we not find that every thing which do not accord with the popular creeds of the day, bran ed with this same mark, for party purposes? At t Reformation, the principles of the reformers we counted loose by the Romish church; but these ve loose principles which they advocated, are certain a blessing to us in the present day. Indeed, wh man since their day, who ever attempted to state a thing from his Bible, contrary to the popular beli but has been obliged to submit to the same kind scorn and obloquy? Some of the principles adva ced by those calling themselves the orthodox, in d fence of the doctrine of the Trinity, in the prese day, would have been deemed not only loose, h also *heretical*, by the persons whose names are the o jects of veneration to the different sects of the da Calvin would not now own many of those who c themselves Calvinists, because their principles ha become so *loose*, and differ so much from his. A we doubt if Hopkins would not, like Calvin, diso many who call themselves Hopkinsians. Yea, M John Wesley, if he was to rear his head from t tomb, would remonstrate, we think, with the Meth

dists, that they have become loose in their principles, in not following up the system which he left them. And it is a notorious fact, that there is a falling off, in almost every sect, from the rigid systems which were originally given them by their respective founders. All sects of professed Christians have corrupted their way upon the earth, and are rather more loose in their principles than they once were. What can be a more loose principle than this, compared with ancient orthodoxy, that *Jesus Christ made an atonement for the sins of the whole world.* Yet this loose principle is now embraced pretty generally by not only Methodists, but Congregationalists, Baptists, yea, by almost all sects of Christians. This *loose principle*, which formerly would have been considered *universal salvation in disguise*, is now advocated by the sects of the day, and what more loose principles they may yet adopt, it is not for me to say, or even conjecture. Such has been the rapid march of Scripture inquiry and investigation, that orthodoxy now is a very different thing from orthodoxy twenty years ago. And what orthodoxy will be twenty years hence, time must develop. If Calvin was now alive, that which is the current orthodoxy, would be heterodoxy with him. He would disown it.

Connected with this loose principle, another is now advocated—*that the number which shall be sent to hell at last, to be eternally miserable, will not be a greater proportion of the whole human race, than the persons executed in any country are to the whole community.* The man who should have broached such a loose principle as this, in former years, would not only have been detested in the religious world, but would have been burned as an heretic. We ask, how much more loose must those persons become in their principles, to be as loose as I am in mine? They have not many steps to take to stand on my ground; indeed, they have

got one foot on it already. If Jesus Christ made an atonement for the sins of the whole world, we really think that such persons might let all the world be saved. Why deny him the glory of saving all for whom he died? Must he die in vain for a number, and must they suffer eternally for the very sins for which he made atonement or reconciliation? And if such persons have reduced the number which are to be eternally miserable to so few, why not let the Saviour's triumph over sin and death be complete, in saving the whole? If my principles are loose, the principles of such persons are far removed from old, rigid orthodoxy. The fact is, that nothing is easier than to call certain principles *loose*. The question with every man ought to be, are they *true or false?* This suggests another—*what saith the Scriptures?* To them I have appealed, and by their decision I am willing to abide; and shall feel grateful to the man who will show me my error, by an appeal to the same authority. The *word of God correctly understood, is true orthodoxy*, and no man's principles ought to be condemned as *loose*, until it is shown that *the standard of truth* does not warrant such principles. It will be allowed that men have gone beyond the Bible, in *rigid* principles. This, present orthodoxy warrants me to assert. It is the duty of orthodoxy to show that my principles are more *loose* than the Bible.

As to the second part of this charge, made with such an air of triumph,—"Who ever heard of a revival among the Universalists?" We shall now attempt a reply. As we do not wish to hurt the feelings of any who may differ from us about revivals of religion, we shall touch this point with as gentle a hand as possible.

1st, If preaching the doctrine of hell torments produces revivals of religion, it is not to be expected that any revivals of this kind could be produced among

Universalists, for they do not preach it. That the preaching of eternal torments in hell, is one of the principal causes which produce revivals of religion in the present day, we presume will not be denied. None of the subjects of such revivals would be deemed genuine converts, unless they not only subscribed to this doctrine, but confessed that they had seen themselves doomed to hell by God's word. Yea, some would even demand the confession of them, that they were willing to be damned, in order that they might be saved.

2d, There were no revivals, arising from this cause, produced by the prophets, by Christ, or his apostles; nor could they be produced, for they did not preach the doctrine of hell torments. We think no man will affirm that any revival of religion was produced, or so much as attempted by them, in preaching such a doctrine. They never used it as a means to alarm and frighten people into a profession of religion. They were never found running from house to house, terrifying men, women, and children by the most frightful descriptions of hell torments, until the whole community was in a religious ferment, and a reaction must take place from the mere want of being able to carry the excitement any further. Nor do we find in those days, what is too obvious in these, the different sects all on the alert, and exerting themselves in every possible way to secure the greatest number of converts to *join* their different churches. A man must shut his eyes very close who does not see through all this religious manœuvreing.

3d, Deducting, then, all the religion produced by the preaching of endless misery in hell, which appears in religious excitements, how much would be left with the subjects of it? Such people's minds are lashed with the terrors of hell torments, into religion, or something that passes for it, and the fear of this

punishment in a greater or less degree, operates upon them all the days of their lives. Should we hear of revivals among such persons any more than among Universalists, if this false doctrine, the chief cause of their production, was done away? We question this; for, as far as our observation has extended, the doctrine of hell torments has been a constant theme in public preaching, and in private meetings, to work on the minds of the people. This we believe has been done even with children and others of weak minds, in a way, and to an extent, which men of common sense and prudence ought to avoid. But, let us consider what the Scriptural idea of a revival of religion is, and by what means it is produced. The Scriptural idea of a revival of religion, may be viewed in a two-fold light.

1st, When true religion is revived among those who are already professors of it; when they are stirred up to be more obedient to God, and lively in his service; in obeying his commandments, and observing the ordinances which he has appointed in his word. 2d, When persons, formerly irreligious, are convinced of their sins, believe the gospel of Christ, and turn to the Lord. I presume no person, yea, the most zealous contenders for revivals of religion, would object to this statement.

Let us then consider how Scriptural revivals of religion were produced. It will perhaps, be the best way here, to refer to some examples of revivals of religion mentioned in Scripture. The first I refer to is, that which took place in the days of Ezra and Nehemiah, which may be seen at large in the two books in Scripture of those names. What then produced this reformation or revival of religion in those days? Was it by means of Ezra, Nehemiah, or any other person preaching the eternity of hell torments? Was it by working on the passions, and alarming the fears of

people, and by every effort which they could make, to overwhelm their understandings with terror? No man dare say this, who has ever read those two books. How then was this revival of religion brought about? It was by reading the Bible, and pointing out to the people, how far they had departed from what God had commanded in his word, and showing them that all their sufferings originated in this departure from God. This statement of the means by which this revival was produced we think no one will dispute. Nor will the man be found, who will venture to assert that preaching hell torments to the wicked had any share in effecting it. We should rejoice to see such a revival of religion among all professors of religion, in the present day, from studying the Scriptures, to see how far they have departed from the law of the Lord. We trust we should not be wanting in giving it all the aid in our power. I pass over attempts made by Jeremiah, and other servants of the Lord, to produce revivals of a similar nature among the Jews, but without success. I only observe in passing, that they used similar means to effect it, as did Ezra and Nehemiah. But when those means failed, they did not betake themselves to the means, so efficacious in our day, to work on the passions of men, by preaching the doctrine of hell torments, to effect their purpose.

A second instance of a revival of religion mentioned in Scripture, is that in the days of John the Baptist. Was it produced by preaching hell torments? John never used the word hell in all his preaching to the people. It was produced by preaching repentance, and pointing them to the Lamb of God, who was to take away the sin of the world. But the most extraordinary revival of religion, is that which took place at the day of Pentecost, and during the ministry of the apostles. Now let all read the Acts of the

apostles, and see if they can find, in a single instance, that any one of the apostles ever said a word about hell, or its eternal torments to produce this revival. Peter, on the day of Pentecost, is as silent on the subject of hell torments, as if no such thing existed in the universe of God. He addressed the very men who had been the betrayers and murderers of the Lord of glory, but does he threaten them with the torments of hell, or even enforce his doctrine by any intimation that they were exposed to such a place of punishment? And is not all the preaching of the apostles uniformly the same in regard to this subject? No working on the passions; no attempt is made by them to terrify people into religion. One might with as much truth affirm, that an eruption of mount Vesuvius produced this revival, as that it was effected by preaching endless misery in hell! Let men only preach as the apostles did, by declaring the glad tidings of forgiveness of sins through Jesus Christ, and many things which go by the name of revivals of religion, would be at an end. As the means of revivals in our day are very different from those used by the apostles, so are the revivals produced by such means. The converts made by such means, instead of partaking of the meek, humble, and gentle spirit of Christ, become censorious, bigoted and dogmatical, and with reluctance will they admit that persons, who certainly give as much evidence as themselves of Christianity, can really be Christians. They get attached to their minister, and to their sect, and zeal for these is often mistaken for a zeal for God and his glory. Strong excitement of the animal passions, sometimes even to extravagance, is ascribed to the power of God, at work among the people. As to understanding and believing the gospel, of the grace of God, little is said, and as little perhaps, cared about. We think we may say to such persons, in their own language,

"who ever heard or read of such kind of revivals of religion among the apostles and primitive Christians, or who ever heard of their producing any kind of revival whatever by terrifying people with fearful descriptions of eternal misery?" The course which the apostles pursued was open, manly, and dignified; and the doctrine they preached was glad tidings of great joy to all people. Their object was not to save men from Gehenna or hell, but from ignorance, idolatry, licentiousness, and unbelief, and to instruct them in the knowledge and obedience of the one living and true God. But, the primary object of preaching in the present day, seems to be, to save men from hell; to attach converts to some religious party, and enjoin on them to believe neither more nor less, all the days of their lives than is contained in the creed, which they subscribed to on their admission.

No one will certainly construe what is said in the foregoing remarks, into a disapprobation of revivals *generally;* but only of *such* as are produced by terror. We maintain. yea, we advocate true Scriptural revivals of religion. We know of nothing which could afford us more heartfelt joy, than to see all parties in religion, yea, all mankind, attending to the oracles of God, and sincerely searching them to know and obey all that the Lord hath commanded. In our remarks we have considered terror the principal means in producing revivals in the present day; and to *such*, and *such only*, the preceding observations are intended to apply. Divest modern orthodoxy of this most powerful mean of producing religious excitements, and henceforth it would probably have as few revivals of religion to boast of, as Universalism itself. We know not, why the truth of God preached by Universalists, should not produce a real Scriptural revival of religion, equally as when preached by others. Is it the particular *medium* or *manner* of communication, that





is to give the word of God effect? Or is the power of the Lord exclusively confined to a certain class of preachers? It is now, we presume, as it was in the days of the apostles, that the Lord *bears testimony to his own word*, and that Paul might plant and Apollos might water, but it was God who gave the increase. But if our memory has not deceived us, we have seen printed rules for bringing about revivals of religion, and some *preachers* have not hesitated to say that it was the people's own fault that they had not revivals among them. Yea, some have determined before hand, that they would get up a revival, and have gone to work in their own way and accomplished it. All this we really think is without precedent or example in the history of apostolic preaching.

It is objected,—"*That this doctrine is a very pleasing doctrine to the world.*" In reply to this objection, I would observe, 1st, That the first question to be settled is this; *is it a true or false doctrine?* The Bible must decide this, and to it we have appealed. Of what use can it be in determining whether a doctrine be true or false, to call it either pleasant or unpleasant? To admit the truth of what is here asserted, what could it prove against the doctrine; and to deny it, what could it prove either for or against it? Such kind of arguments are generally used by such as have nothing better to urge; yea, are too indifferent about what is truth, to give themselves the trouble to investigate the subject. To ascertain the truth of any doctrine, we have only, according to this objection, to find out if it is pleasant or unpleasant. If it is pleasant, it must be false, and if unpleasant, it must be true. This mode of decision will indeed save a great deal of time and labour in reading and investigation; for who would put themselves to the trouble of these, when a decision can be made by so short and easy a process?

2d, I might in my turn say, the opposite doctrine is a very *harsh* doctrine. Perhaps there is as much, if not more, force in this objection against it, than in the one against my views. If they must be false because they are pleasant, does it follow that the opposite must be true, because it is harsh? We should think it rather an argument against its truth. That the objector's doctrine is not a harsh doctrine he has got to prove. The very saying that my doctrine is pleasant, implies that he is sensible that his own is harsh. We presume many have thought it so, who have been afraid to speak freely their minds on the subject. Yea, we doubt if any man can seriously meditate on the doctrine of eternal misery, and can truly say that it is a pleasant doctrine. Influenced by religious prejudices, and overawed by public opinion, persons rather acquiesce in the doctrine, than feel convinced in their judgments, or satisfied in their minds about it. When they begin to reflect seriously on the eternity of hell torments, and compare it with the well known character of God, as a God of goodness, mercy, and truth, the mind is at a stand what conclusion to come to concerning it. They think the Bible teaches it, and therefore they must believe it, but with the character of God they are unable to reconcile it.

3d, The gospel of the grace of God is a very pleasing doctrine, and if the objection has any force against my views, it equally lies against it. It seems then that he has pleasing doctrines as well as the one I have been stating, against which he cannot make his objection to bear. But why is this the case, for if the pleasant nature of any doctrine proves it false, why is it that he believes the gospel of God to be the truth?—It is certainly a very pleasing doctrine to hear that there is even a *possibility* that any of the human race will be saved. It is still more pleasing, that there

is a *probability* that a great number of them will be saved. And we are at a loss to know why it should not be still more pleasing, if it can be proved, that *all the human race will be saved.* But while the two first of these will be admitted as pleasant and this is no argument against their truth, yet the last is considered false because it is the most pleasant. Does the objector say, we know the two first are true but not the last. This is the very point at issue to be proved, and the proof must be drawn from some other source, showing the falsehood of my doctrine, than the pleasing nature of it.

4th, If the pleasant nature of the doctrine, be a solid objection against its truth, the fewer saved the better, to prove the doctrine false, and the more agreeable, I presume, to the objector. We think, we may go further, and say, that the eternal misery of the whole human race, which would be precisely the reverse of my doctrine, is most likely to be the true one, according to this objection. Its being so harsh or unpleasant, then, shows it to be true; and because it is so unpleasant this is the strongest evidence that it must be true. The fact is, there is no real argument in the case before us. A false mode of reasoning is adopted, and the world might end, before any thing conclusive could be made out relative to this subject.

5th, The objector seems to think that the doctrine is pleasing, and the force of his objection to it arises from thinking that all are to be saved without a salvation from sin. This is his mistake not mine. Should he say, this is the inference that many will draw from it, to go on in sin; I reply, I cannot help this, any more than the objector can, where persons draw inferences from his doctrine, to go on in the same course. Yea, I cannot help this, any more than an apostle could, when persons urged as an inference

from his doctrine, "let us sin because grace aboundeth." What doctrine is it from which men may not draw inferences to go on in sin? The only one that I can at present think of, is the doctrine of universal, eternal misery. Even this is not an exception, for the inference would be, "since at death we are all to be eternally miserable,—let us eat and drink, for tomorrow we die." If some have argued,—"let us sin because grace aboundeth," perhaps others have also said,—"let us sin because eternal torments abound."

6th, Is it not God's design that the gospel of his grace should be a pleasing doctrine to the world? It is glad tidings of great joy to all people. We ask, does God mean to save the world by the preaching of *an unpleasant doctrine?* We know of none better fitted to effect this, than the doctrine of eternal torments in hell. Had the apostles preached this doctrine, just as much as preachers do in our day, we should have been inclined to believe, that God meant to save men and to save them by the preaching of this very doctrine. But will any man affirm, that their preaching has any affinity to the sermons we hear in our day, so far as the doctrine of hell torments is concerned? The word Gehenna or hell, none of their hearers ever heard them utter, if the New Testament is to be our Bible. The word *hell* is on the lips of all preachers, who believe this doctrine, so frequently, that one would think if they learned their divinity from the Bible, that it was full of it. The apostles never used the word hell in any sermon, but *they* seldom omit it. Whether my views be right or wrong, the following things are certain; first, it was not God's design to save men in the apostles' day by preaching hell torments to them, for this they never did: and secondly, it is also certain, that my views are more like those entertained by the apostles, than the sentiments preached concerning hell torments by

orthodox preachers. I put in therefore my claim for being more orthodox than they are in this, if apostolic preaching is a true standard of orthodoxy. I may add, thirdly, which seems also certain, that if it be God's design now to save men by preaching the doctrine of eternal misery in hell, he has changed his mind, for this was not his design in the days of the apostles. I might add more, but I forbear.

7th, If the objector is sincere in urging this objection, that because the doctrine is pleasant it cannot be true, does it not fairly follow, that the more unpleasant any doctrine is, the more certain is its truth? Upon this principle no doctrine ought to be more surely believed than the doctrine of eternal misery, for surely it is not a pleasant doctrine. All Universalists therefore, ought at least to believe the objector's doctrine and for this very reason, because it is so unpleasant to them. But on the other hand, the objector ought to believe their doctrine and for the very same reason, because their doctrine is unpleasant to him. By this mode of deciding what is truth, both doctrines are proved true, and the two ought to believe each other's doctrine, and reject their own. But when they have done this, they must just rejeet the new doctrines they have embraced and receive their former ones for the very same reason; for the doctrines they have embraced respectively are pleasant, and those they now oppose are unpleasant. In short, it proves both doctrines true and both false at the same time.

8th, But we may ask the objector, is it possible for any man to receive any doctrine until it *appears* pleasant to him? We think this is impossible. A doctrine may appear very unpleasant, and while it does so to any person, he will reject it. This we have a very good example of in the objector himself. The idea that hell is not a place of endless misery ap-

ars to him an unpleasant, a dreadful doctrine, and nce he rejects it. And the doctrine of eternal mis- y, on the other hand, appears, at least to him, a ry pleasant doctrine, and consequently he receives

Yea, let the objector try, if he can, to receive y doctrine until it appears pleasant. The doctrine endless misery he has received, and we think it ust appear to him, pleasant, whatever it may be to her people. We think he ought not to deny this, d sure we are, that we shall never envy him any rt of the pleasure which it affords him, until we ve altered our minds greatly on this subject.

9th, If my doctrine be so pleasant as the objector ys, how comes it to pass that it is not universally ceived? Why is it even so much opposed? Yea, hy is it opposed by the objector himself? So far om its being a pleasing doctrine to the majority, it one which is generally condemned. All sects are reed to put it down, if possible. There is some- ing then in the doctrine, which renders it unpleas- t. What this is, it is not very difficult to perceive. his doctrine, certainly bears hard against the pride d self-righteousness of the human heart. It affords room for one man to glory over another, as a par- ular favourite of heaven. Some, yea many, mur- ur against the good man of the house, that every an should have a penny; and like the elder son in e parable, are angry that the father should treat ch prodigals with such kindness. They think there ould be a *hell* to punish sinners in forever, and some ve even gone so far as to say, if all men are to go heaven, they do not wish to go there. So long as ch a spirit prevails, there need be no wonder that r views of this subject should be hated and oppos- . The first thing such persons ought to do, is to nsider the nature of the spirit they are of. Can ch a spirit be the spirit of Christ?

It is further objected "*that this is a very good doctrine to live by, but it will not do to die by.*"—In answer to this objection, let it be remarked, that this objection implies, that the doctrine of eternal misery, is a doctrine which will do, both to live and die by. But that my doctrine can afford no hope nor comfort, neither in life nor in death. Or does it mean, that this doctrine affords more of these, both in life and in death; but that the other only affords a false and temporary hope and comfort in life, but no hope nor comfort in death? Taking this to be the true sense of the words of the objector, we would then ask him, how he knows that his doctrine will do better to live by and die by, than the other? We do not think he can make any possible reply to this but by saying, *my doctrine is true* and *yours is false.* Well, we hope he, or whoever urges this objection, will consider it a duty they ought to perform, to prove that my views of Gehenna are unscriptural. For

1st, If they are *true*, why will they not do to live and die by better than the opposite views, which must be *false?* The whole here depends on the truth or falsehood of my sentiments. *If they can be proved from the Scriptures false, I frankly confess that they are neither fit to live nor die by.* Candour, in the objector, will certainly also grant, that if my sentiments are found upon examination true, *his doctrine of eternal torments in hell, is not fit either to live or die by, because it must be false.* I contend that true doctrine, or in other words, the doctrine of the Bible, correctly understood, is the doctrine which men can either live or die by comfortably. Error is not good for men, either in life or in death. It is *truth* which gives true hope and joy to the mind, and it is *truth* which is a light to the feet and lamp to the path. The whole here depends on which of the two doctrines is the doctrine of Scripture. While this remains undecided,





as good a right to say to him, as he has to me, octrine is a very good doctrine to live by, but not do to die by. Until the objector fairly the arguments, by which I have attempted to that Gehenna or hell is not a place of endless for the wicked, I might dismiss this and other ions of a similar nature. But I proceed.

The objector must allow, that if his doctrine ood to die by, it is not very good to live by. rtainly cannot deny, that the doctrine of eter- ments in hell, is such as has given much dis- and misery to many, and many too, whom he not deny to be the excellent of the earth. We he will not deny, that his doctrine does not give lf the distress and misery to the thoughtless entious, as it does to the more thinking, seri- nd exemplary part of the community. The laugh, and dance, and play, and drive away eir fears of the punishment of hell torments. octrine only gives distress and misery of mind best and most valuable part of society, inclu- ith others, such as we should deem Christians. , and these almost exclusively, are the persons re rendered miserable all their life-time by this ne. We think the objector will not deny, that ces have occurred, where persons of thinking rious habits, have been driven to distraction en to suicide by it. But was a case ever known, a person was so much distressed in his mind, ally went deranged, or ended his days, because *as not* a place of eternal torment for a great f the human race? We have found a few, who be very sorry, if my views could be proved This we have imputed to want of considera- nd a false zeal for a favourite doctrine, but we nder no apprehension, that if they are found hey will carry their zeal so far as to end their

days in consequence of it. Is not my doctrine then better to live by, than that of the objector?

3d, But if my views are such as may do to live by, but will not do to die by, how came it to pass, that persons could both live and die by them under the Old Testament dispensation? It was not known in those days, that Gehenna was a place of eternal misery for the wicked, yet all will allow, that many lived happy and died happy. It does not appear, from any thing which I have ever noticed in the Old Testament, that persons then derived any hope or consolation either in life or in death, from the doctrine of eternal torment in hell; nor, that it was any motive in producing obedience to God's commandments. We find no holy man of God in those days, urging the doctrine of endless misery on mankind, as a good doctrine to live and die by, and warning men against the opposite doctrine, as a dangerous error. Besides, how could the apostles and first Christians, either live happy or die happy, seeing they knew nothing about hell as a place of endless misery? They knew nothing of this doctrine; therefere let the objector account for it, why my doctrine will not do to live and die by now, as well as in the days of the apostles. What would the objector have done for this doctrine to live and die by, had he lived eighteen hundred years ago? He cannot say that the apostles ever preached the doctrine of hell torments for any purpose; and far less that they preached it, as a good doctrine to live and die by.

4th, But let us examine a little more particularly, what there is in the doctrine of hell torments, which is so much better fitted to live and die by, than the sentiments which I have stated in the foregoing pages. The objection we are considering, is often used, and serves some on all occasions, when argument fails, in defending the doctrine of hell torments. When

hardly pinched to defend it, from some text which they thought clearly taught it, they cut the matter shortly off thus,—"Ah! your doctrine may do very well to live by, but it will never do to die by." This brief sentence, perhaps uttered with a sigh or a groan, answers in place of a thousand arguments with many. I shall therefore give it more attention, than I really think it deserves. Let us then

Consider the comparative merits of the two opposite doctrines to *live by*. The doctrine, or *my doctrine*, that hell is not a place of eternal torment for all the wicked, is *barely allowed* to be a doctrine, which men may *possibly live by* in the present world. Now, how Adam, Noah, Abraham, Lot, and others, made out to live by it, I do not stop to inquire. I leave my opponents to inquire, how they, and the apostles, and first Christians, yea, I may add Jesus Christ himself, succeeded in living so well by it. When they have found out this, I can be at no loss to tell them, how I and others can live by it. But we pass over this, and wish to bring the comparative merits of the two doctrines into notice, as best fitted to live and die by.

1st, Then, let us attend to the doctrine of eternal misery, and its fitness to live by. If it indeed be better fitted for this purpose, it must be in the following things. 1st, As a ground of hope in respect to future happiness. But how any man can make the eternal torments of others in hell, a ground of hope to himself, I am unable to devise. If the eternal misery of one human being affords the objector any ground of hope, the more doomed to this punishment then, so much greater the extent and solidity of his ground of hope. But as this is not likely to be the ground on which this is placed, I observe

2d, Does it afford to such persons a more certain and sweet source of joy in this world than the opposite doctrine? A man's joy must arise from the hope

he has, whether that hope is well or ill founded. If, then, the doctrine affords no ground of hope, it can be no source of joy to him. Besides; we have always thought that Jesus Christ and him crucified, was both the foundation of true hope, and source of joy to people in this world. We never understood, that the certainty of hell being a place of endless misery, was set forth in Scripture as the ground of hope, or source of our joy. The apostle, Gal. ii. 26. says: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." But I ask, did the apostle ever say, that the life he now lived in the flesh, he lived by the faith that hell was a place of endless misery, either as a ground of his hope or source of his joy? Or did he ever say, that Christ loved him and gave himself for him, to save him from the punishment of this place? He joyed in God through our Lord Jesus Christ, but I do not find that hell torments were a source of joy, either to him or to any one else. It could not be so; for none of the apostles ever spoke of hell as being a place of endless misery. We then ask, how this doctrine can be to any a better doctrine to live by than mine? When, or by whose authority did it become so eminently fitted to live by? We ask further, in what way is it better fitted to live by than mine, if the persons who profess it derive neither hope nor joy from it? I ought to allow, perhaps, that it does afford a selfish joy to some, that they are secure from the torments of hell, while such multitudes are doomed to suffer its punishment forever. This, we presume, is all the joy which this doctrine affords, and we ought to call it any thing but Christian joy. But as neither of these are likely to be urged why the doctrine of eternal torments is better fitted to live by than mine, I observe

3d, That it is considered better to live by than my doctrine, as it is a better preservative against a licentious life, and a more powerful motive to holiness. This, I presume, is the ground on which the doctrine of eternal misery is counted the best of the two to live by. Is this then true? We think we have said enough in answering the first objection, to prove that it is not. We shall however add the following remarks here, to show that it cannot be true. We ask, then,—Is *love* or *terror* the most powerful principle to stimulate to a cordial and universal obedience? Let both Scripture and every day's experience decide in this case. Will any man affirm that the obedience required of us, and taught in Scripture, is there held forth as an obedience induced by the terror of hell torments? No; it is the obedience of gratitude and love. Terror may overawe, and frighten men to comply with many things to which their hearts are totally averse. It is love which sweetly constrains, not only to external obedience, but to the obedience of the heart and affections. But what does experience and daily observation teach concerning this? Who, that is acquainted with the history of the world, or with human nature, will say, that terror of the most horrid punishments, has been found efficacious in producing a cordial obedience in any grade or department of human society? So much are legislators and others convinced to the contrary, that in many places they are altering their code of laws, respecting the severity of human punishments. We then ask, in what respect the doctrine of eternal misery is better fitted to live by than my doctrine, if it affords no hope nor joy to those who believe it, and is not a proper inducement to a holy life in the world? Let the objector point out, if he can, its preferable nature, and show wherein it consists. My doctrine is, that God never threatened men with eternal torments in

hell, that he never made any such revelation to the world, but that he sent his Son to make reconciliation for transgressors and to save them from their sins. That this doctrine is better fitted to live by, as to hope, joy, and obedience, we should deem it a waste of time particularly to point out. If my doctrine be true, as to these things, compared with its opposite, it is like the joy of noon-day, to the gloom of midnight. We think it will not be disputed, that if my sentiments are Scriptural, all anxious fears about eternal misery are at once removed; a foundation of hope and source of joy to men laid open, which are calculated to animate and console the mind under every trouble of this world; and motives to gratitude and obedience to God presented, which the doctrine of eternal misery certainly does not afford. *It*, on the other hand, fills the mind with gloom and anxiety, it leads to views of God not very favourable to his character, nor much calculated to make men love and serve him. We may indeed hope in his mercy revealed in the gospel through Jesus Christ, and may have joy in believing that we shall escape the torments of hell. But that the best of men have been still haunted with fears and anxieties, notwithstanding this, will not be denied. That this has been their state of mind, in regard to their own personal safety from hell, is what we might expect; but they have been also perplexed and distressed, as we think every good man must be, about the eternal condition of all their fellow creatures. We pity the man, who, if he thinks himself safe from this place of torment, feels little or no concern for the unnumbered millions of men like himself, all equally interested in the decision of this all important question.

Let us now consider how the doctrine of eternal misery is better fitted than my sentiments, to die by. This doctrine cannot be better than mine to die by,

from its being at this period a better preservative from sin, and a better motive to holiness to the individual, for he is just leaving this world, where this can alone operate as a motive to obedience. It must, then, be better to die by than mine.

1st, As a ground of hope in death. Now we ask, what ground of hope it can afford to any man at death, to think that the doctrine of eternal misery is true? Can he look on his wicked wife, and still more wicked children, and neighbours, around him, in the hour of death, and make their eternal misery a foundation of hope for his own eternal blessedness? Can the certainty of their eternal misery afford him any *certain hope of his own safety?* Can he die with a more joyful hope because their misery is to have no end?

2d, As a source of joy and consolation in death. But to which of the saints of old shall we refer, to find that the doctrine of endless misery to all the wicked, was any source of joy to them when about to leave this world? Can any thing like this be found in all the book of God? What name ought even a joy of this kind to receive, if it was possessed? But we do not think this doctrine does afford any joy in death to the person dying, either concerning himself or those he is about to leave. We rather think, that the doctrine at this hour, is often to the believers of it themselves, rather a source of pain and uneasiness. Should their hopes of heaven be such as to banish all fear for themselves, it often proves a source of misery to them, in regard to the friends and relations they leave behind. This, we think, will not be disputed. Now, allowing that my doctrine is true and the objector's false, how different would be the state of mind in which people would bid a last adieu to friends and relations, yea, to all the world. He and they must part, and truly such separations are often heart rending scenes. My doctrine, if true, it is ea-

sily perceived, is here a healing balm, for it is only a momentary, not an *eternal* separation. But the opposite doctrine adds pungency to every parting pang, and the only consolation it affords to the dying saint, with regard to many of his relatives, is, that he shall have the pleasure of viewing from heaven, their torments in hell forever. Let us suppose ourselves by the bed of a dying person, and hear him say that he was full of hope and joy, arising from his belief in the eternity of hell torments; and that in heaven the torments of his relations, friends and neighbours, would give him pleasure forever. I ask, what would we think of such a person? It would certainly be but charity to believe that he was disordered in his mind. If we did not, we should conclude that some evil spirit possessed him, and that in this state of mind he was very unfit for heaven.

To conclude. We are either too blind, or too perverse, to perceive how the objector can prove that his doctrine is a good doctrine, either to live or to die by. We should be glad to see it shown, if it can be done, how eternal misery in hell can be to any man a good doctrine, in life, or at death; in time or in eternity.

It is a very popular objection brought against my views of Gehenna,—"If you are correct, we must believe that the most learned, and good men, yea, most Christians, for a great many ages, have been in a great error. Do you think yourself wiser than any of them?" See some remarks in answer to this objection, p. 197, 198. In further answer to this objection, let it be remarked

1st, That I make no pretensions to superior learning, or wisdom, or goodness, about this. I only profess to have paid some attention to the Scriptures on this particular point, which those persons, taking the subject for granted, have inadvertently overlooked.

This all men are liable to. So far from thinking myself more learned, wise, and good than those men, I *sincerely* think the very reverse. It will be granted, that no man is perfect in knowledge. And it will be seen, that those learned and good men from whom I differ, very unfortunately *took it for granted* that *Gehenna was a place of endless misery for all the wicked.* Had they not done this, but as I have attempted to do, examined into the truth of this doctrine, they would have given a very different account of Gehenna or hell, from what they have done. From their superior learning, talents, and means of information to which I have no access, they would have placed this subject in a much more luminous and convincing light. Were those very men alive, they would be the last men, who would blame me for my inquiry on this important subject.

2d, This objection was urged at the Reformation against the reformers, and indeed may be urged against all reformation and increase in knowledge to the end of time. It will serve a Jew, a Mahometan, or a Pagan, as well as a Christian. If it has any weight against me in the present case, it is equally strong against every man, who advances any thing from his Bible, contrary to what learned and good men have believed in past ages. Those very men whom I am blamed in differing from, were blamed in the same way, in dissenting, in some things, from learned, wise and good men who preceded them. They did not scruple to dissent from, or go beyond those who went before them, and assigned their reasons for so doing. And why should not we do the same thing? If this is not done, knowledge would be perfectly stationary, and an end is put to advancement in Biblical knowledge and improvement in every thing else. Had the reformers regarded such objections, urged in their day, and all others since, we

had been at this day all good Catholics, or perhaps idolaters, worshipping the works of our own hands.

3d, So long as such learned and good men are allowed to be fallible men, it must be admitted, that they may have been mistaken. We ought not to receive their opinions about Gehenna, or any other doctrine, without examination. We ought to bring them to the Bible for trial, and be satisfied, that they are not the mere opinions of men, but the faithful sayings of God. This I have done, with respect to the common opinion entertained about hell, and I request every man to try what I have advanced, by this infallible standard. If those men have been mistaken, it is certainly high time that the mistake was corrected. If they are correct, and the common opinion concerning hell or Gehenna be true, much good must result from the present discussion, in leading men to examine more carefully, the ground on which their faith is built. It will not be denied, that a great many who are believers in the doctrine of hell torments, have received this doctrine by tradition from their fathers, without any personal and Scriptural examination of it for themselves.

4th, In other cases it is allowed, that those learned and good men, lived and died in many errors, and some who may bring this very objection against me, take the liberty to dissent from their opinions in other things. Why may they not have been in an error in thinking that Gehenna was a place of endless misery; and why have not I as good a right to dissent from them in this, as some have done in other things? All we wish is, let the subject be impartially examined, and truth will be brought to light by the investigation. Can any Calvinist, Hopkinsian, Baptist, or Methodist, urge such an objection with a good grace, when they all, each in their own way, dissent from the doctrines of so many learned, wise and good

men, who lived before them? Before they open their lips against me, let them return to the doctrines of their forefathers, and confess how greatly they have departed from the good old way. But each of these sects thinks, that their departure from the doctrines of their fathers, is a nearer approach to the doctrine of the Bible. This is just what we think concerning the departure we have made, from their views of hell or Gehenna. In proportion as we have receded from them, we think we have approached the truth in the Bible concerning this subject.

If we are to believe just as learned and good men have taught in past ages, many things now most surely believed, must be renounced, for men have very greatly departed from their views of many Scripture doctrines. You hear men every day call themselves Calvinists: but Calvinism now is a very different thing from what is found in the works of John Calvin. You also hear of orthodoxy, but orthodoxy is not the same now that it was twenty years ago, and what is true orthodoxy in America would not be orthodoxy in Scotland. The truth is, men are beginning to search the Scriptures for themselves, and are taking the liberty to dissent from their fathers, however learned, or good they may have been. The Reformation was the dawn of day, after the long night of ignorance and superstition. But were the reformers to rise from the tomb, who were chiefly engaged in it, they would be surprised to see some good, and wise, and learned men, contending that we must advance no further, but must sit down satisfied where they left us. Happy for us, that we live in an age and in a part of the world, where it would not be in the power of man to stop the tide of inquiry and investigation.

Another popular objection against my views of Gehenna, is thus stated.—"Supposing, that the evidence you have produced, showing that Gehenna is not a

place of endless misery for the wicked, to be almost, if not altogether, conclusive, yet allowing a bare *possibility*, that the opposite doctrine may be true; those who believe it, though in an error, are still on the safest side. They can lose nothing if your doctrine be true, but you may lose both soul and body forever, if their doctrine is true." I have stated this objection with all the force I could give it. It is predicated on a mere *possibility*, that the doctrine of hell torments *may be true*, and that in face of evidence, allowed to be almost, if not altogether, conclusive, in proving the opposite doctrine true. We shall offer a few brief remarks in reply.

1st, If there be any force in this objection, it is certain that we ought not to be regulated in our belief or disbelief of any doctrines, by evidence or the degree of evidence, which may appear in their support. No; this has nothing to do in leading us to believe one doctrine, and reject its opposite for want of evidence; for though it is allowed, that the evidence adduced is nearly conclusive that Gehenna is not a place of endless misery, yet all this evidence is nothing, and we must still go on believing that it is, on the mere *possibility* of its being true, unsupported by evidence.

2d, Whether my views of Gehenna or hell, or the commonly received doctrine about it, be the truth, one thing is certain; every Scriptural doctrine must have evidence to support it. Evidence is the criterion of truth; nor can a man be said to believe any doctrine, farther than he understands it, and perceives the evidence of its truth. Where the evidence, for or against any doctrine is equally balanced, the mind is in doubt, and suspense prevails, until some additional evidence appears, which leads the mind to preponderate to the one side or the other. This is the natural course of every candid mind, in serious search after what is truth. But here, though the evidence

ıdduced that Gehenna is not a place of endless mis-
:ry, is allowed to be nearly conclusive, yet the mind
nust preponderate to the opposite side. It is not
:ven allowed to hang in doubt, and suspend judgment
ıntil further evidence shall appear, but must come to
he conclusion, that eternal misery is true, on the
nere ground that after all it may possibly be true.
The mind must come to the very opposite conclusion
of that to which the evidence before us leads. A
nere possibility, thrown into the one scale, far out-
veighs all the evidence we have adduced, in the oth-
:r. This is not the course a candid mind pursues in
:onsidering the comparative weight of evidence. If
he importance of the subject, demands scrupulous
:are in coming to a decision, the evidence on both
ıides is subjected to a strict examination, and further
:vidence is eagerly sought after, to remove doubts
ınd decide with certainty on the subject. But this is
ıot the course we must pursue on this subject, if this
objection is to be regarded. Should doubts remain,
ırising from lack of evidence, that my views of hell
or Gehenna are true, or that the evidence which I
have adduced is considerably weakened by the evi-
dence on the other side, all I wish is, let the subject
be more carefully examined. But I enter my pro-
:est, against shutting our eyes to the evidence which
has been produced, and still profess to go on believ-
ing an old popular doctrine, upon the mere *possibility*
that it may be true, without producing evidence on
the other side. Had such a course been pursued, or
had such objections as this and others been allowed
at the Reformation, we had to-day been in darkness
which might be felt.

3d, But the objector in this objection has reduced the subject of discussion to a mere profit and loss account, as to our different views of hell or Gehenna,





and that on the supposition that his views may possibly be true. Let us examine how this account stands.

1st, Then, let us attend to his side of this account. It stands thus: The doctrine of eternal torment in hell, may *possibly*, after all, be true, and if true, I may in consequence of embracing this error, lose my soul and body forever. Such is the loss with which I am charged in his account. It is a loss which cannot be exceeded, by saying any man has lost more than this. It is certainly of such a nature, as no man who was not determined on his own everlasting misery would on any consideration run the least risk about. No language under heaven has a word to express my folly and madness in avowing such sentiments if they are not true. I certainly must then have the credit of being a sincere believer of the sentiments I have advanced relative to this subject, whether true or false.

But, how is this account proved against me to be true? I deny that the entry is true, or that the account of loss charged, can be proved. Is it the belief that hell is a place of endless misery, which *saves* any man? And is it unbelief in this doctrine which damns any man to this punishment? Here seems to be one radical mistake of the objector. He seems to think that if his doctrine is true, all who have not believed it, must suffer this punishment for not believing it. But if this was true, he would send all the ancient prophets and saints to hell. He would also send all the apostles and first Christians to hell. Yea, he would not exempt the Saviour himself, for he nor any of those persons seem to have believed his doctrine. If their unbelief of it does not involve such an awful and solemn loss to them, how can it to me? Placing, me in his account, in such company, I shall not feel much alarmed; yea, he will be obliged to add to our company, all the Universalists, and all who

have doubted of the truth of his doctrine, and a multitude which no man can number, who have in their hearts disbelieved it, but who were not honest enough to avow their convictions. He perhaps may be obliged to add even himself, for a belief founded on a mere *possibility* that the thing believed, is true, is surely not far from unbelief concerning it.

But the objector labours under a mistaken notion as to *what saves*. According to him it is the belief of the doctrine, that hell is a place of endless misery. It is not the belief of this which saves men from hell or from any thing else. Jesus Christ is the Saviour, and it is the gospel or glad tidings of God's grace or favour through him, that saves men from every thing they need to be saved from. Nor would the objector undertake to defend, that a man who believed the gospel, and showed his faith by his works, would be damned if he did not also believe the doctrine of endless misery in hell. Would he not pause a moment, before he, with one indiscriminating sweep, sent all to hell who have not believed his doctrine? This charge must then be cancelled from his side of this account against me. The objector may take his choice, either to do this, or with me to consign prophets, apostles, and innumerable others over to eternal misery.

2d, Let us now examine my side of this account against the objector. My loss is the loss of both soul and body forever, if his doctrine is at last found true. But if my doctrine is true he loses nothing. It is freely granted, that if my doctrine is true, that neither the objector nor any other man, loses soul and body forever. But because these are not lost, does it follow, that he loses nothing? We think that this is another very considerable mistake of the objector, which requires to be corrected in his account. Is it then no loss to a man that he lives all his days, and at

last dies in a very great error, though that error does not involve him at last in eternal misery? Is it no loss to him, that his error gives him very wrong views of God's character, and his designs by the salvation of his Son. Does it make no difference to him, as to profit or loss, to look on God as dooming a part, and by some the greater part of mankind, to inconceivable and endless misery, and being persuaded that God never threatened one of the children of men with such a punishment? Is it no difference to him whether he spend his days in the certain and joyful hope of heavenly happiness, and that without any fears and anxieties about eternal misery, or live under fear and anxiety all the days of his life, and with fear and trembling, as to his future destiny, give up the ghost? And allowing him free from all such fears and anxieties as to his own future happiness, is it no loss to him to be denied the same hope and comfort of mind as to all his fellow creatures? In one word, does he suffer no loss by such wrong conceptions of God's character, which mar his own peace and comfort, and involve so many of his fellow mortals in endless misery? Such is a brief statement of the objector's losses. I leave the reader to enlarge it, which may easily be done to a much greater amount. Can he now say that he loses nothing, admitting my doctrine to be true, and his own to be false?

We are now come to the second class of objections, *which are supposed to have some weight against the evidence which we have adduced to show that Gehenna is not used to express a place of endless misery.* These we shall attempt to consider, without much regard to the order in which they are brought forward.

It has been objected, *that a very great change took place in the language of the Jews during the captivity in Babylon, and that it would be wrong to interpret words in the New Testament according to the sense which they*

*have in the Old. It has been thought that during the captivity, the Hebrew language ceased to be vernacular among the Jews, and that they brought back from Babylon the Chaldaic instead of it.* This has been urged against the views we have given of Gehenna, and in favour of its meaning a place of endless misery. In reply to this, it ought to be noticed, that the supposed fact on which this objection is founded, is disputed by the learned. Mr. Parkhurst, in his Lexicon, on the word *Ebrais*, p. 181. thus writes:—"A strange notion originally derived from the Jewish rabbins, the descendants of those who crucified the Lord of Life, hath prevailed, and is but too generally received, that, during the Babylonish captivity, the Hebrew language ceased to be vernacular among the Jews, and it is pretended that they brought back the Chaldee or Babylonish, instead of it; and, in consequence, that the language commonly spoken in Judea in our Saviour's time was not Hebrew, but Syriac, or Syro-Chaldaic. But

"1st, Prejudice apart, is it probable that any people should lose their native language in a captivity of no longer than seventy years continuance? (Comp. Ezra iii. 12. Hag. iii. 2.) And is it not still less probable that a people so tenacious of their law as the Jews, should yet be so negligent of their language, wherein that law, both religious and civil was contained, as to suffer such a loss, and exchange their mother tongue for that of their detested and idolatrous enemies; especially since they had been assured by the prophet Jeremiah, chap. xxv. 11, 12. xxvii. 22.; xxix. 10. (comp. Dan. ix. 2.) that after a captivity of no more than seventy years they should be restored to their own land? But

"2dly, It appears from Scripture, that *under the captivity* the Jews retained not only their language, but their manner of writing it, or the form and fashion of

their letters. Else, what meaneth Esth. viii. 9. where we read that the decree of Ahasuerus, or Artaxerxes Longimanus, was written unto every province according to the writing thereof, and unto every people after their language, *and to the Jews according to their writing and according to their language?* (Comp. Esther i. Ezra iv. 7.) And let it be remarked, that this decree was issued, according to Prideaux, Connect. part i. book 5. *five years after* Ezra had obtained his commission for his return to Jerusalem with those of his nation, of which see Ezra vii.

"3dly, 'Ezekiel, who prophesied during the captivity, to the Jews in Chaldea, wrote and published his prophecies in Hebrew.' Leland's Reflections on lord Bolinbroke's Letters, p. 229, 3d edit. where see more.

"4thly, The prophets who flourished *soon after* the return of the Jews to their own country, namely Haggai and Zechariah, prophesied to them in Hebrew, and so did Malachi, who seems to have delivered his prophecy about an *hundred* years after that event. Now if Chaldee was the vernacular language of the Jews after the captivity, what tolerable reason can be assigned why those inspired men addressed not only the priests and great men, but also *the body of the people*, in Hebrew, and did not, as Daniel and Ezra have sometimes done, use the Chaldee language? It is, I think, by no means sufficient to answer, with bishop Walton, that they did this because the rest of the sacred books were written in Hebrew; for if there were any force in this reason, it would prove that Daniel also and Ezra ought to have written in Hebrew *only*.

"5thly, Nehemiah, who was governor of the Jews about a *hundred years after* their return from Babylon, not only wrote his book in Hebrew, but in chap. xiii. 23, 24. complains that some of the Jews, during

his absence, had married wives of Ashdod, of Ammon, and of Moab, and that their children could not speak יהודית, *the Jews' language*, but spake a mixed tongue. Now יהודית is Hebrew, as appears from *all* the other passages in which it occurs, *viz.* 2 Kings xviii. 26, 28. 2 Chron. xxxii. 18. Isai. xxxvi. 11, 13. But how impertinent is the remark, and how foolish the complaint of Nehemiah appears to be, that the *children* of *some* Jews, who had taken foreigners for wives, could not speak *pure Hebrew*, if *that* tongue had ceased to be vernacular among the *people* in general *a hundred years* before that period? 'So that (to use the words of the learned Spearman, to whom I am greatly indebted in the above observations,) *this very text* of Nehemiah, I think, refutes the received supposition of the Hebrew being lost in the Babylonish captivity.'

"6thly, It is highly absurd and unreasonable to suppose that the writers of the New Testament used the term Hebrew to signify a different language from that which the *Grecizing* Jews denoted by that name; but the language which those Jews called Hebrew after the Babylonish captivity, was not Syriac or Chaldee, but the same in which the law and the prophets were written. This appears from the prologue to Ecclesiasticus, which, according to Prideaux, was penned by the grandson of Jesus about 132 years before Christ; for he there observes, that 'the same things uttered in Hebrew and translated into another tongue, have not the same force in them; and not only these things (this book of Ecclesiasticus) but the law itself, and the prophets, and the rest of the books have no small difference, when they are spoken *in their own language.*'

"Lastly, It may be worth adding, that Josephus, who frequently uses the expressions την 'ΕΒΡΑΙΩΝ διαλεκτον, γλωτταν την 'ΕΒΡΑΙΩΝ, 'ΕΒΡΑΪΣΤΙ, for *the language*

*in which Moses wrote* (see inter al. Ant. lib. i. cap. i. § 1, 2. comp. lib. x. cap. i. § 2.) tells us, De Bell. lib. vi. cap. ii. § 1. that towards the conclusion of the siege of Jerusalem he addressed not only John, the commander of the Zealots, but τοις πολλοις, *the* (*Jewish*) *multitude*, who were with him, ΕΒΡΑΪΖΩΝ *in the Hebrew tongue*, which was therefore *the common language* of the Jews at that time, *i.e.* about forty years after our Saviour's death. Comp. Ant. lib. xviii. cap. vii. § 10.

"On the whole, I conclude that the Jews did not exchange the Hebrew for the Chaldee language at the captivity, and that the terms Ἑβραϊς, Ἑβραϊκος, Ἑβραϊστι, in the New Testament, denote, not the Syriac, or Syro-Chaldaic, but the Hebrew language, commonly so called; though I readily grant that this language, especially as it is spoken by the Galileans (see Mark xiv. 73. Matth. xxvi. 73. and under Γαλιλαιος,) had in our Saviour's time deflected from its ancient purity, as particularly appears, I think, from the words Ακελδαμα, Ακελδαμα, Βοανεργες, Γολγοθα, which see in their proper places."

We give this just as we find it, and leave those who choose to investigate the subject to determine it. But in whatever way this point is determined, we are unable to perceive its bearing against the views we have advanced about Gehenna. Admitting that a great change took place in the language of the Jews during their captivity, if the Jews by this word did not understand a place of eternal misery from their Scriptures before they went to Babylon, yet understood it so after they returned, it follows, that this *notion* was learned during the captivity. This we think is no honour to the doctrine, nor is it *authority* for a moment to be regarded. However great the change of language of the Jews was during the captivity, we think it has been proved that our Lord uses the term





na in the sense it was used by the prophet Jer-
, as an emblem of temporal calamities. Until
disproved, and it can be established that this
: of the Jewish language gave such a different
:o this word as the objector supposes, it does not
e a serious consideration.

though the idea of a place of future misery
arned by the Jews from the heathen, yet their
it the name Gehenna was of a later date. This
: is evident from considering that neither Nehe-
Ezra, nor any Old Testament writer, after the
ty, ever speak of this doctrine, nor apply this
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:as or the language of the Jews underwent in
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Let us then be informed upon what rational
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language underwent in Babylon, as any proof
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s been urged as an objection—*that though the*
*ıs are not good authority to prove any doctrine, yet*
: *sufficient testimony in showing in what sense Ge-*
*)as used among the Jews, about our Saviour's time,*
*s evident from them that it expressed a place of end-*
*ery.* It is readily allowed, that their authori-
od in proving, that the Jews at that period did
henna to signify such a place of punishment,

but is it good in proving that they understood it in no other sense themselves; or that the Saviour used it to signify such a place of punishment? It is very evident that the Jews could not understand it always in this sense nor could they when they read the Old Testament Scriptures. It is difficult to perceive how they could put such a sense on this word, even in those passages in Jeremiah where the prophet threatens their nation with severe temporal punishment under the emblem of Gehenna. How they understood it when they read the Scriptures is one thing, and how they used it in common discourse, and in making all the Gentiles fit fuel for the fire of hell is another. If they gave it such an application, this is no proof that our Lord used it in the same manner. If they learned the notion, that Hades was a place of endless misery, among the heathen, and applied the term Gehenna to it, yea, consigned over all the Gentiles to its punishment, does this prove that our Lord either adopted this notion of theirs, or used Gehenna in this sense? That he should adopt this popular sense of the word, is far from being probable, and that he used it as Jeremiah had done, as an emblem of temporal punishment, we think has been proved. Can any man reasonably believe, that our Lord should use Gehenna or hell in a sense seemingly invented out of enmity to the Gentiles, and lay aside its use in the Old Testament? Besides; and what ought to settle this question, the apostles so far from making the Gentiles or any others fit fuel for hell fire, never used the word in speaking to them or about them.

It is further objected;—*admitting*, say some, *all that you have advanced about Gehenna or hell to be true, yet the doctrine of eternal misery to the wicked can be established from other parts of Scripture.* If this be true, many a man might have saved himself a great deal of labour in writing and preaching, and many books

on this subject are mere waste paper, for they are written expressly to establish the very contrary. If this ground is taken we shall be very happy, for it is greatly abridging the ground of debate on this subject. Am I then to understand, that all the texts which speak about Gehenna are abandoned, as not teaching the doctrine of endless misery? If they are, it is to be lamented, that they have been so long quoted as the principal proofs of this doctrine, and thus perverted from their true meaning. My labour at any rate, is not lost. If I am instrumental in rescuing so many parts of God's word from such a misapplication of them, I shall have the consolation that I have not lived nor written in vain. A correct understanding of God's word is to me the first thing in religion. There can be no real religion in the perversion of that blessed book. If they then are relinquished as proof, we hope we shall hear no more about hell as a place of endless misery. Not only the texts, but the very word *hell* must be laid aside as inapplicable to the subject. But if this is done, we shall feel some impatience, until we learn by what other name it is called in Scripture.

It has been objected to my views—*that by Gehenna, a* STATE *and not a* PLACE *of future endless punishment is intended, and that I have dwelt too much on the idea of its being a* PLACE. In reply to this we observe—1st, That before this objection is urged against me, such as hold to the doctrine of endless misery, ought to give up speaking of it as a *place* of punishment. It is always represented as a place, in writing, in preaching, and in conversation. Let the writer or the preacher be named, who does not speak of it as a *place* but as a *state*. Dr. Campbell, Edwards, and all other writers that I have ever seen or heard of, invariably speak of it as a place. Yea, some have even pretended to tell where it is located, and have de-

scribed also the nature of its punishment, and the wretched condition of its inhabitants in a very circumstantial manner. There can be no reasonable objection brought against my speaking of it as a place, until such persons give up this mode of speaking about it themselves. But if any uneasiness is felt, as if the doctrine was in danger, in speaking of hell as a *place* of endless punishment, we have no objection that they adopt the term *state*. Only let us fairly understand one another, and let them not blame me for speaking about it as they do themselves, until they have made this alteration.

2d, But, supposing the word *state* to be substituted for the word *place*, we ask, what advantage is gained in favour of the doctrine of endless misery? How does this new word shield it from what has been advanced against it? If it affords it any asylum, we confess our inability to perceive it. We are equally at a loss to perceive, how it invalidates a single fact or argument, which we have advanced, in proof that Gehenna or hell in the New Testament does not teach the doctrine of endless misery. If we are mistaken let our mistake be pointed out.

3d, We should feel obliged to the persons, who wish to abandon the word *place*, to describe to us what they mean by *state*, and endless punishment in this state, without any idea of *place*. We hope they will be kind enough to inform us also, why they wish to shift their ground from *place* to *state*, and whether this is coming nearer to the *Scripture mode of speaking of their doctrine*; or, is it with a view to *perplex the subject, and evade the arguments urged against it?* Men who would lay aside the good *old way* of speaking of *hell*, must have some reasons for doing this. We wish to know them.

4th, We have attempted to show, that Gehenna or hell, spoken of in the New Testament, is in reference

to the same punishment, of which the prophet Jeremiah had spoken long before, concerning the Jewish nation. He had made Gehenna or the valley of Hinnom, an emblem of this punishment. In speaking therefore of Gehenna as a place, it was not my views which required this so much, as in opposing the common ideas entertained on this subject. This was rather a thing I could not avoid, than from any thing in my views which required such a mode of speaking in establishing them. Why then blame me for what they do themselves, and which their own views of this doctrine forces upon me in controverting them?

5th, It is allowed that heaven is a place as well as a state. Buck, in his Theological Dictionary, vol. i. p. 330. says—"*Heaven is to be considered a place, as well as a state;* it is expressly so termed in Scripture. John xiv. 2, 3: and the existence of the body of Christ, and those of Enoch and Elijah, is a further proof of it. Yea, if it be not a place, where can those bodies be? And where will the bodies of the saints exist after the resurrection?" I appeal to all the world, if *hell* is not as generally spoken of as a place, as heaven is. And substituting the word hell for heaven in this quotation, the same things may be said of the wicked, as is said of the righteous. I only ask in the language of this quotation—"Where will the bodies of the wicked exist after the resurrection," if hell be not a place? For all who believe this doctrine say they are to be raised.

6th, The popular views of Gehenna or hell, not only represent it as a place, but the Bible is thought to countenance this view of the subject. It is very certain, that the Scriptures do not mention hell as a *state*, and do not guard us against supposing it to be a *place*, as this objection would have us believe concerning it. All past orthodoxy, would denounce the man as heretical, who would insinuate that hell was not a

*place*, but only a *state*. And must I now be condemned as heretical for not speaking of hell as a *state* but as a *place?*

It has been objected—"*that the words of our Lord*, Matth. xxiii. 33. *to the unbelieving Jews were prophetic, and that by the damnation of hell, he might simply mean some punishment after death, without any reference to the place or the nature of the punishment.*" On this objection we remark

1st, That it has been shown in considering this passage, p. 127. that our Lord's words are not a prediction, but simply a threatening of temporal punishment to the Jews. But this objector takes it for granted that our Lord's words are prophetic. It is not assertions and suppositions, but proof that can avail us any thing on this subject. If the objector says, that by the damnation of hell, our Lord might simply mean some punishment after death, without any reference to the place or the nature of the punishment, let him produce some evidence of this. We think we have shown from this text and its context, that our Lord had no reference to a punishment after death, but to the temporal punishment coming on the Jewish nation. Let the objector disprove what we have said, and let him show from the context of this place, how his supposition can be supported from it. We may *suppose* any thing; but if unsupported by evidence, ought mere suppositions to be regarded?

2d, If the objector can prove, that the punishment mentioned in this passage is after death, we really think that the place where it is to be suffered is called Gehenna, by our Lord. Why he should think the punishment to be after death, and yet have any difficulty as to its location, or the nature of the punishment, we cannot conceive. The context of this place surely gives him no reason to conclude, that the punishment is after death, but the reverse. And if it

does not determine also the nature of the punishment to be temporal, and that which was to come on the Jewish nation during that generation, it will be difficult to determine any thing from the Bible. If the punishment, of which our Lord spoke in this passage, be after death, it will not be difficult to show that every punishment mentioned in the Bible, is after death.

It is further objected—*if the mere silence of the Old Testament concerning Gehenna being a place of endless misery is of any force against it, will it not be of equal force against the doctrine of future existence, the resurrection of the dead, and many other things, which are not revealed in the Old Testament?* In answer to this, we remark

1st, That we have never laid much stress on the silence of the Old Testament, respecting Gehenna not being a place of endless misery. We have decidedly expressed our willingness to believe the doctrine if it can be proved from either Testament. We have said and we now say, that it is somewhat remarkable that such a doctrine as hell torments should not be taught in the Old Testament.

2d, The objector proceeds on the presumption, that future existence and the resurrection of the dead, were doctrines not revealed under the Old Testament. But this he has got to prove before his objection can invalidate any thing which I have said, drawn from the silence of the Old Testament, to prove that Gehenna or hell is not a place of endless misery. If he proves, that a life of happiness after death, was unknown under the Old Testament, it is freely admitted, that my argument, drawn from its silence about future punishment, is destroyed. But if future happiness was known, and future eternal misery not known, how stands the argument? It is easily seen that it has considerable force, in favour of the views which I have advanced.

3d, That both future existence and the resurrection of the dead were in some degree known under the old dispensation, we think can be proved. Our Lord blamed the Jews for not inferring this from the words of God to Moses at the bush. Paul in the 11th of Hebrews shows, we think, decidedly, what was the faith of the ancient patriarchs about this. Though life and incorruption were brought to light by the gospel, yet, if this were the proper place, we think it could be shown, that it was not the *doctrine* but the *fact*, which was brought to light. But can the objector prove the contrary, and can he show, that the doctrine of hell torments was brought to light by the gospel? Unless he can do this, what I have said about the silence of the Old Testament respecting hell torments, remains unaffected by this objection.

It has been objected—*since paradise in the Old Testament merely referred to temporal happiness, but in the New is used for heavenly blessedness, why may not also Gehenna, used in the Old Testament for temporal misery, be used in the New for eternal punishment?* If the objector thinks so, let him show from the use of the words paradise and Gehenna, in the Old and New Testaments, that this is actually the case. To admit things at this *may be* rate, is nothing to the purpose, and especially on a subject of such importance as the one in question. Do we find a place of future eternal happiness and a place of eternal misery equally and clearly revealed in Scripture? This is the first thing to be settled. Were both of these revealed, there would be nothing strange that paradise and Gehenna should be used by the inspired writers in speaking of them. But is this true, as it respects a place of eternal misery? But we do not find, upon looking at all the places in the New Testament where the words paradise and Gehenna are used, that similar things are said of Gehenna as a place of future pun-

ishment after death, as is said of paradise as a place of happiness after death? Let our readers judge, if there be any affinity between paradise and Gehenna, and if these two words are used to express future eternal blessedness and misery alike, in Scripture. The objector takes it for granted that paradise is used in the Old Testament. But in this he is mistaken, for the word does not once occur there. Paradise is not even a Hebrew word but is allowed to be Persian. Had the objector noticed that this word is not used in the Old Testament, it might have prevented such an objection's being made against my views. We have the sanction of the New Testament writers, that paradise is used as a figure for future blessedness; but that Gehenna is used as an emblem of eternal misery, we are referred to the Targums as authority. But this objection is founded in a mistake and did not deserve any consideration.

It has been also objected—*that the reason why John said nothing about Gehenna was, that he was the beloved disciple: and that the reason why all the apostles are silent about it is, they wished to save men by love, and not by the terror of hell torments.* This objection has some comfort in it, even if it does not convince us of our error. In reply, we may remark,

1st, That if the reason why John and the apostles said nothing about Gehenna or hell torments, was, as is asserted, because they wished to save men by love, it would seem to be the reason why modern preachers preach hell torments, because they wish to save them by terror and not by love. How then does the objector account for, and is he prepared to defend, the difference between apostolic and modern preaching? This objection agrees with my views so far, that God makes men obedient by love and not by terror. So far well.

2d, It should seem from this objection, that the more we become apostolic, or like John, in love, this will lead us to say little, or rather nothing about hell torments to others. If we can only like John, be beloved disciples, and like the apostles in our tempers and dispositions, we shall not mention endless misery in our preaching or our conversation to the world around us, though we may be full in the belief, that they are all in the downward road to it. For

3d, This objection, notwithstanding all the love in John and in the apostles, and their desire to save men by love and not by terror, supposed Gehenna or hell a place of endless misery for the wicked. The objection proceeds on the supposition that John and all the apostles believed this, yet said nothing about it because they wished to save men by love rather than terror. If it is alleged that in the places where our Lord used the term Gehenna, he meant a place of endless misery, John and all the apostles differed from him about this, for it seems he wished to save men, yea, even his own disciples by terror of hell torments. The objector seems to approve of their conduct, and thinks that this was not only a lovely disposition in them, but that it showed love to the persons whom they addressed, in saying nothing to them about hell. Let no man say that this is love. What! John and the rest of the apostles, love men's souls, and believed them exposed to endless misery in hell, yet never once mention their danger to them? All will here agree with me in saying that this is any thing but love or faithfulness to the souls of men.

It is further objected—*if Gehenna signifies wrath to come, it was natural to speak to Jews of endless misery by the former, and to Gentiles by the latter mode of expression.* Why it was natural to speak to Jews of eternal misery by the one expression and to Gentiles by the other, we are not informed. But 1st, allowing that





this is the case, can it be proved that *Gehenna*, and the phrase *wrath to come*, are used in Scripture to express either to Jews or Gentiles endless punishment in a future state? We have shown that Gehenna is not so used in Scripture, and we think can show that the expression *wrath to come*, does not refer to a future state of existence. Wrath, yea, even the wrath of God, may be wrath to come, and yet be wholly confined to the present world. We think it will be difficult to prove that the wrath to come, mentioned in Scripture, had any reference to a state of existence after death. 2d, Upon examination, we think it will be found, that the phrase, wrath to come, refers to punishment, and is spoken of to Jews as well as Gentiles; but as the damnation or punishment of hell or Gehenna, had a particular reference to the temporal miseries of the Jews at the destruction of their city and temple, we never find it spoken of to the Gentiles.

It has also been objected—*that if my views of Gehenna be correct, my interpretation of the passages where our Lord spoke to his disciples concerning it, goes to show, that he was more concerned for their temporal safety than their eternal welfare.* This objection, to some, will appear more plausible than many others which we have stated. But in answer to it, we remark 1st, That this objection assumes the question in debate, the whole of the present Inquiry being to prove "that the eternal welfare of the disciples was not in danger." This objection goes on the presumption, that the disciples were in danger of eternal misery, and that according to my interpretation of the passages in which our Lord spoke of Gehenna, he was more concerned about their temporal safety, than he was about their deliverance from eternal misery. The objector has then got to disprove the evidence I have adduced, showing that Gehenna does not refer to a place of endless misery, and to establish his own views by ev-

idence drawn from the New Testament that this is its meaning. 2d, That our Lord should be more concerned for the temporal safety of his disciples, than for that of the unbelieving Jews, many reasons might be assigned. They were his *disciples*, and their temporal safety could not be a matter of indifference to him. Their temporal safety also made manifest his character, in not destroying the righteous with the wicked. And was not this very sparing them, as a father spareth his only son that serveth him, a fulfilment of what God had spoken? See Mal. iii. 17, 18. and comp. chap. iv. But above all, was it not a matter of importance that our Lord should show concern for the temporal safety of his disciples, as they were to be witnesses of his resurrection, and the heralds of his salvation to the ends of the earth? All these and other things which could be mentioned, account for our Lord's solicitude about the temporal safety of his disciples, without supposing that their souls were in danger of endless punishment in Gehenna.

It is further objected—*if there be no such thing as hell or place of misery in a future state, yet seeing it was commonly believed both among Jews and Gentiles, that there was such a place, why is it that neither Christ nor his apostles ever took occasion to contradict this false notion, but on the contrary expressed themselves in appearance, at least, so much in favour of this opinion that a great part of mankind from that time to this have supposed it fully taught in the New Testament.* Some remarks are made in chap. i. sect. 3. which in part meet this objection. We offer a few additional remarks here in reply to it. 1st, Then, we ask, how came they by such a belief? It was not from the Old Testament, for it is allowed that it does not teach such a doctrine. In chap. i. sect. 3. it has been shown, that the Jews learned this doctrine from their intercourse with the heathen. This made such a belief common to both Jews and

Gentiles, and not that it was common to both, from divine revelation. 2d, But the point of this objection lies in the following things. It is asked,—"why is it that neither Christ nor his apostles ever took occasion to contradict this false notion that hell was a place of misery?" In answer to this we ask in our turn—"If Christ and his apostles believed this doctrine common to both Jews and Gentiles, why did they not avail themselves of this universally received notion to inculcate and enforce this doctrine?" To have taught it, could have given no offence to either of them; yet we find them silent on the subject, that Gehenna or even Hades is such a place. The only exception to this, is the parable of the rich man, which has been shown not even to teach an intermediate state of punishment. If this popular belief then, was true, and believed to be so by the Saviour and his apostles, why did they not avail themselves of it, and enforce it on both Jews and Gentiles? 3d, If we are to conclude, that because Christ and his apostles never expressly contradicted this false notion, common to both Jews and Gentiles, and that they by their silence sanctioned it as true, it follows, that all the false notions entertained by Jews and Gentiles not expressly contradicted by them are true. But we presume few would admit this, though it is a natural consequence from this objection. When any man will fairly make out, that their not contradicting expressly all the false, Jewish and heathen notions, is proof that those about which they are silent are true, we shall admit the one in question to be of the number. But another part of the point of this objection is, that—"on the contrary they expressed themselves, in appearance at least, so much in favour of this opinion, that a great part of mankind from that time to this have supposed it fully taught in the New Testament." In reply, we would ask in what parts of the New Testament do

we find this? Not surely from those parts which speak either of Hades or Gehenna. The places where our Lord used those words, have been considered, and we think it has been shown, that in none of them did he teach such a doctrine. His apostles never once name Gehenna, nor even intimate that either Hades or Gehenna referred to a place of endless misery. If our Lord and his apostles, did in appearance, speak of such a place of misery, some other texts must be referred to than those in which the words Hades and Gehenna are found. But it is supposed that Jesus Christ and his apostles expressed themselves in appearance, at least, so much in favour of this opinion, "that a great part of mankind from that time to this have supposed it fully taught in the New Testament." It will not be denied, that men from that time to this have supposed Christ and his apostles to teach doctrines, which they are now coming to be convinced are not taught in the Bible. That the one we have been considering is not of that number, ought not to be taken for granted. It is admitted by all, that a great many Jewish and heathen notions, were very early incorporated with the doctrine of Christ and his apostles. Past ages have furnished but too much evidence, that the Scriptures have been used to countenance almost every opinion. Closer attention to the oracles of God has exploded many of them, and increased attention, may expose the falsehood of many more. That hell, a place of endless misery for the wicked, is an opinion which originated with the heathen we have shown above; and have also attempted to show, that those texts on which this doctrine has been founded have been greatly misunderstood. If we have erred in interpreting them let this be pointed out. Until this is done, and it is shown that the doctrine of hell torments did not originate in

heathenism but on the authority of God, our views stand unshaken by this objection.

We find it also objected—*if there be no place of punishment in a future state prepared for such as die in unbelief, how is this part of mankind to be disposed of after death, in what part of the universe is their abode to be assigned them? Not in heaven; for God is represented in Scripture as bringing with him from thence, at the resurrection of the dead, only those that "sleep in Jesus," and of all the dead only "the dead in Christ" are said to ascend thither with him to dwell forever with the Lord. Not in Gehenna or hell; for according to your views, there is no such place in the world to come.* On this objection let it be remarked—1st, Whatever abode we assign such persons in a future state, we think we have shown, that God does not assign to them as their abode, Sheol, Hades, Tartarus, or even Gehenna. If God has not assigned to them such a place, it is rash in us to assert this without his authority. If he should leave them without any abode either as to happiness or misery, there we ought to leave them. Dr. Campbell as we have seen, declares, that Hades is at last to be destroyed, and accordingly he assigns them an everlasting abode in Gehenna, but we think without any warrant from Scripture. If we then have proved, that hell or Gehenna is not the everlasting abode which God has assigned them, and seeing the objector thinks that heaven is not to be their abode, we ask him in turn how they are to be disposed of? If he denies that heaven is to be their abode, we think it has been shown that hell is not said to be their abode. If it is said, because they are not to go to heaven they *must* go to hell; we may reply, because they are not to go to hell they *must* go to heaven. 2d, The objection states that their abode is not to be in heaven, and the reasons assigned are—"For God is represented in Scripture as bringing with him from

thence, at the resurrection of the dead, only those that 'sleep in Jesus;' and of all the dead, only 'the dead in Christ' are said to ascend thither with him to dwell forever with the Lord." This refers to 1 Thess. iv. 13. &c. on the whole of which passage I shall make the following remarks.

1st, The grand distinction in this passage, is between the dead and those found alive on the earth at the period referred to. The passage is alike silent how the wicked dead and those wicked found alive are to be disposed of; for not a word is said about the wicked. The persons said to be asleep or dead, verse 13. and those which sleep in Jesus, verse 14. and also as asleep, verse 15. and the dead in Christ who shall rise first, verse 16. all refer to the same persons. They refer to the dead, and we presume are exclusively confined by the objector to believers. On the other hand the *we*, who are said to be alive and remain, mentioned verses 15—17. must also be confined exclusively to believers, then found alive on the earth. These shall not prevent, or go before them who are asleep. Before they shall ascend, the dead in Christ shall rise first, and both shall ascend together to meet the Lord in the air. These last, we must confine to all living believers found on the earth, for if we extend it to all living, indiscriminately, why not the first also to all the dead indiscriminately? But if we take into view the 15th chapter of 1st Corinthians and especially from verse 51—58. which seems to treat of the same subject, all the dead seems to be included. Compare also verses 20—22, 31, 35, 42—45.

2d, It is evident that the passage makes no distinction between two classes of people to be raised at this period, righteous and wicked. Either, then, this passage does not teach us any thing concerning the wicked, or they are included with the others here men-

tioned. If they are not, and their resurrection is no where else spoken of, the inference would be that they are not raised at all. But in some other places their resurrection is asserted. See Acts xxiv. 15. If Paul then in the passage, does not include all dead and alive, it is rather singular, that he should say nothing about the resurrection of the wicked, or how those left on the earth are to be disposed of, after all the others have left it to meet the Lord in the air. If he did not see meet to consign them over to hell forever, nor inform us how they are to be disposed of otherwise, the objector ought to prove, that hell is to be their everlasting abode. If I am mistaken in my views of Gehenna or hell, I wish to see my error pointed out. If it is to be their abode, I am in a great mistake. But if this passage is allowed to speak only of believers, yet there are others, which do not accord with what the objector seems to draw from it. According to this objection, none but such as died believers in Christ are to be finally happy in heaven. This at once excludes all the heathen world, and a great part of what is called the Christian world. But how does all this agree with the promises of God, that in Christ all the families of the earth are to be blessed. That the heathen are given him for his inheritance, and the uttermost ends of the earth for his possession. That God hath reconciled all things to himself by Jesus Christ. That he is Lord of all, Lord both of the dead and of the living. That every knee shall bow to him and every tongue confess. But see among others the following passages which we think it will be difficult to reconcile with the objection urged from this passage. 1 Cor. xvi. 24—29. Rom. v. 12—21. Rev. v. 13. Philip. ii. 9—12. In short, how could it with any propriety be said, that the devil, the works of the devil, and death, the last

enemy are all destroyed, if this objection is founded in truth?

But the whole force of this objection seems to rest on the expression that is here used concerning the persons who are to be raised, that they *sleep in Jesus*. The term *sleep* is used for *death*, and we think it can be proved that it is so used concerning good and bad. It is then the words *in Jesus*, on which the whole depends. Now we would ask, if even those who died in ignorance and unbelief concerning him, are persons for whom he died; for whose sins he was a propitiation, and that he is not to give up the kingdom until all things are subdued; yea, such persons are to be raised by him; may it not be said that they sleep in him?

But there is one thing in this passage which I would notice, and with it conclude my remarks on this objection. In verse 13. the apostle, addressing the Thessalonians, says—"I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not even as others who have no hope." Who were asleep, let me ask, and concerning whom the apostle wished them, "not to sorrow as those who have no hope?" According to the view taken in the objection they were only believers; or believing relatives who had died. But why should they sorrow so much for them and be told not to sorrow like the heathen, whose grief at the death of their relatives was excessive? If we confine those who are represented as asleep, to believers only, it should seem that the Thessalonians had even little hope as to them, and went to excess in grief and needed to be cautioned against it. But if we consider the apostle as exhorting them against excessive grief at the death of their relations, who even died heathens, it not only obviates this difficulty, but their minds are consoled by the apostle in the passage concerning them. To

understand it otherwise would represent the Thessalonians as being grieved only at the death of their believing relations, and no way concerned for the future condition of such of them as died heathens.

Such are the objections, of any importance, which we have heard urged against the views which we have advanced concerning hell or Gehenna. Some of them, we frankly admit, are too trifling to have been noticed. After a consideration of them we must say, that not one of them, nor all of them taken together, have even led us to suspect, that what we have said concerning hell, is contrary to Scripture. But let our readers consider them, and judge for themselves.

## SECTION VII.

### CONCLUDING REMARKS.

If the sentiments advanced in the preceding pages have been attended to by the reader, he no doubt perceives, that the conclusion which results from them is, that—*there is no place of endless misery taught in Scripture, for all the wicked, as is commonly believed by most Christians.* This we admit to be the fair inference which results from what has been stated, unless it can be proved, that such a place of endless misery is revealed in Scripture under some other name than Sheol, Hades, Tartarus, or Gehenna. It is our deliberate and candid opinion, that these words are never used in Scripture to express such a place of misery. We have laid the evidence on which this opinion has been formed, before our readers, and they are left to judge for themselves as to its truth or falsehood. Some, no doubt, will condemn and reject what we have said, without giving the evidence produced a patient hearing. The popular, but senseless, cry of *heresy*, is sure to be rung in people's ears, to deter them from paying any attention to the subject. From such persons we expect nothing but noise and abuse, for they have no desire that their faith should stand in the wisdom of God. But there are others, whose good sense, judgment and piety we respect, who, no doubt, will conclude, that my inquiry has ended in a great and fatal error. To all such I would offer a few remarks, in vindication of myself, against this sentence of condemnation.

1st, Let those who thus condemn me, consider, if they do not take for granted, the grand question which has been under discussion. Do they not first determine in their own minds that hell is a place of endless misery, and because my investigation has not brought me to this conclusion also, therefore I must be in a great error? But why ought not such persons to admit, that they may be in an error on this subject; and instead of condemning me, bring the subject to the Bible for examination? It is not our work to make a Bible, to alter it, nor bend it to support any sentiment, however popular in the religious world. It is a duty incumbent on every man, to study that precious book with serious care and attention, and by every just rule of interpretation, to ascertain, what is its true meaning. This I have attempted to do, and unless I shut my eyes against evidence, and am determined to be an implicit believer in the doctrine of endless misery in hell, to what other result could I come on this subject? If after all the care and attention I have been able to give this subject, it can be proved that I am in an error, let this be done, and I pledge myself to renounce it. I have the testimony of my own conscience, that I have sought after the truth, and that without any regard either to the favour or the frowns of my fellow creatures.

2d, But if we are not to examine into the truth of religious doctrines, unless our examinations end in the belief that the popular and long established views of them are true, all inquiry and investigation might as well be spared. It is much easier to adopt the popular belief at once; for after all our labour and care, to this we must come at last. Besides; in this way we avoid all the pain and popular odium, which a change of religious opinion frequently involves. But, had this course been pursued by all who have gone before us, what would our condition now have

been as to science or religion? We had to-day been sitting in the region of darkness, and saying to the works of our own hands—"ye are our gods." *The Bible is the religion of Protestants*, and among all the sects into which they are divided, free inquiry is, to a certain extent inculcated. Most sects, however, have their limits fixed, beyond which if a man goes, he becomes suspected, and perhaps is denounced as an heretic. He may inquire and investigate as much as he pleases to support the peculiar tenets of his sect, but beyond this it is dangerous to proceed. Should he push his inquiries further, and find some of them the inventions of men, he must conceal his discoveries, for if he does not, the vengeance of the whole sect, if not the whole religious community, will be poured on his head. I must be very fond of suffering thus to expose myself.

3d, Since I am to be condemned because my investigations have not resulted in the popular belief of the doctrine of hell torments, I do not see any possible way of getting rid of error, or increasing in knowledge. I have done no more than thousands have done before me; to examine the Bible for themselves, and state the result for the consideration of others. Such as have done so have seldom escaped the appellation of heretics. But the first to condemn others, are generally the last to examine for themselves what is truth on any religious subject.

If in this investigation I have travelled beyond the record, let this be pointed out by an appeal to the same record. If a man under mistaken views of a religious doctrine, avows his mistaken sentiments, and thereby brings more truth to light and excites inquiry, are not these valuable ends served to society?

4th, Supposing the views which have been advanced, had been the universal belief of the religious community as long as the doctrine of eternal misery, and

hat this doctrine had never been known in the world. Allowing that I had come forward and attempted to show that endless misery in hell was a doctrine taught n Scripture, and that the contrary was a mistaken view of the subject. Beyond all doubt I should be iable to the very same condemnation to which I am now subjected. The trumpet would sound loud and ong, by all religious parties against me. It would se sagely and gravely remarked,—"what a dread- ul doctrine he has embraced. What dreadful views his doctrine gives of the God who made us. He rep- esents him as dooming a great part of his creatures o endless misery in hell. His inquiries have led him nto a most dreadful error." I appeal to every can- lid man if this would not be my fate, and if as good ground was not afforded for such conclusions and condemnations in the one case, as in the other.—In concluding this subject, we shall view the two oppo- ite doctrines in the following points of light.

1st, How does the two doctrines affect the charac- er of God? Let us view them as to the promises of God. He promised that the seed of the woman should bruise the head of the serpent. To bruise a serpent's head is to kill or destroy it. But is the serpent's head bruised, if the greater part of the human race are to be eternally miserable? Even this is too gross o be believed by respectable orthodox writers in the present day. Mr. Emerson, in his book on the Mil- ennium, commenting on Gen. iii. 15. thus writes: p. 11. "Now the question arises, Has the serpent's head been bruised in any degree answerable to the mani- est import of the passage under consideration? A great part of mankind have gone to destruction. Does his look like bruising the serpent's head? If the greater part of the human race are to be lost by the cunning craftiness of satan, will that look like bruis- ng his head? To me it would seem far otherwise.

Should Satan continue the god of this world from the beginning to the end of time, leading whole nations captive at his will, surely he will seem to have cause to triumph. But the head of satan must be bruised; his plots must be crushed. Are all mankind to be saved? Certainly not. That would be giving the lie to numerous declarations of eternal Truth; it would be throwing away the Bible at once. And if the Bible be thrown away, it would be impossible to prove the salvation of any. But there is no doubt that by far the greater part of mankind will be saved. This appears necessary, in order that the serpent's head may be bruised. I am strongly inclined to the opinion of Dr. Hopkins, that of the whole human race, thousands will be saved for one that is lost."

We are happy to see from such respectable authors, that thousands are to be saved to one that is lost; and that if the greater part of the human race are to be lost, satan's head would not be bruised, but that he would have cause to triumph. If so many must be saved as stated in this quotation, to avoid these consequences, we would suggest it for the consideration of all, as well as that of the worthy author, whether satan's head could be bruised, or he destroyed, and whether he would not have cause of triumph if one individual of the human race was lost. If but one was left in his power, to be tormented by him forever, how could his head be bruised, and would he not triumph in this small conquest, as well as over one in a thousand? We do not see how the number could materially alter the case. We seriously think that if the number to be saved be so great in proportion to those lost, we would do well to consider if all mankind may not be saved, and that we may believe this without throwing away our Bibles. On this quotation, we cannot help remarking how different the sentiments contained in it are, to what was considered

true orthodoxy in former ages. In those days, it would have been considered throwing away the Bible, to say that thousands will be saved for one lost, just as much as saying in these, that all will be saved. If Christ comes so near saving the whole human race, in the name of humanity why not let his triumph be complete; why strain at the gnat and swallow the camel? God also promised to Abraham, that in his seed, which was Christ, all the families of the earth should be blessed. But if the doctrine of endless misery be true, and a great part of mankind are decreed to such a punishment, how can this promise of God be fulfilled? Let any one go over the promises and predictions of the Old Testament, two of which I have merely adduced as a specimen, and then candidly say, if he finds them in unison with the limited views of salvation which most men entertain. It would be as endless, as useless for me to dwell on this topic.

But let us view the two doctrines in regard to the threatenings of God. The doctrine of eternal misery supposes that God threatened Adam, that in the day he ate of the forbidden fruit he should die, and that death threatened is said to be death temporal, spiritual, and eternal. This eternal death is said to be endless misery in hell. Hell torment, then, was threatened before sin existed, or before the promise of a Saviour was given. But is this a correct understanding of the death threatened Adam? The falsehood of it is evident from one fact, that Adam, Noah, Abraham, and all the Old Testament believers did not so understand it. If they had, would they not have taught it to mankind?

But let us also view the two doctrines, in regard to the attributes or character of God. It has been said, that my views are very dishonourable to God's character. His justice, his holiness, and truth are dishon-

oured if there be no endless punishment for all the wicked. But if my views dishonour God's justice, holiness and truth, what comes of his mercy and goodness, if the opposite doctrine be true? We have to be sure seen attempts made by some metaphysical writers, to reconcile eternal misery with the mercy and goodness of God, but in vain. All they have said, is only enveloping the subject in a mist, or throwing dust in people's eyes to blind them on this subject. It is reported of the late Dr. Osgood, that when he was asked the question, "how he reconciled the doctrine of eternal misery with the character of God as a God of mercy and goodness;" he lifted both his hands, and said, "if any man is able to do this I cannot do it." Whether God is more glorified in men's damnation or in their salvation, I need not discuss. One thing is certain; that those called orthodox writers in the present day are fully aware, that if God did not ultimately save the greatest part of mankind, God's character would be dishonoured. If this was not the case who could deny that the devil was more honoured than God? Mr. Emerson, aware of this, agrees with another celebrated divine, that those saved at last, will exceed those that are lost by a large majority. I am truly glad to see men of such good characters and intelligence so much concerned for God's honour and glory in this respect; and I hope the time is not very distant when they may think God most honoured and glorified by saving the whole human race. It is a very evident case, that those writers do not hesitate to dissent from ancient orthodoxy. Had they written so in some former ages, they would have suffered death, in some of its most terrific forms for their temerity. At any rate, I am not a greater heretic now, than they would have been then.

2d, How does the views advanced and their opposite affect the Scriptures of Truth? I think it will not be denied, that my views of all the passages in which Gehenna occurs, are explained consistently with themselves, and their respective contexts. That so far from the contexts being at variance with the texts they direct to the explanations given. When a man perverts the Scriptures, he does it in the face of facts, and shutting his eyes against the context and Scripture usage of words, indulges his own imagination. But here the reverse is the case. The context points out the sense I have given Gehenna; Scripture usage comes in aid; nor is any thing taken for granted, or imagination indulged. But that Gehenna is a place of future misery, is assumed, and asserted without proof, and when the context and Scripture usage are consulted for evidence, all they afford is on the opposite side.

3d, Let us see how the two doctrines affect the various religious sects in the world. Allowing that this doctrine was universally the faith of all parties, discord must cease, and Christians would embrace each other as children of the same father, and heirs of the same inheritance. It would lead all sects to treat each other very differently from what they have done. But how does the opposite doctrine operate among them? Hell being a place of endless misery, Christians have been for ages consigning each other over to its punishment, and that often for conscientious differences of religious opinions.

4th, Let us now consider how my views and their opposite affect the diffusion of the gospel in the world. Say some, "if your views are correct, why trouble ourselves, or be at such an expense to send the gospel to the heathen?" The principal object in sending missionaries to the heathen in our day, seems to

be to save them from hell. If this be the object of sending them, we think they may abide at home; for certainly they are running on an errand to them, on which the apostles were never sent. Those who wish to see what they proposed, yea, accomplished, by preaching to the heathen, may consult the Acts of the apostles, and all the epistles. Because there is no eternal torment from which to save them, shall we not impart to them the knowledge and hope of eternal life? Unless we can terrify them with preaching hell, shall we let them live and die ignorant about heaven? In short, because we cannot save them from a place where they shall dishonour God and be punished by him forever, shall we not save them from dishonouring his name and from punishment in the present world? Unless we have the honour of saving the heathen from everlasting punishment in hell, it seems we do not think it worthy of our notice to do them any good. I pity the man who can think, and feel, and reason at such a rate. Supposing the happiness of heaven and the torment of hell out of the question, and that the heathen world were as ignorant of science, agriculture and the arts of life, as they are of spiritual things, how ought we to think, and feel, and reason on this subject? Deists and Atheists in this case would put Christians to the blush, if they would do them no service, because they had no hell torments to save them from. My views of hell so far from abating Christian zeal, only gives it a right direction. The zeal manifested in the present day in behalf of the heathen is highly to be commended, and nothing prevents its being more generally approved, but the object towards which it is directed. It is zeal, but we think it is not according to the knowledge of Scripture. If an intelligent heathen were to ask a modern missionary, after hearing him preach hell torments, the following questions, what could he answer?—Do





profess to take the apostles, the first missionaries
e heathen, as a pattern in your preaching and
act? To this the missionary would without doubt
in the affirmative. Give me leave, says he,
to ask you, what heathen nation they ever went
d preached as you do to us, that they came to
them from a place called hell? To what ser-
of theirs can you refer us, in which they even so
as mentioned the word hell, which is so often
your lips?—Were I this missionary, such ques-
would nonplus me. But to what could any mis-
ry appeal, showing that those persons were all
sed to endless torments in hell? Not to his Bi-
book they know nothing about? Not to any
he could point them to as an object of sight,
g, or hearing. He could indeed refer them back
e old heathen fables about hell, from which
e Dr. Campbell thinks the Jews derived this
n. But we are rather inclined to think, so far
ir knowledge of present heathenism goes, that
eathen have forgotten the ancient fables about
and are obliged to Christians to revive this an-
doctrine of their fathers among them.

, Let us see which of the two doctrines accords
with the wishes, and feelings and prayers of
y good man. What a good man wishes, and
h is agreeable to his best feelings, for this he
s. Accordingly it is common with all Christians
ay for the salvation of all men; and we believe
they do this often with holy and ardent desires
s accomplishment. But, is there not a contradic-
between their wishes, feelings, and prayers, and
professed creed? If they are confident all will
r be saved, but only a small number elected to
asting happiness, why pray for the salvation of
en? Their prayers ought to be restricted to the

elect. And we see not why they ought not to pray for the eternal misery of all the rest, seeing that it is the will, yea, the eternal decree of God that they should be forever miserable. All we request here, is, that every Christian would impartially and seriously examine, if my views may not be true, which are so much in unison with his wishes, his best feelings, and his prayers, when in the most solemn intercourse with his God. If I am in an error, it is strange that this error should have such a place in the desires, and feelings, and prayers of all Christians.

6th, How does my views and the opposite affect the eternal condition of men? According to my views, not one of the human race is to be punished forever in hell or Gehenna. This, if true, is certainly a pleasing thought, amidst all the guilt and wo in our world. But how does the contrary represent this? That a certain number, no better than others, are to be received into heaven to enjoy its happiness forever. All the rest of the human race are to be banished to hell torments forever. The husband, the parent, the brother, the sister, shall look down from heaven on their relations in hell, and so far from having any pity at seeing them in such unspeakable and eternal torment, the very sight shall enhance and increase their happiness. Now give me leave to ask, and let conscience speak, which of these two views is likely to be the truth. Unless every thing like Christian feeling is banished from heaven, can such a doctrine be true? Yea, I ask, if Christian feelings are known in this place? Is it possible that the happiness of the place could be enjoyed, while it is known, that a single individual of God's creatures was to be eternally miserable? If this be true, then, a believer does not better his situation, as to Christian feeling, by going to heaven. I once saw the idea highly extolled in an

account of missionary proceedings—"that a Christian could not feel happy so long as he knew that there was a single individual of the human race without the knowledge and belief of the gospel." This is like a Christian in this world. Heaven is then a change for the worse; for the eternal torment of innumerable beings in hell, is to afford an increase of joy to the inhabitants of heaven! For my own part, I must say, that with such feelings, I could not be happy in heaven. If my views, and feelings, and reasonings on this subject are wrong, I hold myself in readiness to be corrected by an appeal to the Scriptures, by any person in the universe of God.

THE END.

## INDEX TO TEXTS QUOTED AND ILLUSTRATED.


| ch. v. | page. |
|---|---|
| **GENESIS.** | |
| 3 : 15 | 337 |
| 3 : 24 | 248 |
| 12 : 13 | 181 |
| 15 : 17 | 248 |
| 19 : 20 | 181 |
| 37 : 35 | 16, 22, 30, 35, 50 |
| 42 : 38 | 17, 19, 22 |
| 44 : 29 | 22 |
| EXOD. 12 : 16 | 181 |
| **LEVITICUS.** | |
| 5 : 2 | 181 |
| 18 : 21 | 105 |
| 20 : 1—6, 11 | 105, 181 |
| **NUMBERS.** | |
| 11 : 6 | 181 |
| 16 : 30—33 | 21 |
| 20 : 10 | 148 |
| 31 : 28 | 181 |
| **DEUTERONOMY.** | |
| 32 : 22—25 | 31, 154 |
| **JOSHUA.** | |
| 15 : 8 | 19, 93, 102, 104, 211 |
| 18 : 16 | 104 |
| RUTH 2 : 12 | 263, 248 |
| 1 SAM. 2 : 6 | 24 |
| 28 : 19 | 45 |
| 2 SAM. 12 : 23 | 44 |
| 22 : 6 | 30 |
| **I KINGS.** | |
| 2 : 6—9 | 22 |
| 2 : 36—42 | 24 |
| 11 : 4—8 | 105 |
| **II KINGS.** | |
| 23 : 10 | 19, 104, 259 |
| 18 : 26, 28 | 313 |
| 2 CHRON. 23 : 10 | 102 |
| 28 : 3 | 104 |
| 36 : 6 | 104 |
| 32 : 18 | 313 |
| EZRA 3 : 12 | 311 |
| 4 : 7 | 312 |
| NEHEM. 23 : 24 | 312 |
| ESTHER 8 : 9 | 312 |
| JOB 7 : 9 | 24 |
| 11 : 8 | 31 |
| 14 : 13 | 22, 50 |
| 17 : 13—16 | 21, 22, 50 |
| 21 : 13 | 27 |
| 24 : 19 | 25 |
| 26 : 6 | 31 |
| 30 : 33 | 44 |
| PSALM 1 : 5 | 23 |
| 6 : 5 | 22, 51 |
| 9 : 17, 18 | 23, 34 |
| 16 : 10 | 17, 18, 29, 30, 35, 50, 68 |
| 18 : 5 | 30 |
| 30 : 3 | 24 |
| 38 : 1 | 23 |
| 41 : 7 | 25 |
| 49 : 14, 15 | 25 |
| 55 : 15 | 30 |
| 57 : 4 | 181 |
| 75 : 5 | 23 |
| 83 : 3 | 23 |






| ch. v. | page. |
|---|---|
| 86 : 13 | 32 |
| 89 : 46—48 | 24, 50, 154 |
| 106 : 15 | 181 |
| 116 : 3 | 30 |
| 139 : 8 | 31 |
| 140 : 10—12 | 248, 263 |
| PROVERBS 1 : 12 | 25 |
| 5 : 5 | 31 |
| 7 : 27 | 31 |
| 15 : 11, 24 | 31 |
| 24 : 12 | 23 |
| 27 : 20 | 33 |
| 30 : 16 | 26, 50 |
| 33 : 13, 14 | 31 |
| ECCLES. 3 : 20 | 44 |
| 9 : 10 | 25, 37, 51 |
| CANT. 8 : 6 | 26 |
| ISAIAH 1 : 31 | 169 |
| 5 : 14, 24, 25 | 33, 154 |
| 9 : 18, 19 | 154 |
| 10 : 16, 18 | 154 |
| 14 : 3—24 | 19 |
| 26 : 15, 19 | 26, 56, 263 |
| —: 1—5 | 248 |
| 28 : 15—19 | 34 |
| 30 : 27—33 | 104, 154 259 |
| 34 : 8—11 | 169 |
| 38 : 10—18, 30 | 19, 22 37, 50, 51 |
| 66 : 15, 16 | 154 |
| JEREM. 4 : 4 | 170 |
| 19 | 104, 106, 109 110, 112, 136, 259 |
| 21 : 12 | 170 |
| 23 : 39, 40 | 173 |
| 25 : 11, 12 | 311 |
| 27 : 22 | 311 |
| 29 : 10 | ib. |
| 32 : 35 | 104 |
| LAM. 2 : 3 | 154 |
| EZEK. 16 : 20, 21 | 105 |
| 20 : 26—31 | 105 |
| —: 47, 48 | 170 |
| 22 : 18, 22 | 154 |
| 23 : 37—39 | 105 |
| 31 : 15—18 | 26, 56 |
| 32 : 17—32 | 33, 56 |
| DANIEL 9 : 2 | 311 |
| 12 : 2 | 42 |
| HOSEA 13 : 14 | 27, 48 |
| AMOS ch. 1, 2 | 154 |
| 5 : 26 | 105 |
| 9 : 2 | 31 |
| JONAH 2 : 2 | 30 |
| HABAKUK 2 : 5 | 33 |
| HAGGAI 3 : 2 | 311 |
| MALACHI 3 : 17, 18 | 326 |
| MATTH. 2 : 20 | 182 |
| 3 : 8, 9 | 251 |
| 5 : 5 | 259 |
| —: 22—30 | 115, 123 144, 145, 148, 153 190. 249, 254 |
| 10 : 28 | 115, 179, 191 |
| —: 26—39 | 187, 191 192 |
| 11 : 23 | 67 |
| 12 : 40 | 127 |
| 13 : 42 | 249, 254 |
| 16 : 18, 28 | 67, 158 |
| 18 : 3 | 157 |
| —: 8, 9 | 115, 152 |
| 19 : 17, 28 | 158, 249 |

| ch. v. | page. |
|---|---|
| 23: 13—32 | 128 |
| —: 15 | 115, 126 |
| —: 33 | 115, 127, 133 137, 149, 155 185, 235, 320 |
| —: 35 | 109, 120, 171 |
| 24 | 109, 112, 120 130, 131, 133 137, 149, 150 159, 191, 259 |
| —: 13 | 191 |
| —: 21 | 22, 109 |
| 25: 41—46 | 147, 153 154, 224 |
| 27: 50 | 187 |
| 26: 73 | 314 |
| MARK 9: 1 | 158 |
| —: 42—49 | 115, 155 183, 249, 254 |
| 14: 73 | 314 |
| LUKE 8: 55 | 187 |
| 10: 15 | 67 |
| 12: 1—5 | 179, 191, 192 |
| —: 8, 9 | 192 |
| —: 19, 20 | 187 |
| —: 23 | 183 |
| 16: 25 | 19, 51, 78 |
| 21: 22 | 109, 112, 136 |
| —: 31, 32 | 158 |
| 23: 46 | 187 |
| 24: 37—39 | ib. |
| JOHN 10: 15 | 182 |
| 16: 1—3 | 129 |
| 19: 30 | 187 |
| ACTS 2: 23—31 | 17, 18 19, 29, 49, 67, 68 185, 188 |
| 3: 23 | 182 |
| 7: 43 | 105 |
| 10 | 260 |
| 11 | ib. |
| 13: 10, 11 | 200 |
| —: 41, 42 | ib. |
| ROMANS 2 | 261 |
| 2: 10 | 250 |
| 6: 6 | 182 |
| 7: 4 | ib. |
| —: 24 | ib. |
| 13: 1 | ib. |
| 5: 12—21 | 331 |
| 1 COR. 5: 5 | 187 |
| 15: 55 | 48, 66, 222 |
| 15: 24—29 | 331 |
| 15 | 330 |
| PHILIP. 2: 9—12 | ib. |
| COLLOS. 2: 11 | 182 |
| 1 THESS. 2: 16 | 112, 129 |
| 5: 1—10 | 237 |
| 4: 13 | 330 |
| —: 23 | 186 |
| HEB. 4: 12 | 186 |
| 12: 23 | 187 |
| JAMES 1 | 119 |
| 3: 6 | 115, 119, 193 |
| 1 PETER 3: 19, 20 | 182 187 |
| 4: 17—19 | 237 |
| 2 PETER 2: 4 | 78 |
| JUDE 7 | 153 |
| REV. 1: 18 | 68 |
| 6: 8 | 69 |
| 7: 14—17 | 225 |
| 20: 13, 14 | 19, 225 |
| 5: 13 | 331 |



AN

# INQUIRY

INTO THE SCRIPTURAL DOCTRINE CONCERNING

THE

# DEVIL AND SATAN:

AND

INTO THE EXTENT OF DURATION EXPRESSED BY

THE TERMS

**OLIM, AION, AND AIONIOS,**

RENDERED

**EVERLASTING, FOREVER, &c.**

IN THE COMMON VERSION, AND ESPECIALLY WHEN APPLIED

TO PUNISHMENT.

---

BY WALTER BALFOUR.

---

*CHARLESTOWN (Ms.)*

GEORGE DAVIDSON, PRINTER.

1826.

*District of Massachusetts, to wit:*

BE IT REMEMBERED, That on the ninth day of June, A.D. 1826, in the fiftieth year of the Independence of the United States of America, WALTER BALFOUR, of the said District, hath deposited in this office the title of a book, the right whereof he claims as Author, in the words following, to wit:

"An Inquiry into the scriptural doctrine concerning the Devil and Satan: and into the extent of duration expressed by the terms Olim, Aion, and Aionios, rendered everlasting, forever, &c. in the common version, and especially when applied to punishment. By Walter Balfour."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act entitled "an act supplementary to an act entitled 'an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching, historical and other prints.'"

JOHN W. DAVIS,

*Clerk of the District of Massachusetts.*

# CONTENTS.

## PART I.


| | | Page. |
|---|---|---|
| Introduction | - - - - - - - - - | v |
| Sect. i. | Common opinions of the Devil and Satan briefly stated - - - - - - - - | 13 |
| Sect. ii. | Remarks on Genesis 3. showing that the serpent which deceived Eve was not a fallen angel | 19 |
| Sect. iii. | All the texts in the Old Testament where the original word Shaitan, or Satan, occurs, considered - - - - - - - - | 35 |
| Sect. iv. | The opinion that the Devil or Satan is a real being, with other connected opinions, shown to have their origin in heathenism - - - - | 64 |
| Sect. v. | All the passages in the New Testament where the term Satan occurs, considered - - - | 98 |
| Sect. vi. | All the passages where the original word Diabolos, or Devil, is used, considered - - - | 116 |
| Sect. vii. | All the passages considered in which the terms Devil and Satan are used synonimously | 151 |
| Sect. viii. | All the texts considered where the Devil is supposed to be called the evil one, the tempter, the great dragon, the serpent, and old serpent, the prince of this world, the prince of the power of the air, and the god of this world - - - | 169 |
| Sect. ix. | Facts stated, showing that the Devil is not a fallen angel, or real being - - - - | 180 |
| Sect. x. | Objections considered - - - | 190 |
| Sect. xi. | Concluding remarks, pointing out the evils which have arisen from the common opinions entertained of the Devil and Satan - - - | 196 |

## PART II.

SECT. I. All the texts noticed where Olim occurs in the Old Testament, but is rendered by words which do not express or imply eternal duration - 205

SECT. II. All the passages noticed where Olim is used, and rendered by words which convey the idea of endless duration - - - - 208

SECT. III. All the texts where Olim occurs, is rendered by words which convey the idea of endless duration, and applied to punishment, particularly considered - - - - - 238

SECT. IV. General remarks on Aion and Aionios, as used in the New Testament - - 247

SECT. V. All the places noticed where Aion and Aionios are rendered ages, course, never, forever, evermore, eternal, everlasting; but which have no relation to punishment - - - - 258

SECT. VI. All the places where Aion and Aionios are rendered world, considered - - 269

SECT. VII. All the places where Aion and Aionios are used to express the duration of punishment, particularly considered, in whatever way rendered in the common version - - - 311

SECT. VIII. Concluding remarks on Olim, Aion and Aionios, throughout the Bible, whether applied to God, to life, or punishment - - - 340

# INTRODUCTION.

IN presenting the following pages to the public, were any apology necessary, I would make it in the words of Professor Stuart to Dr. Miller. He says, p. 12, 13. of his Letters, "It is just as much our individual duty now, to bring every principle of the creed of the Protestant churches to the test of the divine word, as it was the duty of the Reformers to bring that of the Catholics to the test of Scripture. This position is absolutely certain; unless we can prove that the formers of the Protestant symbols were inspired. If they were not, they may have *erred* in some things; and if so, it is important to us, if possible, to know in what they have erred. But how shall we, or how can we know this, unless their creeds are subjected, anew and repeatedly, to the test of the Scriptures?

"Will it be said, that the dwarfs of modern days only exhibit their pride and self conceit in attempting a comparison with those giants of yore? If it should, my answer would be; That dwarfs as we are in modern days, we stand, at

least, upon the shoulders of those ancient giants, and must needs have a somewhat more extended horizon than they. To speak plainly, the whole word of God represents the path of the church, like that of the just, to be as light, which shineth more and more unto the perfect day. The kingdom of God always has been, and still is, progressive. Glory is bursting in upon the church, in various ways intimately connected with making her light to shine still more brightly. Is she yet perfected in doctrine? Are all the treasures of the divine word yet unlocked? Are her fairest days past, and her brightest constellations set, to rise no more? The 'thousand years,' of glory yet to come, will supply a ready answer to these questions.

"So long as we profess to be Protestants, and of course, profess to believe that the Bible is the *sufficient and only* rule of faith and practice, so long, if we act consistently, we believe in the symbols of faith which we receive, *only* because we find them supported by the Scriptures. It is not only lawful then to put them to the test; but it is an imperious duty for every man to do it, who is able to do it. There may be a show of modesty and humility in receiving what others have believed, without examination and without scrutiny; but in every case, where there is ability to investigate and bring to the Scripture test, a failure to do it must arise from undue regard to the authority of fallible men, or from mere inaction—from absolute sloth."

According to my ability I have endeavored to bring to the Scripture test two very important articles in the Protestant creeds—*Is the devil a fallen angel or real being?—Are the terms Olim, Aion, and Aionios, rendered everlasting and forever, used by the sacred writers to express endless duration when applied to punishment?* These are the two principal points on which I wished my investigations to bear. Other articles of the Protestant creeds, particularly those noticed in Part 1. Section iv. intruded themselves in the course of my researches, and it was deemed proper to give them a due share of attention, being very closely connected with my subject.

The importance of the articles I have attempted to discuss, few will question. Their relative importance to others discussed in the present day, as far exceed them, as the substance exceeds the shadow. If it be worth while to inquire, how many persons are there in the God, or was the second person eternally begotten, it is surely of greater importance to inquire, is the devil a person or real being, and is he possessed of the almost infinite powers which have long been ascribed to him. And is it true that this being has ruined the human race, which ruin shall end in the everlasting destruction of not a few of them? I agree with Professor Stuart, that "glory is bursting in upon the church, in various ways intimately connected with making her light to shine still more brightly." Believing, that the common doctrines of the devil and eternal punishment

have long been a disgrace to the church of God, I have ventured to attempt their removal, that her light may shine more brightly. None ought to be offended at the attempt, for if such doctrines be false, surely none in the symbols of the Protestant churches have so much eclipsed her glory as they have done. If it should be proved that I am mistaken, and that such doctrines are diadems in the crown of the church of God, her glory must even be promoted by this investigation, for it will be made the more manifest that the devil and eternal punishment are her glory. As Mr. Stuart justly observes, a failure to investigate such articles in the Protestant creeds, "must arise from undue regard to the authority of fallible men, or from mere inaction—from absolute sloth."

It may be thought by some, that if the things stated in Part i. Sect. 4. be true, the Second Part is a superfluous discussion; for it follows, of course, that endless punishment cannot be true. This we admit; but the texts where everlasting is applied to punishment, will not be given up, by many, as teaching endless punishment, until some rational, Scriptural interpretation is presented, showing that their former views of them are incorrect. I here can speak from experience; for I never would have relinquished the doctrine of endless punishment, unless I had come to see how such texts could be fairly explained as not teaching it. I have felt the power of such previous views on my own mind, and make allow-

ance for others in the same condition. On this account, if my explanations of the texts where everlasting is applied to punishment be correct, the Second Part, so far from being superfluous, is highly necessary. Many of my former friends have no doubt wondered, how I could embrace my present views with such texts staring me in the face. One object with me, in the Second Part, has been, to show them that I did not shut my eyes to these texts, but having them opened to very different views of such texts, I finally embraced my present opinions. Whether my present views of them be correct, they can now see and judge for themselves. If I have embraced error, they are requested to have the goodness to correct it.

In the following pages, we have expressed our opinions frankly and sincerely, and appealed to the Scriptures as the test of truth. The author hopes that the spirit in which his remarks are made can give offence to none. He has studied to avoid all harsh and provoking language, convinced that man's wrath can never work the righteousness of God. If he has in any instance turned aside from this path, he shall regret it much more than any of his readers, for his object is to convince, not to irritate. Should it be said, some of the opinions controverted are not held now by our orthodox brethren, nor durst any preacher avow them, without forfeiting his station. We are glad to hear of this, but doubt if it is without exception true; and certainly, we have never

heard, that any public disavowal of them has ever been made. For example; has it ever been openly disavowed, that infants may be eternally damned? And is it universally disbelieved, that the happiness of those in heaven, shall be sweetened to all eternity in beholding others in eternal misery? If such opinions are not held, why not publicly denounce them? For it will not be denied, that they have been held by Calvinists in ages that are past. At any rate, we would say, it has been far from our heart to misrepresent the opinions of our brethren.

Should any one reply to the following pages, the author begs leave to say, that it will be of no consequence to point out defects in his manner of discussing the subject, or to show that in some instances he has misunderstood the many texts which have come under his consideration. As to the first, had his time and avocations permitted, he might have rendered the work freer of defects. As to the last, though he has used all means in his power to interpret the Scriptures correctly, yet it would be surprising, if in no instance he had misunderstood the sacred writers. A reply merely bearing on these points he will pass over in silence. But if any one will show, that *the devil is a fallen angel*, and, *that the punishment of the wicked is of endless duration*, he will listen with profound attention to whatever may be advanced. He will attend to argument and evidence drawn from Scripture, come from what quarter they may, whether stated in a

good or bad temper of mind. If convinced he is wrong, he will be silent, but if not, he will claim the privilege of stating his reasons for his dissent. Whoever undertakes to reply, we beg of them to give us proofs, and not mere assertions, for what they may advance, and to pay particular attention also to what we have advanced in Part i. Sect. 4. To point out defects, without fairly meeting the grand points at issue, will be considered no answer.

I make no apology for availing myself of quotations from various authors in the course of my remarks, for they are chiefly taken from authors whose religious creeds embraced the opinions which I have controverted. None of them are taken from professed Universalists, for by most people their testimony would be deemed exceptionable, however well supported by evidence. The testimonies quoted in favor of my opinions, are from men competent to judge, and in high repute as critics and commentators among orthodox people. They are quoted, not to give sanction to my views by the weight and number of their names, but on account of the evidence which they produce.

In the present work, the strongest texts in favor of endless punishment are considered, and attention given them in proportion to the degree of stress laid on them in favor of this doctrine. In some instances, we have referred to our former Inquiry into the words Sheol, Hades, Tartarus, and Gehenna, for an illustration, which the

reader will please consult. And in all cases, we hope the texts referred to, but not quoted at length, will be turned to and read, as they confirm or illustrate the sentiments advanced.

The author is deeply sensible, that the sentiments he has advanced are very unpopular, and will be condemned by many without a hearing. He is sorry for such persons on their own account; for this cannot stop the advance of light and knowledge in the present day, any more than sleeping all day can stop the sun in his course. If what I have advanced be true, it must prevail against all opposition, for great is the truth, and it must prevail. If my sentiments are false, the sooner they are refuted, neglected and forgotten, the better. If this can be done, it no doubt will be done, and to the doing of it we shall add our hearty amen.

# AN INQUIRY

## INTO THE SCRIPTURAL DOCTRINE CONCERNING THE DEVIL AND SATAN.

## SECTION I.

### COMMON OPINIONS ENTERTAINED OF THE DEVIL AND SATAN BRIEFLY STATED.

THE opinions entertained of the Devil and Satan are many. We shall give a brief summary of them under the following particulars.

1st. *The Unity of the Devil.* It is the common opinion, that there is but one being properly called *the devil.* The unity of God is not more certainly believed, than that the Devil or Satan is one. Though God is said by many to be three persons in one being, yet the devil has never been supposed to be more than one person in one being. Dr. Campbell, Dissert. 6. says, "nor can any thing be clearer from Scripture than that, though the *demons* are innumerable, there is but one devil in the universe."

2d. *The origin of the Devil.* The common opinions about this are:—that he was originally, one of the angels of God in heaven. God did not create him a

devil, but he became so, by his own sin and rebellion. It is also believed, that he drew a multitude of the heavenly hosts into rebellion with him, who have shared his fate, are called his angels, and that he has become their chief. His sin is supposed to have been pride; but how, or about what it arose, we have never seen properly defined. Neither is the time ascertained when all this took place; but it must have been before Adam and Eve sinned, as he is said to have been their seducer. Supposing all this to be true, we can answer the long agitated question—"whence cometh evil?" It came from heaven. It originated among the holy angels of God. But how it could originate in such a place, and among such holy beings, I must leave for others to explain. Admitting such opinions true, permit me to ask if sin once originated in such a place and among such beings, why may it not again, yea, often; and why not extend it to all the ransomed of the Lord? Why may they not all finally become devils by sin and rebellion against the Lord? What is the security given that nothing of a like nature shall ever take place again in the universe of God?

3d. *His expulsion from heaven and his place of abode since.* How long the devil maintained his place in heaven after he sinned, we have never seen stated. All agree, that he was cast out of heaven, but where he was cast to, and where his abode has been since, very various opinions are entertained. Some say he was cast down to *hell*, and has been there in chains of darkness ever since. Others allege, that his abode is in the air or our atmosphere. The most general opinion is, that he walks about in our world like a roaring lion seeking whom he may devour, and will continue to do so until the consummation of all things. Some have thought that he has his residence in the heart of every wicked man, and is the cause of so

much evil being devised by it. These, with some other opinions, have been entertained of the devil's residence since his expulsion from heaven, which we should think at least cannot all be true, and creates a suspicion, that they may all be false.

4th. *The nature and character of the Devil.* The devil is universally believed to be a spirit, and a spirit hath not flesh and bones as we have. God is not more certainly believed to be a good spirit, than he is believed to be an evil and malignant spirit. Not one good quality, is supposed to be in his nature or character. On the contrary every evil, and that in the highest degree, is found in him. He is a perfect compound of all that is evil, and the irreconcileable enemy of God and man. As he is incapable of being made better, it is believed he is so bad that he cannot be made worse. To say a person or thing is as bad as the devil, is saying the worst that can be said concerning it.

5th. *The extraordinary powers ascribed to him.* Many people consider him almost omniscient, omnipresent, and omnipotent. He is supposed to know the thoughts, words, and actions of all men; that he is in all parts of the world at the same time; and effects things by his power, little inferior to God himself. God is the only being in the universe, who is able to control him. He can assume any shape, form, or color; and though an angel of darkness, can transform himself into an angel of light. One would almost be led to think, that he had greatly increased his powers by his sin and rebellion, for no good angel is ever represented as possessing such extraordinary powers as Christians ascribe to the devil. If his powers have been curtailed by his rebellion against God, what must they have been before it?

6th. *How the Devil is employed.* It would be an endless task to enumerate all the various work in

which he is supposed to have engaged, since his expulsion from heaven. One of the first things he engaged in, was to tempt our first parents to sin, and thereby ruined them and all their posterity. Ever since, he has been seducing every son and daughter of Adam to all kinds of sin, fomenting all sorts of mischief, and producing misery in our world. He is supposed to be walking about seeking whom he may devour. He deceives the whole world, and accuses the very best of men before God. He infuses evil thoughts and desires into men's minds, and is ever ready to assist them in the execution of their wicked purposes, and the gratification of their sinful lusts and passions. He is supposed, not only to inflict many severe bodily diseases, but to harrass the mind, so as to drive persons to distraction and suicide. He is believed to have been the cause of all Job's afflictions, to have bound a woman eighteen years with an infirmity, and urged Judas on in his course of wickedness, until he betrayed Jesus and was finally led to hang himself. He is also allowed to blind men's minds about the gospel, and harden their hearts, and is at work in the heart of every child of disobedience. He not only picks up the seed of the word when sown, lest men should believe it and be saved, but those who do believe it, are the objects of his particular malice, whom though he cannot ruin forever, he is determined to render as miserable as possible. All wicked men are his, and his care is directed to keep them under his power and dominion. Some marvelous accounts have been given, of his torturing and tormenting good people, and of some who sold themselves soul and body to him. At the stipulated time, he has come and carried them away bodily to hell. It is the belief of some, that at death, the devil carries off the souls of wicked men to the same place. Those who wish to inform themselves more fully may consult Boston's works, Ed-

wards, Jeremy Taylor, and many other authors on this subject. See also a print of hell, executed at Hartford, Connecticut, and sold in the bookstores in Boston. On a smaller scale, see a print of hell, handed about in Charlestown for the benefit of the sick and dying. And on a still smaller scale, see some school books, put into the hands of children. If any pious, sensible people, are offended at these statements, let them consider, that they have more cause to be offended at the conduct of such pious people which has occasioned these remarks.

7th. *The various names by which he is designated.* What the devil's name was before he sinned in heaven we have never been able to ascertain; but it appears that good angels are distinguished in Scripture by names. Now, if we cannot ascertain who or what the devil is, it is not for want of names, which are supposed to distinguish him from every other being. He, it is thought, is called in Scripture, satan, the devil, the evil one, the tempter, the old serpent, the god of this world, the prince of this world, and the prince of the power of the air. These are his principal titles, with a few others which are of less consequence, and do not require any particular notice. He has also a great variety of vulgar names, which to put them on paper, would only be to promote the laughter of fools, which is no object with me in writing. If such a being does exist, we are called to weep rather than to laugh. If he does not, I wish soberly and seriously to expose such a false and pernicious opinion. We protest against the common use of such names in daily conversation, whether people believe, or disbelieve the existence of such a being. One thing we would only remark, that all such vulgar names, are designed to designate a real being or fallen angel, by people who thus use them.

8th. *His endless existence and future prospects.* It is not only believed, that the devil does exist, but that he will forever exist, the same wicked and malignant being. It is the common opinion, that no saviour has, or ever will be provided for him. He is considered beyond the limits of God's mercy. This door is supposed to be forever closed to him, and his repentance and return to his former allegiance and happiness is considered utterly hopeless. Nor, is it even thought, that he will ever desire it, but would scorn such a proposal; for his mind is made up, rather to reign in hell than serve in heaven. We are aware, that some have held the opinion, that he will finally be restored, and will be the last being in the universe who shall be delivered from future misery.

But it is the general opinion, that however miserable the devil is, he has nothing better to hope for: nor according to the common belief is he concerned for his own miserable condition. As God cannot, or will not alter it, so he disdains to complain, or to sue for mercy. With such an endless, dreary prospect of intolerable misery before him, yet he scorns to relent or submit, and his stout heart, supported by malice and revenge, is consoled, that if God is to be his eternal tormentor, to the same duration he shall be the tormentor of a large portion of mankind. Some have supposed that he is to be destroyed, as taught, Heb. ii. 14. 1 John iii. 8. What devil is meant will be considered in its place.

Such is a brief summary, of the common opinions entertained of the Devil and Satan, and are by some still preached and published to the world. It is true, that the ancient zeal for such opinions has considerably abated, but still enough remains to prevent me from being a favorite with the religious public for calling them in question. From early life such opinions have been imbibed; they have been nourished and

strengthened by religious instruction in after life; and from the universal influence of public opinion in their favor, people have been deterred frum inquiring—*are they true?* But, let any sober-minded man sit down and seriously reflect on such opinions, and we think he must be satisfied they cannot all be true. They are at variance with each other, and some of them are incredible and literally impossible, unless the devil be nearly equal to God himself. When brought to the test of Scripture and examined, we think they will be found wanting, and that they have no better foundation than the doctrine of witchcraft, which is now almost entirely exploded. The evidence of this we hope will appear in succeeding Sections.

## SECTION II.

### REMARKS ON GEN. 3. SHOWING, THAT THE SERPENT WHICH DECEIVED EVE WAS NOT A FALLEN ANGEL.

In considering the Scripture doctrine concerning the devil and satan, Gen. iii. claims our attention at the commencement. Those who are not familiar with its contents, will please turn to it and read it. The common opinion is, that the serpent which deceived Eve, was a fallen angel, and is throughout the Bible, called the devil and satan. This is taken for granted with so much confidence, that it will be considered vain and impious to call it in question. But I do call it in question, and shall proceed to state facts and arguments, proving, that in whatever way this chapter ought to be understood, it gives no countenance *to such opinions.*

1st. Moses in the two preceding chapters of Genesis, makes no mention of an angel, who fell from heaven and had become a devil. If such an event had happened, or such a being did exist, he was either ignorant of it, was not authorised, or deemed it unnecessary to mention it. We may with equal truth assert, that God created the devil, as assert, that an angel by his fall from heaven had become so, from any thing that Moses has said in these chapters. But ought not his fall to have been announced in them, if it be true, that he is spoken of in the third as the cause of the fall of man?

2d. It is a fact equally indisputable, that Moses in this account, does not say that the serpent was a fallen angel. It is from what he does say, that we can learn what he believed, and not from his silence on the subject. It is not easily conjectured, how such an opinion came to be inferred from this account. The circumstances related, lead to a very different conclusion. I shall notice some of these. Observe then the connexion between the second and third chapters. In ch. ii. 19, 20. it is said, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field, but for Adam there was not found an help meet for him." The third chapter begins thus—"Now the serpent was more subtile than any beast of the field which the Lord God had made." Any one reading these two passages, would conclude that the serpent was a beast of the field, which the Lord brought to Adam, and which he had named *serpent*. The connexion leads to this conclusion, unless we suppose God brought a fallen angel among the beasts of the

field to Adam, and that he gave him this name. But it would be foolish to assert this.

Again, let it be observed, that the woman did not accuse a fallen angel as her deceiver, verse 13. God says to her—"What is this that thou hast done?" She answers him, "the serpent beguiled me and I did eat." This proves that Moses did not believe that a fallen angel deceived Eve. Had either Eve or Moses believed such an evil being was the cause of her disobedience, would they have imputed it to a beast of the field? When God made inquisition, he traces the evil from Adam to the woman, and from the woman to the serpent, and here both stop. But had there been any other agent concerned, I ask, would either of them have stopped here? But again, Moses does not represent the serpent as a fallen angel in the punishment inflicted, verses 14, 15. It is evident God calls the deceiver of Eve *serpent*. If a fallen angel used this reptile as a cover for his deception, it is certain he is not accused of the crime, nor does he suffer any punishment. From any thing said in the account, we may as justly accuse the angel Gabriel of deceiving Eve, as a fallen angel, and the punishment inflicted, fell on, and was as much suited to the former as to the latter. Was this fallen angel to go upon his belly and to eat dust all the days of his life?

3d. But another fact is, Moses in no part of his writings, gives us any information about an angel who fell from heaven and had become a devil. Let any one sit down and read the five books of Moses, and he must rise from them fully convinced, that such a being is not once mentioned by him, under any name. Had Moses only recognised the existence of such an evil spirit, there might be some ground for supposing, that he used the serpent as a tool to effect the deception o. Eve. But his entire silence on this subject, throughout his whole writings, forbids such a supposition.

For more than two thousand years then, such an evil being was unknown among men. Was Moses afraid to speak out on this subject? But pray what temptation had he to conceal such information? Let any candid man say, if Moses knew that such an evil being existed, had deceived Eve, was such an enemy to God and the human race, whether he would have been silent about him: such an important article, we might naturally expect, would be conspicuous in his writings. But will any man affirm that this is the case?

4th. Another fact which strongly confirms all the preceding, is, that no Old Testament writer says, that Moses by the serpent, Gen. 3. meant a fallen angel. They never speak of such a being by the name serpent, so that all foundation for such a supposition is out of the present question. But I ask, had they believed as people do now, would this have been the case? It is true, there are some texts in the Old Testament, from which it has been concluded, that such a being is called satan. These will be fully considered in the next Section. Here, let the reader only notice, that no Old Testament writer considered the serpent a fallen angel, the devil of Christians. They frequently use the term serpent, but never insinuate that a fallen angel used this reptile in deceiving Eve. For four thousand years, then, no such opinion seems to have been entertained by any sacred writer.

5th. What shows conclusively that the serpent, Gen. 3. was not a fallen angel is, in the Bible there are both allusions and direct references to the account of Eve's deception and the entrance of sin, but no intimation is given, that a fallen angel was the cause of either. We shall briefly notice the principal of them. Paul, 2 Cor. xi. 3. says—"But I fear lest by any means, as the serpent beguiled Eve

through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

Paul calls the deceiver of Eve *the serpent*, as Moses did, but not a syllable escapes him, that the devil used this beast of the field as a cover for his deception. If this was the orthodox belief in Paul's day, he gave no sanction to it as an inspired teacher. He agrees with all the preceding sacred writers, in being silent about the devil seducing our first parents. But surely I may ask, if Paul believed this doctrine, is it not strange, that in a direct reference to the deception of Eve by the serpent, he should give no intimation that such a wicked being was the principal agent? But again, Job says, chap. xxxi. 33.—"If I covered my transgressions as Adam, by hiding mine iniquity in my bosom." But instead of the words, "as Adam," we have in the margin, "after the manner of men." But allowing the rendering in the text correct, Job gives us no hint that he believed an evil spirit was the cause of Adam's sin. Again, in Hosea vi. 7. it is said—"but they like men (in the margin like Adam) have transgressed the covenant." But here as little is said about such an evil being. But a more direct reference we have, Rom. xii. 13, 14. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Here Paul expressly declares, that by one *man*, and not by a fallen angel sin entered the world. But again, he says, 1 Cor. xv. 22—"for as in Adam all die, even so in Christ shall all be made alive." See also verses 45—49. But still, he does not say a word about the

devil or a fallen angel having any concern with either sin or death by Adam. But in 1 Tim. ii. 13, 14. the apostle directly alludes to the third chapter of Genesis. "But Adam was first formed, then Eve. And Adam was not deceived; but the woman, being deceived, was in the transgression." The apostle here says, Eve was deceived, but not a word about her being deceived by a fallen angel. He told us, 2 Cor. xi. 3. that the *serpent* beguiled her, and this is just what Eve said herself, "the serpent beguiled me, and I did eat." Gen. iii. 13.

Such are the references made in Scripture, to the account given us by Moses in the third chapter of Genesis, except two or three passages, where we read of that old serpent, the devil and satan. These will be considered in Section 8.

6th. But admitting it true, that such an evil spirit did exist, call him by what name you please, how is the character of God to be defended, in not forewarning our first parents again his evil devices. It is very evident, not a word of caution was afforded them. They have to learn his existence, by the mischief he does them, and if God gives them information afterwards concerning him, it comes too late to be of any benefit to them. Was God ignorant of the fall of this angel from heaven? Or, could he be ignorant of his evil devices, and not foresee the ruin of our first parents by him? This is impossible. Are we then to conclude, that God willingly concealed the knowledge of such a being from them, that they might be seduced and ruined? I should rather conclude that no such being existed, about which God could give them information. He did foresee the consequences of their being seduced, and he guarded them against the true tempter, as we shall presently see.

7th. The fall of an angel from heaven, and his becoming a devil, is certainly a very remarkable event

in the history of God's creation. It is rendered more so, by its connexion with the fall of man, in making him a sinner, and entailing, according to many, eternal misery on his posterity. The very nature of the case leads us to think, that Moses would have related the fall of this angel, before he introduced the fall of man. But nothing like this is found, nor is the one related as having any connexion with the other. Moses says just as much about the ascent of a devil to heaven, and becoming a good angel, as he does about the fall of an angel from heaven, and becoming a devil; and the deception of Eve, is just as much ascribed to the former as to the latter. Nor, does any later scripture writer teach the doctrine of a fallen angel, or ascribe the fall of man to his evil influence. But allowing the existence of such a being we would notice,

8th. There is no evidence in this account, that a fallen angel knew that one tree of the garden was prohibited, and it is not easy to understand how a mere serpent could know it. Did God inform the devil about the prohibition? Or was he present when it was given? It does not appear that Eve informed him, for the serpent began the conversation with her, and seems to have known all about it. This very circumstance, representing the serpent as perfectly acquainted with the prohibition, suggests a hint, that Moses merely used the serpent to represent something else, which will rationally account for this.

9th. Admitting for a moment, that the devil did assume the likeness of a serpent, how does this accord with the good policy which this arch deceiver is supposed to possess? This is the more surprising, as his advocates affirm, that he can assume a much more agreeable likeness than that of a vile, contemptible reptile. Besides, he does not seem to have chosen this appearance often since, for people represent him

as appearing in various forms, but seldom if ever in that of a serpent.

10th. Unless we believe that Eve was on familiar terms with the devil, and knew that serpents spoke and reasoned in those days, she was more likely to be frightened than deceived. A speaking serpent, or the devil under this likeness, would terrify the most courageous female among us. But Eve showed no signs of fear, or even suspicion on this occasion. She conversed with the devil, or the serpent, with as much apparent composure, as she could have done with Adam. The common belief makes her, a perfect holy creature, to fall before a temptation, and that by means of agents, which almost all her sinful posterity would have resisted. What man, what female, now, would be deceived into disobedience by a speaking serpent, or the devil under this likeness? If she, then, could not resist such a temptation, how can it be expected now, that her offspring can resist any temptation? All these things lead me to suspect, that this account of the deception of Eve by a serpent, was intended to teach us something else; and that we are indebted to Milton, rather than Moses, for the common opinions entertained on this subject.

I shall now state for candid consideration my own opinion of this passage. We find it then said, chap. iii. 1.—"Now the serpent was more subtile than any beast of the field."—The question to be considered is—What serpent did Moses mean? Chap. ii. 19. would lead us to conclude it was a beast of the field. But it will be asked—What! could serpents speak and reason in those days? I answer, we have no evidence to believe that they did. It will be asked, what then did he mean by the serpent? I would answer this by asking—*did not Moses in this account mean to inform us how Eve was deceived, and how sin was first introduced?* To this all will readily agree. Well, the serpent was





*more subtle* than any beast of the field, and was the fittest creature which could be chosen to illustrate how Eve was deceived. Let it be recollected, that Moses wrote this account more than two thousand years after it happened, and selects the serpent celebrated for its subtilty among mankind, when he wrote. And why might not Moses select this creature as a figure for deception, as other scripture writers do the lion for ferocity, the lamb for meekness, and the dove for harmlessness?

It will now be said, *allowing all this to be true, what was it that deceived Eve, and which Moses here represents by the subtilty of the serpent?* I answer, *lust* or *desire* in Eve, for what is lust but desire? That Adam and Eve were created with appetites or desires will not be questioned. They desired, or lusted after the fruit of the other trees of the garden, and ate of them. Nor would there have been any sin in lusting after and eating the fruit of the prohibited tree more than the others, but for the prohibition. It was this, and this alone, which could render it criminal. Before the prohibition was given, there was no sin in either. But this only provokes the question,—How came Eve to desire the fruit of the prohibited tree? Answer; she could no more prevent herself having desires, than she could have prevented herself being made, or made just such a creature with such appetites; and the very prohibition not to eat of this tree, was calculated to excite curiosity in her about it and create desire. What man has not known the truth of this from experience? The evil did not lie in Eve's having appetites and desires, but her appetites and desires took occasion from the very prohibition, and in this way she was deceived and eventually sinned.—What Paul says, Rom. vii. 7. Eve might have said—"I had not known sin but by the law: for I had not known lust except the law had said thou shalt not eat.

deceived was (first) in the transgression." 1 Tim. ii. 14.

It will likely be said, plausible as this appears, what evidence have we that Eve's lust is here represented by the serpent, and that this dialogue was between her and her own lust. The evidence which inclines me to this view of the subject I shall very briefly state.

1st. I find lust or desire stated in Scripture to be the source or origin of transgression. James says, chap. i. 15—"Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." See also chap. iv. 1. and other texts which I need not quote. The conceivings of lust after any object, never could bring forth sin, unless that object was prohibited. Paul says—"I had not known sin but by the law: for I had not known lust, except the law had said thou shalt not covet." Rom. vii. 7. It is the doctrine of Scripture, and of common sense, that where there is no law, there can be no transgression. Allow me then to ask, must not lust in Eve have been the source of sin, just as it is in us? Can any good reason be assigned why it is now the source of sin in us but was not so with her?

2d. Sin, and lust the source of sin, are always represented in Scripture as *deceitful and beguiling*. Paul, Heb. iii. 13. speaks of the "*deceitfulness* of sin," and declares, Rom. vii. 11. that sin taking occasion by the commandment "*deceived*" him and slew him. And in Eph. iv. 22. he exhorts to put off—"the old man, which is corrupt according to *the deceitful lusts*." And as all the conceivings of lust are in the heart, it is said—"the heart is *deceitful above all things*." Jer. xvii. 9. Such are merely a specimen of the texts which speak of this. The serpent then was more subtile than any beast of the field, and was just as fit to represent the deceit of lust, as the dove is to represent

the quality of harmlessness, or the lamb that of meekness. Those familiar with the Scriptures know, that many of the beasts of the field are used as figures, in a similar way, which it would be tedious to detail. For example: our Lord says, "be ye wise as serpents and harmless as doves." And it is well known, that in Daniel and the book of Revelation, the writers deliver their prophecies under the figures of beasts, and other symbols derived from the material world.

3d. In after parts of Scripture, the serpent is in fact used, as a figure for cunning and deceit. The word rendered serpent in the account before us is *Nchesh.* Taylor says it signifies the "common snake. But in southern, hot, desert countries, the snakes may be larger or more venomous than in the cold northern climates." It is used literally for the snake or serpent, Job xxvi. 13. Eccles. x. 8. Prov. xxx. 19. Deut. viii. 15. Numb. xxi. 7, 9. Amos ix. 3. Jer. xlvi. 22. Mic. vii. 17. Jer. viii. 17. Eccles. x. 11. Amos v. 19. Numb. xxi. 6. The same word is used for the brazen serpent which Moses made, 2 Kings, xviii. 4. Num. xxi. 9. Also, for Moses' rod changed to a serpent, Exod. iv. 3. and vii. 15. It is used figuratively for tribes and nations, and to express a state of subjugation, degradation, &c. Gen. xlix. 17. Isai. xxvii. 1. Mic. vii. 17. Isai. lxv. 25. This word is also used figuratively, to set forth the deceit, and lies of wicked men. Please consult the following passages. Psalms lviii. 3—5. and cxl. 1—4. Eccles. x. 11. Isai. xiv. 29. Prov. xxiii. 32. If the cunning and deceit of the serpent was learned by men from experience and observation, and was used figuratively for this purpose, why not also by Moses in this account, in showing how Eve was deceived by her own lust? Was it not just as proper a figure, to show how sin entered by the deceit of lust, as to illustrate its deceitfulness, in its progress among men afterwards? If lust is deceitful

now, and if the serpent on account of its subtilty is a proper figure to express it, at what date shall we fix the commencement of its deceit, and the use of this figure, if my view of this subject is controverted?

4th. The view given of Eve's deception by the serpent, or her own lust, accords with every man's own experience. We all, like her, have appetites and desires, nor is it sinful to have them, or even to gratify them in the way, or to the extent God allows us. But I ask, where is the man to be found, who has not felt the conceivings of lust within him after some forbidden object? And can any man deny the subtile, deceitful influence, which lust or desire has had over his reason and understanding? Yea, I appeal to every man, if something of a similar dialogue has not taken place with him and his own lust, as I have said took place between Eve and hers. Our consciences, if well informed, will reason and remonstrate against our desires, and in favor of obedience to the commandment. And can the man be found, who will affirm, that his lusts have never flattered him into disobedience? In the very best of men, the flesh has lusted against the spirit, and the spirit against the flesh, and made them exclaim—"O wretched man that I am, who shall deliver me from this body of death."

5th. The view I have given of Eve's deception, accords with what is stated in the subsequent part of the chapter. We shall merely glance at this. The first thing stated is—"the eyes of them both were opened," as the serpent or lust had suggested to Eve, verse 5. They came to know evil as well as good by disobedience, but it did not add to their happiness and comfort as was expected. Does not every man find this, who yields to the flattery of his lusts, and transgresses the commandments of God? But what deserves our notice is, the account to which the offend-





rs are called. Adam is first called up, and asked—
What is this that thou hast done?" He answers—
the woman whom thou gavest to be with me, she
ave me of the tree and I did eat." The woman is
ext interrogated—"what is this that thou hast
one?" She answers—"the serpent beguiled me and
did eat." What serpent beguiled her? I have
aid her own lust taking occasion by the command-
ient beguiled her. Let us see how this view ac-
ords with the sentence pronounced on the serpent?
iod does not say to Eve's lust or the serpent—
what is this that thou hast done?" But—"because
iou hast done this thou art cursed above all cattle,
nd above every beast of the field: upon thy belly
halt thou go, and dust shalt thou eat all the days of
ıy life." The sentence is in accordance with the
gurative use of the term serpent. It would have
estroyed the congruity of the account to have done
therwise. Well, let us see how this sentence agrees
› men's bodily appetites and desires, as figuratively
xpressed by the term serpent. We have said that
ıan was created with bodily appetites, passions and
esires. These were given him to be in subjec-
on to God's will, and not gratified beyond the limits
'hich he had prescribed. Eve listening to them be-
ond this limit transgressed. In her and all who
ave followed her example, when gratified beyond
ıis they become degraded and groveling even below
very beast of the field. The real bodily wants of
ıan are few, and their supply easily obtained. But
› his artificial, sinful desires, no boundaries can
ardly be prescribed. These often are so low, and
lthy, that no beast of the field is ever found given
› similar indulgencies. Men's lusts and passions—
are cursed *above* all cattle and above every beast
f the field." Like the natural serpent, dust or earth-
y gratifications are their enjoyment, until the person

is created anew in Christ Jesus, and is led to place his affection on things which are above. What shall I eat, and what shall I drink, are the questions in which our bodily desires centre, and to have goods laid up for many years, to eat, drink and be merry, are their happiness. But the account proceeds—"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." The seed of the woman here is generally understood to refer to Christ. Well, what is the seed of the serpent? I answer sin, for "when lust hath conceived it bringeth forth sin." This agrees precisely to what Christ was manifested to do. "He was manifested to take away our sins." This will be fully shown in Section 6.

The Jews, who were of their father the devil, bruised Christ, in crucifying him, but he by his death destroyed him that had the power of death, that is the devil. The enmity between the seed of the woman, and the seed of the serpent, is beautifully illustrated by such texts as the following. "They that are Christ's have crucified the flesh with its affections and lusts. Walk in the spirit and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh." &c. To bruise a serpent's head is to kill it. And Christ before he delivers up the kingdom is to accomplish the entire destruction of this devil and all his works. See 1 Cor. xv. 24, &c. Heb. ii. 14, 15. with many other texts.

I shall only add, that to represent Eve as holding a dialogue with her own lust or desire can create no difficulty to persons familiar with their Bible. The beasts of the field, and trees of the wood, are in the figurative language of Scripture represented as holding conversation together. Nor is the Bible wanting

examples of persons holding dialogues with themves. But I must suppress many additional rerks, which I intended to make on the three first apters of Genesis, as the remarks already made, ceed the limits assigned to this part of the subject.

## SECTION III.

### THE TEXTS IN THE OLD TESTAMENT, WHERE THE ORIGINAL WORD SHAITAN, OR SATAN OCCURS, CONSIDERED.

THE passages where the term satan occurs in the d Testament, are now to be brought forward, and urge it on the reader to observe, if satan is a fallen gel, and the serpent which deceived Eve, as is very nerally asserted. We shall take up the passages, the order they occur in the common version. Tay-, Parkhurst, and other writers all declare, that the rd satan signifies, "*an adversary.*" In this sense it s understood by our translators, for this is their tal rendering of it, as we shall see immediately. It curs then first as a noun feminine.

Gen. xxvi. 21. "And they digged another well, and ove for that also: and he called the name of it *sitnah.*" If the term *satan* be the name of a fallen anl, it is strange, that the sacred writers should first ply it to a well. Had the existence of such a being en previously announced, it might be supposed that was the cause of the strife about this well, and on count of which it received this name. But nothing e this is to be found. The well is called sitnah, or

*satan* in the text, and we have *hatred* in the margin as its explanation. Hatred, is the act of an adversary, and the context sufficiently shows why it received this name. The satan here then, is ***hatred***, or men's evil passions, a sense which we shall see it has also in other passages.

Numb. xxii. 22, 32. "And God's anger was kindled, because he (Baalam) went: and the angel of the Lord stood in the way for an *adversary* against him.—And the angel of the Lord said unto him, wherefore hast thou smitten thine ass these three times? Behold I went out *to withstand thee*, because thy way is perverse before me." The word satan in the original of these two verses occurs twice, and is here rendered by the words *adversary*, and, *to withstand thee*. In the margin of the last verse we have, "*to be an adversary unto thee*." It is obvious, that the adversary who withstood Baalam, instead of being a fallen angel, was the angel of Jehovah. It is then a remarkable fact, that the first time the term satan is applied to any being in the Bible, it is to a good being. But this is concealed from the reader by rendering the word satan, adversary. It may be observed here, and the remark applies to other texts, that had the original word been always retained in the text, or had it been uniformly rendered adversary, we would have been less liable to mistaken views on this subject. Had the first been done, we must have recurred to the context and scope of the writer to ascertain what he meant by satan, and if a being, what being was referred to. It would have been easily perceived, that some human adversary was referred to, or the angel of Jehovah as in the passage before us. But the word satan being sometimes retained in the text and sometimes rendered adversary the common Scripture usage of this word is not perceived. Besides, people from education and habit, have attached the idea

of a fallen angel to the word satan, which always suggests the idea of such a being. But not so with the word adversary, which is its rendering in many passages. Accordingly it is in the texts where the term satan is left untranslated, that people have built their faith about a fallen angel. This idea, has been associated with this word in their minds from childhood, and it is next to impossible to effect a separation. The term *satan* will suggest it, and the meaning of the word, its Scripture usage, and the context of the places where it occurs, are not sufficient to destroy it. Commencing the study of the Bible with this false idea, all must see, how many texts may be perverted, not from design, but from the influence of this false association. We know of no better way to correct it than to recur to the original sense of the term satan, and examine all the places where it occurs, with their respective contexts.

Should it be asked—why did not the translators of our English version either render this word always adversary or uniformly leave the term satan untranslated? I answer; had they always rendered it adversary, they would not so easily have infused into their version the idea of a fallen angel. Had they always retained the original word, its application to the angel of Jehovah, human beings and things, would have led people to conclude that it did not designate such an evil being. King James, under whose patronage the version was made, not only believed that satan was a fallen angel, but he wrote in defence of the doctrine of witchcraft.

1 Sam. xxix. 4. "And the princes of the Philistines said unto him, make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an *adversary* to us: for wherewith should he reconcile himself unto his master? Should

it not be with the heads of these men?" Here again the term *satan* is rendered *adversary*, and it is evident from the context, that David, not a fallen angel is meant. Nor, need this surprise us, seeing the angel of Jehovah was called so in the preceding passage. Many people do not know this, but it would have been evident, had our translators as in other places, left the term satan untranslated. This is the first place in the Bible where the word satan is applied to a human being, and it is applied to a man who feared God. It need not then surprise us, that our Lord called Peter satan, and Judas a devil. It is very obvious, that the idea of a fallen angel attached to the word satan, is calculated to mislead us, for it is notorious, that this term is used to designate the very best of created beings.

2 Sam. xix. 22. "And David said, what have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me." Here the term satan is used in the plural, and is rendered *adversaries*. The satans referred to, are expressly called the sons of Zeruiah. Wicked men they might be, but no one supposes that they were fallen angels. Besides, it is commonly believed, that there is but one being in the universe which goes by this name, yet here we find the term used in the plural and applied to men. In the New Testament we read of demons, and of a person possessed with a legion of them. But David does not say the sons of Zeruiah were demons, or possessed with demons or satans, but that they were *satans* to him. This shows clearly, that the term simply means an adversary, and that this was the sense David attached to it. We seldom if ever use it in the plural, for the unity of satan is the common belief just as much as the unity of God.

1 Kings v. 4. "But now the Lord my God hath given me rest on every side, so that there is neither

adversary nor evil occurrent." Here the term satan is used in the singular, and is again rendered adversary. Solomon does not name, as in the preceding text, any person referred to, but the scope of the context evidently shows, that he had in view human beings, who were accustomed to be satans or adversaries to Israel. His father David had many such satans to contend with during his reign, but now Solomon had none of them to disturb the peace of his kingdom. He therefore determined to build an house to the Lord, which his father was prevented from doing by his frequent wars with them. We shall soon see that Solomon was not altogether free from his troubles from such satans or adversaries.

1 Kings, xi. 14, 23, 25. "And the Lord stirred up an *adversary* unto Solomon; Hadad the Edomite: he was of the king's seed in Edom.—And God stirred him up another *adversary*, Rezon the son of Eliadah, which fled from his lord Hadadezer, king of Zobah.—And he was an *adversary* to Israel, all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria." In these verses the word satan is used three times, and is uniformly rendered adversary. The term is applied to human beings, who are distinctly named, Hadad the Edomite, and Rezon the son of Eliadah. The last was a satan to Solomon all his days. It would be ridiculous to suppose that satan here had any reference to a fallen angel; for in the first case it would be to make him an Edomite, and in the second the son of Eliadah, and that he was called Hadad and Rezon as well as satan. It is of more importance to observe, that it is said *God stirred up* those satans against Solomon. Had only one satan been mentioned, and no name given to show who was particularly meant, it is likely some would have concluded, that God stirred up a fallen angel against him. This conclusion would

have been as correct as that drawn from the next passage, where it is supposed satan means a fallen angel, because it is said, satan provoked David to number Israel, and in the parallel place that God moved him to do it. But here, it is put beyond all controversy, that *satan* has no reference to a fallen angel. We would then ask, ought not such texts, where the circumstances mentioned so clearly decide that this term designates no such being, to teach us caution in concluding that this is its meaning in any passage. When the word satan is introduced, and no circumstances are mentioned clearly to decide who or what is meant, is it rational or scriptural to say that a fallen angel or wicked spirit must be meant? We should think not; and until it is satisfactorily proved, that such a being does exist, no rational man would ever think of such a conclusion.

1 Chron. xxi. 1. "And satan stood up against Israel, and provoked David to number Israel." Here for the first time the word satan is left untranslated; but I can perceive no good reason why it was not rendered adversary, as it is in other places. No evidence appears from the text or context, that a fallen angel or wicked spirit provoked David to number Israel. If the rule in other cases, be allowed here, plain passages ought to interpret doubtful and obscure ones, and common scripture usage of a word, ought to determine in particular cases in what sense the sacred writers used it. It is then determined here, for no previous Scripture writer has said any thing about a fallen angel, or used the word satan in reference to such a being. Supposing they had done this, it would not be safe to conclude he was spoken of, for it is evident that the term satan is applied to human beings and to the angel of Jehovah in preceding passages, which might be the case here. In every text the question ought to be, what satan or adversary is in-

tended? As the word is not translated, and the idea of an evil being is associated with it in people's minds, and nothing directly being said to the contrary, it is concluded that this being provoked David to number Israel. Though the labor of proving this belongs to them, yet I shall offer the following remarks in proof of its falsehood.

1st. If the term satan designates in this passage a fallen angel, it is the first time we hear any thing concerning such a being in the Bible under this or any other name. But it is evident satan is not here introduced as a new and extraordinary being, nor, is there any evidence that the word is used in a different sense from what it is in the passages already considered. To believe his existence from this text, is not only implicit faith, but in face of evidence to the contrary, arising from scripture usage of the word satan, and the silence of all preceding writers about such a being.

2d. Had the word satan been rendered *adversary* as in other places, previous scripture usage would have led us to conclude, that one of David's enemies had menaced him with a new war, and thus provoked him to number Israel. It should be remembered, that the strength of Israel did not consist in the multitude of their armies, but their confidence in Jehovah and obedience to his laws. In thus numbering Israel, David sinned greatly, as it intimated a removal of his trust from God to that of the number and strength of his forces. It has been thought by some, that David's sin consisted in his wishing to establish a military government for conquest, and hence gave orders to enrol all Israel for this purpose.

3d. But what in this passage is ascribed to satan, is in 2 Sam. xxiv. 1. ascribed to God. "And the anger of the Lord was kindled against Israel, and he moved David against them to say,

Israel and Judah." We are sure that God tempts no man to evil, James i. 13. Should it be said God permitted satan, a fallen angel to do it, we ask where is the proof of this? The passage affords none, except the gratuitous sense affixed to the term satan, which we have seen signifies an adversary. To say satan here means a fallen angel, is not only begging the question, but it is opposed to all former scripture usage of this word.

4th. When David's heart smote him for his sin, he imputes no part of the blame either to satan or God. No, he says—"I have sinned greatly in that which I have done." 1 Chron. xxi. 17. Nor do we find that satan suffers any part of the punishment or is threatened with any. Others suffered severely for his sin, but if satan was the chief cause of all this evil, why does he escape all punishment? David does not plead his influence in mitigation of his offence, or the punishment it incurred. But if either God, or a fallen angel did move David to commit this sin why does no blame attach to them?

5th. But some orthodox critics declare, that there is no reference to such a being in this passage. Parkhurst says on this word; "I would understand it, 1 Chron. xxi. 1. of a *human adversary:* compare 2 Sam. xxiv. 1. which perhaps may be best rendered; and again the anger of Jehovah was kindled against Israel, and David was moved against them by (one's) saying, or rather indefinitely, and one moved David against them saying, go number Israel and Judah." See Dr. Chandler's Life of king David. Farmer, on Christ's Temptation, quoting from Dr. Chandler, says, "for, speaking of David's numbering the people, he says, *if the Devil had bid him do it, I suppose he might have seen the cloven foot and would scarce have followed the measure for the sake of the adviser.*"

6th. I would simply suggest it for consideration if David was not led to number the people from some evil passion or desire in his own mind, and that it is called satan. It is evident, that this is the sense of the term in the first place it occurs, above considered. That men's evil lusts and passions are afterwards called satan in Scripture will be shown in its place. This view is in unison with the way God says men are tempted to evil. James i. 14. Satan we have seen means an adversary. All acts of an adversary arise from some opposing principle or desire in the mind. It is perfectly natural, and we shall see it is scriptural, to call the opposing principles or passions of men by the name satan. But scripture usage of this term will permit us to say, that satan who provoked David to number Israel, was either the evil desires of his own mind, or some human adversary. Previous and I think also after scripture usage of this word forbid us thinking that the satan who provoked David was a fallen angel. Nor would it be very strange that the anger of Jehovah was in this passage the satan referred to, seeing an angel of Jehovah is evidently called satan in a preceding passage. This is the view which some take of this passage.

Ezra iv. 6. "And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an *accusation* against the inhabitants of Judah and Jerusalem." In this text the word satan is a noun feminine and is rendered *accusation*. Notice, it is not the persons who wrote who are called satan, but the thing written. The persons who wrote, were, properly speaking, the satan or adversary, yet it is the written document, sent by them to Ahasuerus, which is called satan, for it was not them but it, which was to appear before the king as the accuser or adversary of the Jews. Who the persons were we learn from verses 1—6. "The people of the land weakened the hands

of the people of Judah and troubled them in buildin
And hired counsellors against them to frustrate the
purpose, all the days of Cyrus, king of Persia." B
we are told that "in the reign of Ahasuerus in the b
ginning of his reign," they wrote to him, and th
writing is called a *satan* or *accusation*. The term s
tan then, so far from being the appropriate name of
fallen angel, is applied to men's evil passions, th
angel of Jehovah, human beings, and here to a piec
of writing. But not as yet, do we find it once use
to designate an angel who fell from heaven.

Job i. 6—13. and ii. 1—11. comes next to b
considered. To save room, I forbear transcribir
these two passages. The reader can easily turn
his Bible and read them. The term satan occu
here fourteen times, but is uniformly left untranslate
It is rendered in the Seventy's version by the wo
*diabolos*, devil. Here, say many good people, sata
must mean a fallen angel—"for the name, the thin
said to be done, and all the circumstances mentione
go to prove his existence and wicked character.
We frankly admit, that these two passages, have mo
the appearance of teaching this doctrine, than all th
other texts usually adduced as proof of it. We eve
admit, that if the devil of Christians is taught in th
Bible, this is the place. We hope then, that o
friends are willing to abide by the result, whatev
devil or satan this turns out to be.

I have examined these two chapters, with all th
care and attention I could command, and shall sul
mit the result for candid consideration, by stating an
answering the following questions.

1st. Who wrote the book of Job? Answer; abo
this there are various opinions. Some have ascribe
it to Job himself. Others to Elihu or one of the pr
phets. The general opinion has been, that it wa
written by Moses, and composed from materials le

by Job or his friends in the Syriac or Arabic language. See Gray's Key.

2d. When was the book of Job written? Answer; It is generally agreed, that it was written sometime between the death of Joseph, and the delivery of the law at Sinai. It is perhaps impossible for us to fix its precise date. Nor is this at all important, as to the object of our present investigation. Those who wish to see the various opinions entertained concerning this, may consult Gray's Key, pp. 229—258.

3d. Was Job a real, or only a fictitious person? Answer; Some have held the latter opinion. I am strongly inclined to think that Job was a real person for in after parts of Scripture, his afflictions are represented as real afflictions, and his patience under them as real patience, and as an example to us. He is spoken of just as Noah and Daniel are. One of the sons of Issachar, is called Job, Gen. xlvi. 13. and was one of Jacob's grand-children, who went down with him into Egypt. If this was the person, who forms the subject of the book of Job, it fixes, generally the period in which he lived.

4th. Is every thing in the book of Job to be understood literally, or is any allowance to be made for embellishment or allegorical representation? Answer; Although I think Job was a real person, yet many things are set forth in the way of allegory. For example, God is not only represented as talking with satan, but as influenced by him to bring accumulated sufferings on a just man without cause. These are brought in such rapid succession too, as seldom occurs among men. Besides; there seems something studied and artificial, that only one servant should make his escape, to tell Job what had happened, and before he is well done, only one more makes his escape to bring additional evil tidings. And just as he closes his speech, a third also in like manner, and a

fourth in the same way arrives, and closes the first scene of Job's calamities. Besides; throughout the whole book, there is something very studied and artificial in the set speeches of Job and his friends, and even of God himself at the close. The writer gives Job just double the number of camels, oxen, sheep, and asses, without one more or less, which he had at the beginning. And he gives him precisely the same number of sons, and the same number of daughters, as at the first. And finally leaves Job in a more prosperous condition than before his afflictions came upon him, with a long life of enjoying his prosperity. The book concludes without any notice of the removal of Job's disease, which by some is called *elephantiasis*, and was deemed by physicians incurable. Had the whole been matter of fact, and nothing in it allegorical, we hardly think such artificial statements could have been given.

5th. In what part of the world, were the scenes of the book of Job laid? Answer; we are told chap. i. 1. that—"there was a man in the land of Uz, whose name was Job." That this was in Chaldea or its neighborhood, is almost certain, for the Chaldean robbers or freebooters are said to have carried away Job's flocks, chap. 1. 17. Dr. Parish in his Sacred Geography, says—"Bochart and the authors of the Universal History, and some others place the land of Uz far south from Damascus, and almost directly east from the tribe of Reuben, and west from Chaldea, in Arabia Deserta." But see his work on the word Uz for other opinions about this. See also Gray's Key, as referred to above. It is not of essential importance, to determine the precise spot where Job lived. It is sufficient for our purpose that he lived in the east. See Job i. 3.

6th. What were the religious opinions of the people where the scenes of the book are laid? Answer;

is is a point of very great importance to ascertain. thodox men who certainly did not write to favor opinions shall furnish us with all necessary infor- tion about this: Prideaux in his Connexions, vol. pp. 185—6. thus writes: "Directly opposite to se were the Magians, another sect, who had their ginal in the same eastern countries; for they abo- nating all images, worshipped God only by fire. ey began first in Persia, and there, and in India, re the only places where this sect was propagated; l there they remain even to this day. Their chief trine was, that there were two principles, one ich was the cause of all good, and the other the se of all evil, that is to say, God and the devil; t the former is represented by light, and the other darkness, as their truest symbols; and that, of composition of these two, all things in the world made: the good god they name Yazdan, and also mudz, and the evil god, Ahraman: the former is the Greeks called Oramasdez, and the latter Ari- nius. And therefore, when Xerxes prayed for t evil upon his enemies, that it might be put into minds of all of them to drive their best and brav- men from them, as the Athenians had Themisto- s, he addressed his prayer to Arimanius the evil l of the Persians, and not to Oramasdez their good l. And concerning these two gods there was this ference of opinion among them, that whereas some ld both of them to have been from all eternity, re were others that contended, that the good god ly was eternal, and that the other was created. t they both agreed in this, that there will be a con- ual opposition between these two till the end of the rld; that then the good god shall overcome the il god, and that from thenceforward each of them all have his world to himself, that is, the good god world with all good men with him, and the evil

god his world with all evil men with him; that darkness is the truest symbol of the evil god, and light the truest symbol of the good god. And therefore they always worshipped him before fire, as being the cause of light, and especially before the sun, as being in their opinion the perfectest fire, and causing the perfectest light. And for this reason, in all their temples, they had fire continually burning on altars erected in them for that purpose. And before these sacred fires they offered up all their public devotions, as likewise they did all their private devotions before their private fires in their own houses. Thus did they pay the highest honor to light, as being in their opinion the truest representative of the good god; but always hated darkness, as being, what they thought, the truest representative of the evil god, whom they ever had in the utmost detestation, as we now have the devil: and, for an instance hereof, whenever they had an occasion in any of their writings to mention his name, they always wrote it backward, and inversed, as thus, uɔɯɐɹqʏ."

That such were the religious opinions of the people where Job lived, cannot well be doubted. This fact we should think indisputable to whatever result it may lead. Ahraman or Arimanius, the evil principle deified, was the evil god of the people. The only objection which will be stated against this is—"That Job lived at too early a period for the opinions advanced in this quotation." But in answer I would remark first, that Job's day was not too early for Sabianism or the worship of idols, for this existed in Abraham's day: and when Israel entered Canaan the worship of idols prevailed among the inhabitants. Why then should his day be too early for the Magian religion? Prideaux, speaks of Sabianism, as *opposite* to Magianism, but does not intimate that the former was of a more ancient date. On the contrary, we shall

ice in the next Section, that when Zoroaster arose and revived the Magian religion he revived that, which for "many ages" had been the established religion of Persia. In this account satan is not represented as a new or extraordinary being, which had never been heard of before. It is taken for granted that the people where the scenes of the book are laid, were familiar with such a being, and the opinions expressed concerning him. This account, which appears strange to us, they needed no explanation of, any more than people among us do, when any man preaches about the devil.

But what shows such opinions prevailed where Job lived, are the facts and circumstances mentioned in the account itself. These we shall notice presently. Here I would only say, that it is evident satan is introduced as an evil being, and it is generally contended that he was the author of all Job's afflictions. This perfectly agrees to the opinions of the Magians, as stated by Prideaux. Besides, previous Scripture usage of the term satan, forbids us thinking, that the sacred writers recognized either an evil god or a fallen angel under this name. Where, let me ask, do any of them intimate, that an evil being, such as the Persian evil god, or the Christian's devil, existed as a rival to Jehovah? To what else then could the writer refer, but to such heathen opinions? If such a being as the Christian's devil existed, how is it accounted for, that he remained so quiet until the days of Job? Job appears to have been the first man he ever troubled, from the creation of the world. Noah, Abraham, Isaac, and Jacob, with many others were good men, and rich men, but he never attempted to injure them in their property, or smite them with a single boil in their whole lifetime. From any thing which appears to the contrary, they had no fear of such a being, nor knew of his existence. Had satan just

fallen from heaven, in the days of Job, and began his depredations on mankind? Admitting this true, how is it, that as Job was the first, so he was the last man he ever so tormented? The case of the woman, whom he is said to have bound eighteen years, is no exception to this, as we shall show, Section 5. Let it be accounted for then, why satan had such a particular hatred against Job, above all other men before or since. It is easily perceived, that these things are rationally accounted for, on the presumption, that in this account there is a reference to the evil god of the people among whom Job lived. Allowing this, the account is just what might be expected. The character given to satan, answers to that of their god, whom they believed to be the author and director of all evil.

The question, which now comes forward for consideration is—Was this account of satan introduced for the purpose of establishing, or was it introduced to refute such opinions? Let satan here be considered, either the evil principle deified, or the devil of Christians, were such opinions intended to be sanctioned by the writer, or does he introduce them, to expose their fallacy, and establish the supremacy of the one living and true God in opposition to them? All I think will agree, that the whole must stand approved or condemned. No middle path can be here taken, for no ground is afforded for it. It is then a matter of no consequence, whether we consider satan in this account the principle of evil deified, or, that he was the Christian's devil. Whether the same or different, I shall proceed to show, by direct and I think conclusive evidence, that neither of them had any influence in producing Job's afflictions. That they were all sent by the one living and true God, whom Job feared and obeyed, is evident.

1st. From Job's own testimony concerning his afflictions. Job's heathen neighbors supposed their evil god Ahraman was the cause of them. Christians believe their satan or devil was the cause of them. But does Job ascribe them to either? No, when one messenger after another is represented as announcing to him the loss of his property and at last the death of his children, he says—"The Lord gave and the Lord hath taken away; blessed be the name of the Lord." chap. i. 21. He does not for a moment admit that either Ahraman or the devil had any kind of concern in his afflictions. He no more admits their influence in taking away his property and children, than in the bestowment of them. The giving and taking them away are alike ascribed to Jehovah. Similar were his views and feelings, when afflicted with sore boils. His wife desired him to curse God and die. But he says to her—"Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" Job ii. 9, 10. Does this look like acknowledging the Persian evil god or the Christian's devil? Notwithstanding the popular opinions, that Ahraman was the cause of all evil, the severe bodily pain he suffered, and the taunts of his wife, he holds fast his integrity in the true God. Now, permit me to ask, if Job had believed, that either Ahraman or the devil brought his afflictions upon him, why did he ascribe them all to the true God without reservation? And why did he not correct his wife's mistake by telling her, that Ahraman or the devil ought to be cursed? But Job had no faith in either, and hence he told her, that she spoke as one of the *foolish* or *heathen* women speaketh. Job allowed of but one God, and it is evident, that his adversity and prosperity are both alike ascribed to him. See chap. xlii. 10—12. and i. 21.

2d. The speech of Job's wife, and his reply to her, shows, that neither Ahraman nor the devil was the cause of his afflictions. She no doubt heard what he said, chap. i. 21. Upon seeing him still persisting in his integrity under his affliction of the boils she was provoked at him, and in taunting language says to him—"dost thou still retain thine integrity? Curse God and die." On the word rendered *to curse*, Parkhurst thus writes: "The Lexicons have absurdly, and contrary to the authority of the ancient versions given to this verb the sense of cursing in the six following passages —1 Kings, xxi. 10, 13. Job i. 5, 11. And ii. 5, 9. As to the two first the Seventy render *Berek*, in both, by *eulogeo*, and so the Vulgate by *benedico*, *to bless*. And though Jezebel was herself an abominable idolatress, yet as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth upon the false accusation of *blessing the heathen aleim* and Moloch, which subjected him to death, by Deut. xiii. 6. and xvii. 2—7. Job's fear, chap. i. 5. was, lest his sons should have *blessed the false aleim*; and verse 11. he says ought to be rendered—'And indeed stretch forth thy hand now, and touch all that he hath, surely he hath blessed thee to thy face,' *i. e.* hypocritically; the verb being used in a past tense. The Seventy render it, *truly he will bless thee to thy face*. And the Vulgate—*unless he hath blessed thee to thy face*. Comp. verses 5, 7. And 1 Kings xx. 23. Satan brings the same charge of hypocrisy against Job, chap. ii. 5. which the Seventy, Theodotian and Vulgate render in the same manner. And at verse 9. his wife says to him, *dost thou yet retain thy integrity*, thy regard for the true God, *blessing the aleim and dying*, or even to death?"—Thus far Parkhurst, whose remarks shed additional light on this account. They agree with the usage of the word, which is rendered *to bless*, in other texts: they also accord, with the

charge of hypocrisy, which is brought against Job by his friends throughout the book. But what deserves particular notice, these remarks show, that Job lived among a people who had a false *aleim* or God, and a contrast, if not a contest between this god and Jehovah is set forth in the account. The false god is spoken of as *one*, and not many, and what god could this be but Ahraman? For the Persians had only two, their good god and their evil god. That a contrast, is set forth betwixt the false god and the true, is evident from Job's fear, chap. i. 5. lest his children should have *blessed* the false *aleim* or god, instead of *cursing* the true God as in the common version. It is also plain from the speech of his wife, who, instead of desiring Job to curse the true God, expresses her surprise, that he should continue to bless him though at the point of death in suffering from his hands. It is apparent, that she believed in Ahraman, and entertained the opinions concerning him as stated above by Prideaux. She was displeased with her husband, for continuing to trust in the true God at the gates of death, and even blessing him for his afflictions. In desiring him to renounce his confidence in the true God, did she mean that he should become an atheist, or live without any God? No; she impliedly wished him to trust in Ahraman the evil god, the author of all evil, and the cause of all his afflictions. Job had despised him, and continued to trust in the true God to the last. She therefore wished him to abandon this confidence, and trust in the evil god, the true author of his afflictions. By doing so, he would become his friend, remove his afflictions, or terminate them by death.

3d. That this account of satan, is introduced to be condemned, and not sanctioned, appears from the reasonings of Job and his friends throughout the whole book. Job's friends, like himself, did not be-

lieve in Ahraman, for they maintain, that Jehov
on account of his hypocrisy and wickedness, I
sent such afflictions upon him. But I ask, does a
one of them ever intimate that satan, whether Pers
god or Christian devil, had produced his afflictio
No; they are to a man agreed, that they were
doings of Jehovah, nor do they insinuate, that
used satan as a tool in producing them. As a spe
men of their sentiments on this subject, let the rea
consult chap. iv. 9. and v. 17, 18. and viii. 3, 4. J
defends himself against the charge of hypocrisy a
wickedness brought by his friends. See as examp
chap. vi. 4, 5. vii. 20, 21. ix. 16—18. x. 2. xvi.
—15. and 19. 21. We may then appeal to eve
candid man, whether Job's friends, would have be
silent about satan producing his afflictions, if th
believed so. And had they believed satan, or Ah
man the author of all evil, would they have ascrib
his afflictions to Jehovah? Besides; had Job or
friends believed, that Jehovah used satan as an inst
ment in inflicting them, why is nothing said about
either in their charge or his defence? In repell
their accusations, would Job have failed to urge t
his afflictions arose from satan's great enmity agai
him, had he but suspected that this was true.
know, that people are not very scrupulous now
blaming the devil. Nothing could have been eas
or more natural, than for Job to repel the charg
against him by saying, that satan hated him and h
thus afflicted him. Can any man then believe, th
this account was introduced to establish the existen
of such an evil being, yet this be contradicted by J
and his friends throughout the book? If true, w
not rather go on to confirm such a doctrine. Is
objected—"if false why introduce it at all?" I a
swer; for the very purpose of refuting such an op
ion, and for establishing the unity and supremacy

the one living and true God. It is well known, that false gods are often introduced in Scripture, in contrast with the true, for the very purpose of exposing their absurdity. But I ask, is any false god ever allowed to be able to do good or evil? No; they are challenged to do either, to prove that they are gods. It is admitted by every intelligent man, that in the after parts of the Old Testament, and in the New, there are allusions to the evil principle deified, or the evil god of the Persians. And to darkness as the symbol of this god. See a specimen of these, and how the sacred writers expose such a doctrine, Isai. xlv. 5—7. 2 Cor. vi. 15. x. 3. and xi. 13. Eph. vi. 10.

4th. Job's afflictions are referred to, James v. 11. and his patience under them, is set forth as an example to us, but are not ascribed to satan but to Jehovah. Indeed no sacred writer, these two chapters excepted, say or insinuate that Ahraman or satan had any influence in producing them. But I have a right to demand, why no sacred writer has done this, if they believed as most people do now that satan was the author of Job's afflictions? If they had the same view of those two chapters as most people now have, is it possible that they would have been silent on such a subject?

5th. However prone the Jews were to idolatry, and the superstitions of the nations around them, it was a truth obviously taught in their Scriptures, that their God was good, and that he had no evil being as a rival to him. So far from giving any countenance to an evil being called Ahraman, Satan, Devil, or by any other name, all witchcraft, necromancy, or appeals to any other being or power stand condemned, and the Jews were solemnly charged to have no concern with them. Jehovah, and he alone, is declared to be the creator, preserver, and ruler of all things, and all beings in the universe. Life and death, sick-

ness and health, prosperity and adversity, are all ascribed to him. See Gen. i. 1. Dan. iv. 35. 1 Sam. ii. 6, 7. Isai. xlv. 7. Amos iii. 6. Micah i. 12. Psalm xxxiii. 13—15. Prov. xvi. 4, 9. and xxi. 30. The idea of an evil being, which Christians call the devil and satan, and other nations have designated by a variety of names found no place in the Jewish Scriptures. That the Jews learnt such opinions from the heathen, we shall see in the next Section. In concluding our remarks on this account of satan in the book of Job, let us compare what is said in it, with the above quotation from Prideaux, and we shall see all that has been advanced strongly confirmed.

Let us begin with the term satan? We have seen that this word signifies *an adversary*. That person or thing, is called a satan to another, which stands in his way, or in any shape opposes him. Thus, the angel of Jehovah, was a satan to Baalam, and the writing sent to Ahasuerus, was a satan to the Jews. Satan, in this account, is represented as opposed both to God and Job. He was their adversary or satan. Prideaux, in the above quotation, informs us, that Ahraman the evil god, was opposed to the good God, and that this opposition would continue to the end of the world. He also informs us that the evil god was considered the author and director of all evil. This, is precisely the representation, which is given of satan in the book of Job. All Job's afflictions are supposed to be the doings of satan. Orthodox people contend, that this was the case, and that satan is their devil. They have then got only an evil heathen god, or the principal of evil deified, a mere nonentity for a devil. But is this very honorable to Christianity? And is it like persons, who reverence the word of God, flatly to contradict Job, in ascribing afflictions to satan which he ascribes to Jehovah? Job contends, that the good God was the author of his

afflictions, as well as his prosperity. Those who believed in the evil god, did not deny, but the good God was the author of his prosperity, but would not admit him to be the author of his adversity. Job maintained that Jehovah was the author of both, blessing his name when he took away, as well as when he gave. By this the excellency of his character was made manifest.

But again; in the above quotation from Prideaux, it is not alleged, that the good and evil gods always produced good and evil by their own immediate agency, but that these were brought about by the instrumentality of second causes. Though Job ascribes his prosperity and adversity to Jehovah, yet he, and all the scripture writers represent him, as accomplishing both by human means. Looking at the two first chapters of Job, the agents by which Job's afflictions were produced, are distinctly mentioned. For example, the Sabean and Chaldean freebooters carried away his flocks. Were not they then a satan to Job, in the common scripture usage of this term? And does not their very manner of life, exactly agree to what satan says, chap. i. 7.? "And the Lord said unto satan, whence comest thou?" Well, what answer does he make? He says, "from going to and fro in the earth, and from walking up and down in it." Just such an answer as those freebooters would have given, for it was their mode of life to roam about committing such depredations. Yea, satan is the very name given to such persons in the East to this day. Messrs. Fisk and King, two of the Palestine missionaries, thus write: "For two hours, however, as we moved along our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of

the Arabs. Our Shekh knew all these freebooters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied, and that we met with so little trouble from them. He says, most of the Bedouins are much worse than these, and yet he called these satans (shaitan.") See Christian Spectator, vol. vii. p. 222. Such is the account given us by two orthodox missionaries.* If the writer of the book of Job, did not include the Sabean and Chaldean freebooters in the term satan, all will allow, that the ancient and present usage of this word in the East fully warranted him. We see then, that there was no need for the assistance of a fallen angel, to produce this part of Job's afflictions. The agent by which he lost his children, is as distinctly mentioned. We are told, chap. i. 18, 19. "That a great wind from the wilderness, smote the four corners of the house, and it fell upon them and killed them." Such was the cause, which produced this effect, nor do we perceive, that the aid of any evil being was required to accomplish it. We may just as well accuse satan of blowing down every house which is destroyed by a tornado. Job's sheep were killed by lightning, and it and the wind are agents in the natural world by which God accomplishes his pleasure, over which Ahraman or the Christian's devil have no control.

Again; looking at this account, and comparing it with the quotation from Prideaux, we see why Job's boils are expressly ascribed to satan, without any other agent being concerned in their production. All evil indiscriminately, was ascribed to the evil god or satan, as all good was to the good god. But, as there was no visible agent to which the boils could be as-

* Since the above was written the painful tidings of Mr. Fisk's death have been published.

cribed, no agent in this case is mentioned. Satan, or the evil god, has to father this affliction himself, without the assistance of any agent. Hence it is said, satan smote Job with the boils, which is not said respecting his other afflictions, though the whole aspect of the account, is in agreement with considering him the author and director of all evil. I shall only add, that it has always appeared strange, that in this account, satan should be represented as conversing freely and familiarly with God. But if the account be as I have stated, the good and evil gods are here only represented as conversing together. It was in unison with the popular opinions concerning them.

In concluding our remarks, let us briefly notice some points of similarity in the Magian creed, to those of Christian creeds in the present day.

The Persians then had *one* good being or god, and also *one* evil being. Or, as Prideaux observes, "that is to say God and the devil." Christians in this are perfectly agreed with them, for they believe in *one* God, and also *one* devil. Again; the Persians believed, that these two gods were the authors of all good and evil in the world. In this also Christians agree with them, for all good they ascribe to God, and impute all evil to satan or the devil. Further; the Persians made darkness the symbol of their evil god. So do Christians. When they speak of the devil he is described as black, dark, and hideous, and as loving darkness, and dwelling in darkness, and keeping men in darkness, and will lead them at last into eternal darkness. Again; the Persians believed that their good god was eternal. Some believed also, that their evil god was eternal. About this, there was a diversity of opinion. So all Christians believe their good god to be eternal, but about the devil there is a difference of opinion. Though none of them believe him to have been from all eternity, yet some of

them believe that he is to live forever, and shall remain eternally the same wicked being. Others of them think that, after a long period of punishment, he will be either struck out of existence, or be redeemed and made eternally happy. But again, the Persians believed, that there was a continual opposition between their good god and evil god, and that this should continue to the end of the world. Then, the good god shall overcome the evil god, and thenceforward each of them shall have his world to himself, that is, the good god his world with all good men with him, and the evil god his world with all evil men with him. All Christians contend, that there is a continual opposition between their God and the devil, and that this opposition shall continue to the end of the world. Then, God is to overcome the devil, and from that time henceforward, God is to have his world and all good men with him, and the devil is to have his world, and all wicked men with him. Such are a few of the leading points of similarity, between the ancient Magian faith and Christians in our day, respecting God, the devil, and future punishment. It is but proper and fair to notice

2d. Some of the points of dissimilarity between them. The Magians then believed, that their good and evil gods were only "two principles." These principles they not only personified, but deified and worshipped. When Xerxes prayed for evil on his enemies, "he addressed his prayer to Arimanius the evil god, and not to Ormasdes, their good god." Christians, believe their God and the devil, to be, not two principles, but two beings. Their devil is not only a being, but was once an angelic being, but for his sin and rebellion was cast out of heaven. Christians do not worship their devil. But alas, too many who profess to be Christians, like Xerxes, when they wish evil on their enemies, pray to the devil. Chris-

tians have a great number of names for their devil. But it is apparent, that whether such a being is called Ahraman, Arimanius, satan, or devil, the leading features of his character among all nations are the same. The evil god has become the Christian's devil. In fact they make their devil the worst being, for though it was believed that their evil god, should at the end of the world have a world to himself with all wicked men, yet it does not appear, that they believed he was to be the eternal tormentor of men. But it is well known, that this is a principal article in most orthodox creeds, and no man would be deemed orthodox, who denied it. I shall only add, that though the Persians and Christians agree in hating Ahraman or the devil, yet the latter have not carried their hatred so far as to write the devil's name inverted. In the next Section we shall see, that the Magian creed was much improved by Zoroaster, and that Christians have not only adopted his sentiments, but the very language in which he expressed them.

Psalm xxxviii. 20. comes next to be considered. "They also that render evil for good are mine *adversaries*." Here the word *satan* occurs in the plural, and is rendered as usual *adversaries*. It is useless to make any remarks on this text, for its context clearly shows, that David is not speaking of fallen angels but of men. In verse 19. he calls them his *enemies*, and speaks of them as lively, strong, and multiplied.

Psalm lxxi. 13. "Let them be confounded and consumed, that are adversaries to my soul." The word satan is also used here in the plural, and is again rendered adversaries. In verse 10. David calls these satans or adversaries his enemies, and the whole Psalm shows, that he is not speaking of wicked spirits, but of wicked men.

Psalm cix. 4. "For my love they are my *adversaries*." Here again the word satan occurs in the plural form

and is rendered *adversaries*. It is generally contended, that this psalm relates to Christ and his adversaries, or satans. It is certain, that verse 8. is quoted Acts 1. and is applied to Judas. This term occurs in several other parts of the psalm which we shall briefly notice. In verse 6. it is said "set thou a wicked man over him: and let satan stand at his right hand." Here, the word satan is left untranslated, but is rendered adversary in the margin. In the Jewish mode of parallelism, a wicked man in the first part of the verse, is the same as satan in the second. For an illustration of what is said about satan, or a wicked man *standing at his right hand when he shall be judged* as in verse 7. see on Zach. iii. 1, 2. below. In verse 20. it is said—"let this be the reward of mine *adversaries* from the Lord, and of them that speak evil against my soul." The word *satan*, is here again used in the plural, and rendered *adversaries*. It is rendered in the same way verse 29. "Let mine *adversaries* be clothed with shame, and let them cover themselves with their own confusion, as with a mantle." On the whole of this psalm, and the use of the term satan in it, we would merely remark, that no person who reads it, can suppose that there is the least reference to a fallen angel in it. It is evident, that if the psalm refers to the Messiah, Judas and the persecuting Jews are designated by the term satan; and shows us, the propriety of the terms devil and satan being applied to them in the New Testament, as we shall afterwards see.

Zach. iii. 1, 2. is the last place where the term satan occurs in the Old Testament. "And he showed me Joshua the high priest standing before the angel of the Lord, and satan standing at his right hand to resist him. And the Lord said unto satan, the Lord rebuke thee, O satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked

out of the fire." Here the word satan is again left untranslated, except in verse 1. where it is rendered "to resist him." In the margin it is to "be his adversary." In the Seventy's version, the word satan is throughout this passage rendered *diabolos*. On the whole of it I remark,

1st. Let the word satan be only rendered adversary throughout these verses, and the idea of a fallen angel vanishes. The reader can easily put this remark to the trial, by substituting the term adversary for satan, in reading the passage. From our habit of associating the idea of a fallen angel with the term satan, and not with the word adversary, this and some other texts are supposed to teach such a doctrine. But can this false association establish it?

2d. If it were necessary, it could be shown, what satan or adversary was meant. Let any one read Ezra, chaps. 3. and 4. and notice particularly what is said concerning Tatnai, and Shethar-boznai in chap. 5. and little doubt can remain, that they were the satan or adversary referred to. It is allowed, that Zachariah prophesied about the time the events in the book of Ezra took place. Compare with this what is said on Ezra iv. 6. above. If people will interpret this passage literally of a fallen angel, why not also interpret the following chapters in the same book literally. See chaps. 1, 2, 5, 6.

3d. In this passage and in Psal. cix. 6. above, Jahn thinks there is an allusion to the forms of judicial trials in ancient times. He thus writes: "The ceremonies which were observed in conducting a judicial trial, were as follows.

1. The accuser and the accused both made their appearance before the judge or judges, Deut. xxv. 1. who sat with legs crossed upon the floor, which was furnished for their accommodation with carpet and cushions. A secretary was present, at least in more

modern times, who wrote down the sentence, and indeed every thing in relation to the trial; for instance, the articles of agreement, that might be entered into, previous to the commencement of the judicial proceedings, Isai. x. 1, 2. Jer. xxxii. 1—14. The Jews assert that there were *two* secretaries, the one being seated to the right of the judge, who wrote the sentence of not guilty, the other to the left, who wrote the sentence of condemnation. Comp. Matth. xxv. 33—46. That an apparitor or beadle was present, is apparent from other sources.

"2. The accuser was denominated in Hebrew SATAN, or *the adversary*, Zach. iii. 1—3. Psalm cix. 6. The judge or judges were seated, but both of the parties implicated stood up, the accuser standing to the right hand of the accused. The latter, at least after the captivity, when the cause was one of great consequence, appeared with hair dishevelled, and in a garment of mourning."

Such are all the texts in the Old Testament, where the term *satan* occurs. The reader can now judge for himself, if it is ever used by the writers as the *name* of a fallen angel, who ruined our first parents and all their posterity.

## SECTION IV.

### THE OPINION, THAT THE DEVIL OR SATAN IS A REAL BEING. WITH OTHER CONNECTED OPINIONS, SHOWN TO HAVE THEIR ORIGIN IN HEATHENISM.

It has been shown in the two preceding Sections, that the Old Testament gives no countenance to the





common doctrine of a fallen angel, under the name serpent, satan, or any other. Indeed, we think it has been established, that the account of satan in the two first chapters of Job, was introduced for the express purpose of refuting such opinions. A very important inquiry arises, How came such opinions to be imbibed by Christians, become so current in the world, and even seem to derive countenance from the New Testament. To account for these and other things shall be our business in the present Section.

1st. In the early stages of the Jewish history, we read of witches and witchcraft. Injunctions are given against these, before we hear any thing about satan or the devil. But notice, that nothing is said to them about witchcraft until they were about to enter Canaan. Many of the injunctions delivered to the Jewish nation, were for the purpose of fortifying them against such heathen notions, and preserving them in the fear and service of the one living and true God. See the following among other passages concerning this. Levit. xix. 26, 31: xx. 6, 27. Deut. xviii. 9—12. Exod. xxii. 18. comp. Isai. xlvii. 12, 13. 1 Sam. chap. 28. The inhabitants of Canaan were given to idolatry, and witchcraft with similar superstitions were its effects on the minds of the people. But such a being as Christians call the devil, was neither worshipped, feared, nor known among them. They had abundance of idols, but no devil or satan, nor are the Jews cautioned to beware of imbibing from them such an opinion. It is then a very great mistake, which many good people have made, in calling witchcraft the devil's art, and in thinking witches and wizzards were in league with him. Concerning this, Michaelis, on the laws of Moses, thus writes, vol. iv. page 89. "We must however entertain very different sentiments on this point, in reference to the time of Moses. For in the Biblical writings prior to the Babylonish cap-

tivity, we meet with very little notice of the devil, and it would seem, that the effects which he could produce on the material world, were considered as but very trifling. The wizzards of those days rather ascribed the efficacy of their conjurations to other gods; and therefore, in the Israelitish polity, witchcraft was commonly accounted a species of idolatry, and of course, most severely punishable. Hence orthodox theology, in the time of Moses, could look upon it in no other light, than an imposture: for no one could maintain, that it operated preternaturally, without admitting the existence of other gods, and their power over the material world."—The Jews before they entered Canaan knew nothing about the devil. Nor did its idolatrous inhabitants, for he was not known in that part of the world. If then, as now, he walked about seeking whom he might devour, it is very unaccountable he should not be familiarly known in Canaan, a land full of idols, and witches, and all manner of wickedness. It seems all these could exist in those days without any devil to produce them. Nor is Moses, or rather God, under any apprehension, that he would visit that country. We shall see that the Jews were obliged to go to a foreign land to find the devil.

2d. The Jews were carried to Babylon, and spent seventy years in captivity. Here, the Magian religion, revived and improved by Zoroaster, prevailed, and here we shall find that they became acquainted with the doctrine of the devil, and with other religious opinions not found in their Scriptures. To this point I shall now turn the attention of the reader. **Prideaux**, vol. i. p. 219—240. gives us an account of Zoroaster, his religion, and its success, a few brief extracts from which I shall only make. He says—"In the time of his (Darius Hystaspis) reign first appeared in Persia the famous prophet of the Magians,

whom the Persians call Zerdusht, or Zaratush, and the Greeks, Zoroaster.

"He was the greatest impostor, except Mahomet, that ever appeared in the world, and had all the craft and enterprising boldness of that Arab, but much more knowledge; for he was excellently skilled in all the learning of the East that was in his time; whereas the other could neither write nor read; and particularly he was thoroughly versed in the Jewish religion, and in all the sacred writings of the Old Testament that were then extant, which makes it most likely, that he was, as to his origin, a Jew. And it is generally said of him, that he had been a servant to one of the prophets of Israel, and that it was by this means that he came to be so well skilled in the holy scriptures, and all other Jewish knowledge; which is a farther proof, that he was of that people; it not being likely, that a prophet of Israel should entertain him as a servant, or instruct him as a disciple, if he were not of the same seed of Israel, as well as of the same religion with him; and that especially since it was the usage of that people, by principle of religion, as well as by long received custom among them, to separate themselves from all other nations, as far as they were able. And it is farther to be taken notice of, that most of those who speak of his original, say, that he was of Palestine, within which country the land of Judea was. And all this put together, amounts with me to a convincing proof, that he was first a Jew, and that by birth, as well as religion, before he took upon him to be prophet of the Magian sect.

"He did not found a new religion, as his successor in imposture Mahomet did, but only took upon him to revive and reform an old one, that of the Magians, which had been for many ages past the ancient national religion of the Medes, as well as of the Persians: for it having fallen under disgrace on the death

of those ringleaders of that sect, who had usurped the sovereignty after the death of Cambyses, and the slaughter which was then made of all the chief men among them, it sunk so low, that it became almost extinct, and Sabianism every where prevailed against it, Darius and most of his followers on that occasion going over to it. But the affection which the people had for the religion of their forefathers, and which they had been all brought up in, not being easily to be rooted out, Zoroaster saw, that the revival of this was the best game of imposture that he could then play; and, having so good an old stock to graft upon, he did with the greater ease make all his new scions to grow, which he inserted into it.

"The chief reformation which he made in the Magian religion was in the first principle of it: for whereas before they had held the being of two first causes, the first light, or the good god, who was the author of all good; and the other darkness, or the evil god, who was the author of all evil; and that of the mixture of these two, as they were in a continual struggle with each other, all things were made; he introduced a principle superior to them both, one supreme God, who created both light and darkness, and out of these two, according to the alone pleasure of his own will, made all things else that are, according to what is said in the 45th chapter of Isaiah, 5, 6, 7. "I am the Lord, and there is none else: there is no God besides me; I girded thee, though thou hast not known me, that they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else. I form the light and create darkness, I make peace and create evil, I the Lord do all these things." For these words being directed to Cyrus, king of Persia, must be understood as spoken in reference to the Persian sect of the Magians, who then held light and darkness, or

good and evil, to be the supreme beings, without acknowledging the great God who is superior to both. And I doubt not it was from hence that Zoroaster had the hint of mending this great absurdity in their theology. But to avoid making God the author of evil, his doctrine was, that God originally and directly created only light or good, and that darkness or evil followed it by consequence, as the shadow doth the person; that light or good had only a real production from God, and the other afterwards resulted from it, as the defect thereof. In sum, his doctrine as to this particular was, that there was one supreme Being independent and self-existing from all eternity. That under him there were two angels, one the angel of light, who is the author and director of all good; and the other the angel of darkness, who is the author and director of all evil; and that these two, out of the mixture of light and darkness, made all things that are; that they are in a perpetual struggle with each other; and that where the angel of light prevails, there the most is good, and where the angel of darkness prevails, there the most is evil; that this struggle shall continue to the end of the world; that then there shall be a general resurrection, and a day of judgment, wherein just retribution shall be rendered to all according to their works; after which the angel of darkness, and his disciples, shall go into a world of their own, where they shall suffer in everlasting darkness the punishments of their evil deeds; and the angel of light, and his disciples, shall also go into a world of their own, where they shall receive an everlasting light the reward due unto their good deeds; and that after this they shall remain separated for ever, and light and darkness be no more mixed together to all eternity. And all this the remainder of that sect, which is now in Persia and India, do without

any variation, after so many ages, still hold even to this day."

On these extracts, and other things stated in the pages referred to, I shall make a few general remarks. Zoroaster being a Jew, well acquainted with the Jewish scriptures, and skilled in all the learning of the East, was preeminently qualified for the game of imposture which he played. He did not invent a new religion, but only revived and improved the ancient Magian religion. As Prideaux says—"He grafted all his new scions on this old stock and they grew." The Magian religion "had been for many ages past the ancient national religion of the Medes as well as of the Persians." Zoroaster's improved system soon became popular, national, and generally universal in the East. Though at first, it met with great opposition from the Sabians, yet he soon drew over to it Darius, whose example was soon followed by the "courtiers, nobility, and all the great men of the kingdom." The time in which he flourished—"was while Darius Hystaspis was king of Persia." The sect flourished from his time, which, to "the death of Yazdejard, the last Persian king of the Magian religion, was about eleven hundred years. But after the Mahometans had overrun Persia, in the seventh century after Christ, the Archimagus was forced to remove from thence into Kerman, which is a province in Persia lying upon the Southern Ocean, towards India and there it hath continued even to this day." But for these and other important statements I must generally refer to Prideaux's account.* Malte Brun says this sect exists in Africa, and that in Congo—"The good principle is named Zamba M'Poonga; and the evil principle which is opposed to him, Caddee M'Peemba." Geog. B. 68. pp. 274, 328. Impostor as Zoroaster was, he did not choose to make "God the author of evil." His conscience appears

to have been more scrupulous than that of some Christians, who say, God positively hardened Pharaoh's heart, and that he influences men to sin. To avoid this *absurdity* he held "that God originally and directly created only light or good, and that darkness or evil followed it by consequence, as the shadow doth the person: that light or good had only a real production from God, and the other afterwards resulted from it as the defect thereof." But, we shall notice some of the articles of Zoroaster's creed, more immediately connected with our present subject, and compare them with the articles found in Christian creeds of the present day.

1st. Zoroaster taught, that under the supreme God "there were two angels, one the angel of light, who is the author and director of all good, and the other the angel of darkness, who is the author and director of all evil." It is very evident that his "angel of darkness," answers to the devil of Christians, for they believe their devil to be the author and director of all evil. They believe he was its author at first in deceiving Eve, and has been its author and director ever since. Both moral and physical evil are ascribed to him. The resemblance between them, is not only evident as it respects the powers and qualities both are said to possess, but the very name given to them. It is well known, that Christians call their devil, "the angel of darkness." Between Zoroaster's "angel of darkness," and the devil of Christians, I can perceive little or no difference. If there be any, we should be glad to see it pointed out. The Magians first deified the principle of evil, then Zoroaster changed this god into an angel of darkness, and Christians have adopted him for their devil; and lest his origin should be lost in the lapse of ages, have called him by the same name. But the resemblance is further manifest, by considering, that the angel of light and the angel of

darkness "are in a perpetual struggle with each other; and that where the angel of light prevails, there the most is good, and where the angel of darkness prevails, there the most is evil; and that this struggle shall continue to the end of the world." I ask all candid Christians, if this is not what they believe concerning their devil? Is it not their faith and their phrascology, that God and the devil are in a perpetual struggle? That this struggle, shall continue between them unto the end of the world, and that God finally shall overcome the devil? Who can deny all this? And what Christian man can have the face to deny that Christians have made a devil out of Zoroaster's angel of darkness, for it was impossible he could make his angel of darkness out of their devil. It is also apparent, that Christians believe as Zoroaster has taught them, "that where the angel of light or the good God prevails, there the most is good, and where the angel of darkness, or their devil prevails, there the most is evil." Prideaux, considers it a great absurdity in the ancient Magian religion, that "light and darkness, or good and evil were the supreme beings, without acknowledging the great good God who is superior to both." But is the absurdity much less among Christians in holding to one Supreme God, and a devil whom they make but little inferior to him. It is true, they have not two gods in name, for they do not believe in the devil as a god. But what signifies a mere name, when in fact they ascribe to him all the characteristics of a God, yea the very same as the ancient Magians ascribed to their evil god, and Zoroaster to his angel of darkness. Their devil struggles with the true God, and is in a continual struggle with him, and is not to give it up until the end of the world. In all past ages, they say that their devil has had the ascendancy in this strug-

gle, for evil hitherto has most prevailed. See Mr. Emerson's treatise on the Milennium.

I would suggest it for consideration, whether Zoroaster's "angel of light," is not a corruption of the Scripture doctrine concerning the Messiah. He is called the angel of the Lord, and the angel of the covenant. Between him and the seed of the serpent there is a continual struggle, and this struggle is to continue to the end of the world, when all things shall be subdued to him. But, though he was manifested to destroy the works of the devil, yea, through death to destroy the devil, this devil was not a "fallen angel," or "an angel of darkness," or "an evil god," as we shall see Section 6. Paul, 2 Cor. xi. 14. seems to allude to this tenet of Zoroaster's creed, in saying, satan is transformed into "*an angel of light.*" It is implied, that before this transformation he was "*an angel of darkness,*" which are the very expressions used by Zoroaster. See on this text, Section 5.

2d. Let us now consider, what Zoroaster says shall take place at the end of the world, and compare it with the creeds of most Christians. He says —"then there shall be a general resurrection." This article Zoroaster no doubt learned from his acquaintance with the Jewish Scriptures, for the resurrection from the dead, was the ultimate hope of believers in Christ, who was promised to the fathers. At this resurrection, he says there shall be "a day of judgment." This, Zoroaster could not learn from the Old Testament, for it does not teach such a doctrine, and when he made his creed, the New was not in existence. The phrase "*day of judgment,*" used by him, is that now used by Christians, and in the same sense as he used it. In my answer to Mr. Sabine, I examined every text in which this phrase is found, and showed, that it is not once used in the Bible, in the sense which Zoroaster and Christians have attached to

it. To it I beg leave to refer the reader, who inclines to examine this subject. Christians must have borrowed the sense they attach to the phrase "day of judgment" from his creed, for he could not borrow it from theirs, as the chronology of the cases show. But let us hear Zoroaster, about what shall take place at the day of judgment? He says—"just retribution shall be rendered to all according to their works." It cannot be denied, that this is the very sentiment and language of Christian creeds. But I ask, how Zoroaster could learn either this sentiment or its phraseology from the Old Testament? If he did, intelligent and learned orthodox men have erred greatly in admitting that this doctrine is not taught at all, or at least very doubtfully in the Old Testament. Jahn, in his Archaeology, thus writes, p. 398.—"We have not authority, therefore, decidedly to say, that any other motives were held out to the ancient Hebrews to pursue the good and avoid the evil, than those, which were derived from the rewards and punishments of this life. That *these* were the motives which were presented to their minds in order to influence them to pursue a right course of conduct, is expressly asserted, Isai. xxvi. 9, 10. and may be learnt also from the imprecations, which are met with, in many parts of the Old Testament.

"The *Mehestani*, who were disciples of Zoroaster, believed in the immortality of the soul, in rewards and punishments after death, and in the resurrection of the body; at the time of which resurrection, all the bad would be purged by fire, and associated with the good. Zend. Avesta, P. I. p. 107, 108. P. II. p. 211, 227, 229. 124, 125. 173, 245, 246. Comp. Ezek. xxxvii. 1—14."

According to this writer, "the ancient Hebrews" were not taught the doctrine of future rewards and punishments. But he honestly tells us that the "disciples





of Zoroaster believed in the immortality of the soul, in rewards and punishments after death." It is true, the Andover translator of Jahn's work, in the paragraph preceding, inserts the following words in correction of his author. ["And although he (Solomon) no where in express terms holds up the doctrine of future rewards and punishments, informs us in chap. xii. 14. of something very much like it, viz. '*That God shall bring every work into judgment, with every secret thing, whether good or evil.*'"] Such is the proof adduced in opposition to Jahn, of future rewards and punishments. Our readers can judge for themselves as to its conclusiveness. It leaves one serious difficulty unrelieved. How came Zoroaster and his disciples to speak so explicitly about this doctrine, if it was not clearly revealed in the Old Testament? No Christian can speak of it with more plainness than they did, if Prideaux and Jahn in the above quotations speak truth concerning them. Christians now, use their very language, in expressing their ideas on the subject. With pleasure we acknowledge our obligations to Mr. Upham, for his translation of Jahn's valuable work, and this obligation would have been much increased, had he referred us to the parts of the Old Testament from which Zoroaster could so clearly learn his doctrine and language of future rewards and punishments. Or, if he could not, account for this impostor's knowing much more about it than the inspired writers. According to Jahn's account of Zoroaster's creed, he did not believe in endless punishment. At "the resurrection, all the bad would be purged by fire, and associated with the good" was Zoroaster's belief, and this accords with the opinions of some Christians in the present day.

But, let us hear Zoroaster, about what is to succeed this day of judgment and retribution. He says— "After which the angel of darkness, and his disciples,





shall go into a world of their own, where they shall suffer in everlasting darkness the punishment of their evil deeds; and the angel of light and his disciples, shall also go into a world of their own, where they shall receive in everlasting light the reward due unto their good deeds; and that after this they shall remain separated forever; and light and darkness be no more mixed together to all eternity." We have seen that Zoroaster's "angel of darkness," and "the devil" of Christians, are the same both as to qualities and name. Here the sameness is still more manifest, for what honest man can deny, that Christians have adopted his very sentiments and language. For example, Zoroaster's "angel of darkness" had disciples. Well, Christians say their devil has disciples. His angel of darkness with his disciples, after the day of judgment shall go into a world of their own. So say Christians concerning their devil and his disciples. His angel of darkness with his disciples, in this world of their own, "shall suffer in everlasting darkness the punishment of their evil deeds." And do not Christians say the very same of their devil and his disciples? Every orthodox man must believe that the devil with his disciples, or all wicked men, are to suffer in a world of their own "in everlasting darkness the punishment of their evil deeds," and that "the angel of light, and his disciples, shall also go into a world of their own, where they shall receive in everlasting light the reward due unto their good deeds: and that after this they shall remain separated forever, and light and darkness be no more mixed together to all eternity." What man would be deemed orthodox, who refused to believe these things? And why not allow, that Zoroaster, the greatest impostor that ever arose, Mahomet excepted, was in these things as orthodox as they are. In these things he was orthodox long before them. There is only one

of the above articles about which they differ from him in opinion. To the honor of our orthodox brethren be it spoken, they do not say, that the disciples of the angel of light receive future blessedness as a reward for good deeds done by them here. No, they say, it is not of works but of grace, lest any man should boast. It is true, the grace whereby they save men, is rather a purchased grace, than free grace, but on this I forbear remarking.

But it is added by Prideaux—"and all this the remainder of that sect which is now in Persia and India, do without any variation, after so many ages still hold even to this day." If they hold all the above articles, "without any variation to this day," and if they are all true, as Dean Prideaux asserts, why be at so much trouble and expense to send them missionaries? The chief articles in modern Christian creeds were propagated there many ages before the Christian religion existed. If these tenets were taken from the New Testament, it is certain Zoroaster taught them long before, and Jesus Christ and his apostles had not the honor of revealing such articles of faith to the world. For example, "they believe in one Supreme God, and in Jesus Christ under the name of 'an angel of light.' They believe also in the Christian's devil, under the name of 'an angel of darkness.' They believe in the opposition of these two to each other, and which is to continue to the end of the world. They further believe in a resurrection of all the dead, a day of judgment and future retribution. And they believe in the everlasting happiness of all the good, and everlasting punishment of all the wicked." Pray, what more do orthodox people wish them to believe, to be as orthodox as themselves? What more could missionaries teach them, to perfect their Christian creed, which they received from Zoroaster? It is true, there are some articles in the Christian creeds

of which they must be ignorant as they were not taught by Zoroaster. It does not appear that he knew any thing about hell-fire, as the place of everlasting punishment for his angel of darkness and his disciples. Nor had he learned that his angel of darkness was to be the everlasting tormentor of the wicked in this place. He was also ignorant that hell was paved with the skulls of infants a span long. His creed does not recognize, neither, that it is necessary for people to be willing to be damned for the glory of God, in order to their being saved. As to his making God the author of evil or sin, he framed his system so as to avoid this absurdity. Being damned for Adam's transgression, divine retribution, three persons in one God, and other articles of modern theological discussion, Zoroaster seems to have known no more about, than about captain Symmes' theory of the earth. It deserves the serious consideration of the whole orthodox body, whether missionaries ought not to come from Persia and India here, to examine into the innovations and additions made in the creed of their founder, the great Zoroaster. But I must leave this, and other reflections arising from the above statements to be made by the reader.

We have now noticed some of the principal articles of Zoroaster's creed, and would ask every candid Christian the following questions. Where did Zoroaster learn that under the supreme God there were two angels, one the angel of light, and the other the angel of darkness, who is the author and director of all evil? When did the supreme God delegate his power to two angels, and out of the mixture of light and darkness they made all things that are? And where did Zoroaster learn, that where the angel of light prevails, there the most is good, and where the angel of darkness prevails, there the most is evil? Is it not plain, that he changed the good and evil gods

of the ancient Magian religion into two angels, and called one the angel of light, and the other the angel of darkness? But does a change of names alter the nature of things? But I ask further, where did Zoroaster learn, that at the resurrection, there is to be "a day of judgment" wherein just retribution shall be rendered to all according to their works? And where did he learn, that after the resurrection and day of judgment, "the angel of darkness, and his disciples shall go into a world of their own, where they shall suffer in everlasting darkness the punishment of their evil deeds?" Brethren, from what divine source did this arch impostor learn all these articles of his creed?—1st. Was it from the Old Testament scriptures? This you will not affirm, for intelligent orthodox men allow, that it does not contain such articles. If it does contain them, then you can find them there as well as Zoroaster, and we call on you to prove them from this book. 2d. Did Zoroaster learn such articles from the New Testament? This was impossible, for it was not in existence for more than six hundred years after the days of Zoroaster. 3d. Did Zoroaster learn them from God, when he pretended God spoke to him out of the midst of the fire? This cannot be affirmed unless you admit him to be a true prophet of the Lord. But he is declared the greatest impostor which ever arose, Mahomet excepted. 4th. Did Zoroaster invent these articles of his creed? No other alternative is left, but to admit this, or prove that he derived them from the Old Testament, or by special revelation from God. If he invented them, then he was the author of some of the principal articles of your creeds. This we think is indisputable. 5th. Do you say, your articles, so similar to his creed, were neither derived from him, nor from the Old Testament, but entirely from the New? This will not do, for even allowing

such articles to be clearly taught in the New Testament it is evident Jesus Christ and his apostles had not the honor of first revealing them to the world. Zoroaster the arch impostor had revealed them, and published them all over the East, six hundred years before Christ appeared. If such articles are found in the New Testament, Jesus Christ and his apostles were indebted to this impostor for inventing them. Should you say, that Jesus Christ and his apostles derived these articles from God by immediate revelation, permit me then to ask, who revealed them to Zoroaster six hundred years before the Christian era? Did God reveal them to him? If he did, why not allow him to have been a true prophet of the Lord? And why not frankly own, that Jesus Christ and his apostles did not first reveal such articles of faith to the world, but that God first revealed them through his great prophet Zoroaster? Perhaps you may say, such articles were communicated by inspiration to Christ and his apostles, and it is on their authority you believe them. Beware, I beseech you, of taking this ground, for this is saying, Zoroaster, a notorious impostor, invented articles of faith, which, six hundred years after their invention, God sanctioned as divine revelation. Was God indebted to an impostor for suggesting to him a religious creed suited to the Christian dispensation? For the honor of God, of Christ, and his apostles, yea, for the honor of Christianity, we hope you will not assert this. If Zoroaster learned the above articles of his creed from a divine source, it must have been from the Old Testament. But few will be found who will assert that it contains them, for this ground is abandoned by some orthodox intelligent men, and their defence is drawn from the New Testament. But if their defence can be made from the Old, we request the different articles be distinctly taken up and proved from

it. Please give book, chapter and verse, from which Zoroaster could learn them. Dan. xii. 2. is the most plausible text which can be adduced, from which he could learn the doctrine of endless punishment. This passage will be fully considered in the Second Part, to which I refer the reader. As to satan being a fallen angel, who deceived Eve, tormented Job, and has become the Christian's devil, we leave all to form their own opinion from the evidence which has been adduced.

Let it now be remembered that while the Jews dwelt in Canaan they knew nothing about the devil. If they did, it was merely by report, that the Persians and other nations believed in such a being. They had precepts, guarding them against witchcraft, idolatry, and all the abominations of the Canaanites, but not one guarding them against that almost infinite being whom Christians call the devil. How our orthodox brethren account for this I am unable to say. On my views, it is easily and rationally accounted for. The devil was the principle of evil deified, transformed by Zoroaster into an angel of darkness, and the Jews must go to Babylon to get acquainted with him. That the Jews spent seventy years in captivity there, is a fact disputed by no one. The question which then comes forward for consideration is—*Did the Jews imbibe, during their captivity, and did they bring back from it, any religious opinions which were not taught in their sacred books? Were any of those opinions derived from the creed of Zoroaster, and was that now entertained concerning the devil of this number?* To see how this matter stands we solicit the reader's attention to the following particulars.

1st. The Magian religion for many ages had been the "national religion of the Medes as well as of the Persians" as stated by Prideaux. About the time the Jews were in captivity at Babylon, Zoroaster flour-

ished there, in reviving and improving it. Ja
391. thus writes respecting the time when th
were carried there.—"When at length admo
ceased to be of any great avail, and every thi
growing worse and worse, the *Israelitish* co
wealth was overthrown, 253 years after their s
tion from Judah, and 722 before Christ. Th
ple were carried away by the Assyrians into C
Chalacene, the cities of Media, and into Assy

"The kingdom of *Judah* was overthrown 387
after the separation, 588 before Christ, by the
deans, and the people were carried captive
banks of the river Chebar in Babylonia." Pri
says, vol. i. p. 65. that the Jews were carried to
lon in the fourth year of Jehoiakim, which acc
to his chronology was six hundred and six
before Christ. It was not for want of a fair
tunity, if the Jews did not imbibe opinions not
in their Scriptures.

2d. When they were carried to Babylon no
ular place was appointed for them, but they a
to have been dispersed throughout the provi
that vast empire. It was not with the Jews he
with their forefathers in Egypt, a particula
being assigned them, where they lived all tog
and could fortify each other against a departur
the religion of Jehovah. Their dispersed co
rendered them liable to forget their own religio
insensibly imbibe the opinions of those among
they lived.

3d. The very religion of Zoroaster had
things about it calculated to lead Jews to embr
It recognized the first principle of their own,
premacy of one God; was the religion of the
his court and of all the nobility. It was p
throughout the whole empire. These, and
things noticed by Prideaux, which I forbear p

larizing, all concurred to make the religion of Zoroaster very fascinating to the Jews. For them to oppose it was only to render themselves as odious there, as I am likely to be among orthodox people here, in opposing their doctrine concerning the devil. Jahn, in his Archaeology, thus writes, p. 393—4: "The similitude, which existed between the system of Moses, and that of Zoroaster, which prevailed in Persia and Media, may be summed up in a single article, viz. that they both discountenanced the worship of *idols*. For,

"I. That original beginning of all things, called HAZARUAM, was neither the creator nor governor of the world, but the *endless succession of time*, which was represented by Zoroaster, as the supreme existence, ENS, or fountain of being. From HAZARUAM, proceeded Ormuz and Ahrimanes. Ormuz acted the part of creator of the world; a circumstance which caused no little envy in the mind of Ahrimanes, and induced him to mingle with the workmanship of Ormuz, the seeds or principles of evil, which exist. By the Mehestani, moreover, or followers of Zoroaster, not only Ormuz, but six AMSCHASPANDI, also innumerable spirits, dispersed every where, the sun, moon, stars, and other earthly existences, were worshipped without distinction.

"II. If the example of the Medes and Persians, who worshipped Ormuz, as the creator and governor of the world, confirmed the Hebrews in the worship of Jehovah, it was equally likely, on the other hand, to induce them to adore the stars, and spirits, which occupied so conspicuous a place in the system of those nations; also, the horses and chariot of the sun, which the ancestors of king Josiah, influenced by the example of the Mehestani, had introduced at Jerusalem, and perhaps, to practise that species of Magian wor-

ship, witnessed by Ezekiel in the temple of Jerusalem."

4th. The Jews previous to the captivity, had been preparing themselves in the school of superstition and wickedness, for embracing such opinions at Babylon. Jahn says, p. 392. "During the period immediately preceding their overthrow, every kind of superstition, and every moral pollution prevailed in both kingdoms, especially in that of Judah. No other means therefore remained to correct their vices, but that of extreme severity, by which their whole nation, dispersed from their country into distant regions, and humbled and afflicted, might learn that they could do nothing without God, and that idols could lend them no assistance."

5th. The long duration of their captivity, unavoidably led to the adoption of such opinions in religion. It was known by the Jews, that their captivity was to be for seventy years, and were desired to make their temporal arrangements accordingly. See the prophets' injunctions about this. But let us suppose, what is hardly supposable, that all the persons who went to Babylon over twenty years of age, were proof against imbibing any false opinion. Suffer me to ask, how were all under that age, and all born there to be preserved? Without a constant miracle they could not, and no one affirms that a miracle was wrought to preserve them. It is then morally certain, that the Jews on their return, must bring back with them many of the religious opinions of the people among whom they had lived: unless we can prove, that they changed all their religious opinions, as easily as a man can shift his clothing.

6th. Prideaux shows from the Old Testament Scriptures, that some of the Jews had gone over to the Magian religion. He refers to Ezek. viii. 16. where the prophet being carried in vision to Jerusalem, saw

"about five and twenty men standing between the porch and the altar, with their backs towards the temple of the Lord, and their faces towards the east; and they worshipped the sun." The meaning of which is, that they had turned their backs upon the true worship of God, and had gone over to that of the Magians. Here then is direct proof of the fact from Scripture, that Zoroaster's religion was not only imbibed, but the worship it enjoined practised by the Jews. But as very little of the Old Testament was written after the captivity we observe,

7th. That learned men agree, that the Jews brought back from their captivity religious opinions, not taught in their Scriptures. I shall only quote the following writers in proof. Michaelis on the laws of Moses, vol. ii. p. 348. thus writes—"In the New Testament, indeed, and in the Jewish language after the period of the Babylonish captivity, from which the Israelites returned much enriched in names for the Devil, *Belial* means the Devil: But in the Old Testament it never has this meaning." Again; L'Enfant in his introduction to the reading of the Scriptures, p. 14. thus writes—"But this much is certain, that from that time (of Alexander the Great) the Jews began to *Helenize;* that the Greek tongue, spoken by the *Macedonians*, became more common among them, and that they also introduced some of the opinions of the Greek philosophers, as the transmigration of souls, for instance. We find some steps of this notion even in the New Testament, as in Luke xvi. 23. where there is an account of the abode of departed souls, conformable to the *Grecian philosophy*, and in John, ix. 2. where we find an allusion to the *pre-existence* and *transmigration* of souls. It is moreover evident from the Apocryphal writings, from Philo, Josephus, and the Talmudists, that the Jews, especially the Pharisees, had learned and followed the Grecian philosophy ever

since their conversing with the Greeks under *Alexander the Great*, the *Ptolemies* and Seleucide his successors, who reigned in Egypt and Syria." Those who wish to see more authorities in proof of this point may consult Dr. Campbell's 6th Dissertation, part i. sect. 19. quoted in my first Inquiry, chap. 1. sect. 3. See also Jahn's Arch. p. 235. 396. The Jews then had two sources from which they derived opinions in religion not taught in their Scriptures. The opinions of Zoroaster and that of the Greek philosophers.

8th. What conclusively proves, that the Jews brought back from their captivity, many opinions not learned from their sacred books, are the Apocryphal writings. The books called Apocrypha, though not canonical, are allowed to be the best writings extant, relative to the Jews after the captivity. To these I shall now call the attention of the reader, collecting from them, what were the religious opinions of the Jews in the times to which they relate. Let us consider

1st. What were their opinions respecting *evil beings or spirits?* We shall begin with their use of the term satan. It occurs only in Eccles. xxi. 27. It is doubtful what idea the writer attached to this word. The word *diabolos*, occurs frequently in the original, but is rendered slanderer, accusation, &c. in the English version. See Eccles. xix. 15. xxvi. 5. xxviii. 9. xxxviii. 19. and li. 2. 1 Macc. i. 36. 2 Macc. xiv. 27. The only place where it is rendered *devil*, and which has a connexion with our present subject is Wisd. of Sol. ii. 24. "Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it." The allusion here is to Gen. 3. and from this passage, Christians have derived the idea that it was the devil that deceived Eve. If they can show a better source for this opinion, we hope it will be done. Paul says, death en-

tered by sin, Rom. v. 12. and it was shown, Sect. 2. that no Old Testament writer intimates that death entered by the devil. Where then did the Apocryphal writers get this opinion? It must have been from the heathen, and it is evident this idea agrees to Zoroaster's angel of darkness, who was the author and director of all evil, death not excepted. In the Apocrypha *evil spirits* are frequently mentioned. What child, has not been amused with the account of "Asmodeus the evil spirit" killing Sara's seven husbands? Also, of Raphael curing Tobit's eyes, and binding Asmodeus. And of the wonderful efficacy of the heart, liver, and gall of a fish, which leaped out of the Tigris, the smoke of which smelled by the evil spirit, he fled into the utmost parts of Egypt, where the angel bound him. See Tobit, chaps. 3. 6. 8. 11. In Baruch, iv. 7. 35. we read of devils, but the original word is not *diabolos* but *daimonion*, the same which is rendered so in the New Testament. But as it is admitted on all hands, that demons, and the being Christians call the devil, are very different, it requires no attention from me in the present investigation. I would only remark in passing, that people's notions about satan, the devil, evil spirits, witches and wizzards, must be from a heathen source, for none of them are admitted to be real beings in the Old Testament. On the contrary they are there condemned as superstitions, and the Jews commanded to give no heed to them. Where then could the Jews learn such opinions, but from their intercourse with the heathen? If the Jews imbibed the idea of witches in Canaan, and that of the devil and evil spirits at Babylon, and such beings are mentioned in the Apocrypha, are these sufficient reasons for our believing their existence? And is it possible that such beings can be recognized as real in the New Testament?

2d. What are the opinions taught in the Apocrypha about *Hell?* The Greek word *Hades*, rendered hell, occurs Eccles. xxi. 10. and li. 5, 6. Song of the three children, verse 36. Tobit, xiii. 2. 2 Esd. iv. 8. viii. 53. and ii. 29. It is the same word, which is frequently rendered Hell in the New Testament, and is synonimous with Sheol, also rendered Hell in the Old. The word Gehenna, also rendered Hell in the New Testament, does not occur in any of the books of the Apocrypha. By Hell, in all the above texts, seems meant the same as Sheol, the grave, or state of the dead. The idea of a place of endless punishment, does not appear to be meant in any one of them. Indeed, such a place of punishment, could not be learned by the Jews, either from the ancient Magian religion or from Zoroaster's improvements of it, for not a word is said about Hell in either. I have shown, in my Inquiry into the words Sheol, &c. that Hades or hell as a place of future punishment, was learned by the Jews from their intercourse with the Greeks. See chap. i. sect. 3.

3d. What were the opinions of the Apocryphal writers, *concerning the number that should be saved?* Their opinion was, that all men "shall not be saved." See 2 Esdras, viii. 38—42. on the contrary, the Most High—"made this world for many, but the world to come for few." See 2 Esd. viii. 1. And in verse 3. it is said—"there be many created, but few shall be saved." And chap. ix. 15—"there be many more of them which perish, than of them which shall be saved." No sentiment like this is to be found in the Magian creed, or, in its improvements by Zoroaster, so far as my knowledge of them extends. Where the Apocryphal writers learned it I am unable to say with certainty; but Whitby, on Rom. 2. shows, that the Jews in our Lord's day, believed that none but Jews were to be saved, and they were all to be





ved. See this quotation from Whitby in my first quiry. They believed that all the Gentiles were el for hell-fire. My opinion is, that this idea origiated among the Jews, from their hatred of the Genles, and the high opinion which they entertained of emselves as the seed of Abraham. See Matth. ch.

No one we think will contend, that they learned ch an opinion from their Scriptures. Christians in ne past, have not only believed that few will be ved, but they express themselves pretty much in e language of the Apocryphal writers on the subct. Of late, Dr. Woods, Mr. Emerson, and some her orthodox writers aver, that the greater part of e human race will be saved. The number, who all suffer eternal punishment, will not be more in oportion to the whole human race, than those who ffer capital punishment in any country, are to that the whole community. We ought not to despise e day of small things. But this is a great thing, r not long ago, it was the orthodox faith, that but very few of the human race would be saved.

4th. What were the opinions of the Apocryphal riters *concerning immediate punishment after death?* hat they believed the wicked were punished after eath is evident from 2 Esdras, vii. 47. And that it mmenced *immediately* after death seems also evient from verse 56. Such persons were to "dwell pain," verse 12. Compare also Eccles. xviii. 22—5. This is precisely the doctrine of immediate punhment after death taught in our day. But I would k, from what source did the Apocryphal writers arn this doctrine? Not from the Old Testament riptures, for it is now conceded by intelligent orodox men that the Old Testament does not teach is doctrine. It was impossible they could learn it om the New, for when they wrote, it was not in extence. Not from Zoroaster's creed, for I do not

find that his creed contained the doctrine of immediate punishment after death. Where could the Jews then learn such a doctrine? I answer, from the Greeks, from whom also they learned that *Hades* or *Hell* was the place where this punishment was to be suffered. See Inquiry into the words Sheol, Hades. &c. chap. i. sect. 3. The Old Testament writers, so far from teaching the doctrine of immediate punishment after death, describe this state, as a state of darkness, silence, insensibility, and that there the very best of men cannot praise God or give him thanks. Nor is a single individual, ever represented as in pain or misery in this state. But the Greeks, from whom they learned this doctrine, believed in immediate happiness as well as misery after death, and the Apocryphal writers believed both. See Eccles. i. 13. 2 Esdras, xiv. 34. and vii. 28, 35. 2 Mac. vii. 14. Wisdom of Sol. chap. 2. See Jahn's Arch. p. 398, quoted above.

5th. What were the opinions entertained by the writers of the Apocrypha concerning "*the day of judgment?*" The phrase, "the day of judgment," only occurs once in the Old Testament, Prov. vi. 34. where no one ever supposed it referred to a day of general judgment at the end of this world. But in this sense, the phrase, "the day of judgment" is used by Zoroaster in his creed. And in this sense also it is used by the Apocryphal writers, 2 Esdras, xii. 34. Esther, i. 11. That they meant a day of judgment after the resurrection of the dead seems evident from the following passages. The torment of the wicked at this period they believed to be—"fire and worms in their flesh; and they shall feel them, and weep forever." See Judith, xvi. 17. Eccles. vii. 17. Comp. 2 Esdras, ii. 34. and vi. 9, 25. Suffer me now to ask. where could the writers of the Apocrypha learn the doctrine of "the day of judgment" but from the creed





of Zoroaster, for this is both the sentiment and the very phrascology which he uses as has been seen above from Prideaux. It cannot be questioned, that the phrase "the day of judgment" does not once occur in the Old Testament in this sense. If it is denied, that they learned this sentiment and language from the creed of Zoroaster, let the denier show from what Divine source they could learn it? As Christians could not learn either this sentiment or the language in which it is expressed from the Old Testament, we ask how came they by such sentiments and language, unless they derived it from Zoroaster's creed or at second hand from the Apocrypha. It will not answer to say, Jesus Christ and his apostles used the phrase "the day of judgment," and Christians have borrowed the language and sentiment from them. No, this will never do, for first, we have shown in our answer to Mr. Sabine, that in no text where this language is used is such a sentiment conveyed by it. But second, if we were even to grant this, what would follow from it. It would follow, that Jesus Christ and his apostles adopted the sentiments and language of the Apocryphal writers, or to speak all the truth, that both were indebted to the great impostor Zoroaster, for inventing both the sentiment and language for them some hundred years before. Yea, that all of them, were indebted to the ancient creed of the Magians for this doctrine and the language in which it is expressed, for both are found there. Let our brethren then, who contend for this doctrine consider its origin; for to build their faith on the New Testament as its source, is worse than the Old; for it makes the writers not revealers of a new doctrine, nor teaching one before revealed in the Old Testament, but adopting a sentiment and language, which originated in the Magian creed, was transmitted by the great impostor Zoroaster, and

through the Apocryphal writers to Jesus Christ and his apostles, and from them to all Christians ever since.

6th. What are the opinions taught by the Apocryphal writers, respecting the *duration of future punishment?* Their opinion about this was, that it should never end. Thus in Judith, 16, 17. where, speaking of the wicked it is said—"The Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them and weep forever." Bad as the ancient Magian religion was, it does not appear to have taught the endless duration of punishment. Nor, if Jahn is to be believed, as quoted above, Zoroaster did not make such an addition to it. He taught that the wicked were to be purified by fire at the day of judgment, and made happy with the good. It is certain the ancient Greeks believed in endless punishment, and from this source the Apocryphal writers I think must have derived it. They could not learn such a doctrine from the Old Testament scriptures, for it is not taught there. Many contend that it is taught in the New Testament. Allowing it is, I ask how the writers of the Apocrypha came to believe it and teach it long before the New Testament was written? Did the New Testament writers adopt a doctrine, taught by Apocryphal writers, which they derived from the heathen Greeks? This to be sure would be doing great honor to them, but what comes of the honor, or credit of Christ and his apostles if this was admitted?

Such are the religious opinions found in the Apocrypha, all closely connected with our present inquiry. We would candidly ask our orthodox brethren, how those writers came to speak so clearly and explicitly on these topics, long before the New Testament was written? As their information could not be derived from the Old Testament, where did they

obtain it? Did Daniel reveal it to the Jews while they were in Babylon? If he did, why was it mixed up with such fables as are found in the Apocrypha, and transmitted to posterity by Apocryphal writers? And, if such opinions be true, why did the New Testament writers not avail themselves of such explicit information, and teach them to the world? No man, we think, will affirm that such opinions are taught so clearly and explicitly in the New Testament as they are in the Apocrypha. And Christians cannot well deny, that the sentiments and even the language of their creeds, bear a greater resemblance to what is found in the Apocrypha, than any thing taught either in the Old or New Testament. Many doubt the truth of such articles. But could any man have disputed their truth, had the Apocrypha been a part of divine revelation? To make sure of such articles being found in Scripture, we propose that further search be made for proof that the Apocryphal books are truly divine, and that they be bound up as formerly with the allowed canonical books. This will save such articles from oblivion, and in all coming time no Christian can be at a loss to prove them from the Bible.

7th. What were the religious opinions among the Jews not found in Scripture, during the days of Christ and his apostles? The New Testament itself affords evidence, that opinions prevailed not found in their Scriptures. For example, our Lord told the Jews in general terms, that they had made God's law void, through their traditions. See some of these opinions noticed in the quotations from L'Enfant, Jahn and others, above. Other opinions we shall have occasion to notice in succeeding Sections. See also Whitby on Rom. 2. referred to above. The opinions of Josephus concerning a state of future rewards and punishments are well known, and need not be quoted.

Those who wish to see a pretty full account of the opinions of the Sadducees, Pharisees, and other sects among the Jews, may consult Prideaux, vol. iii. p. 353—389. See also Jahn's Arch. p. 402—404. 411. which my limits forbid quoting. Nor is it necessary for it would only be to repeat opinions already noticed.

8th. The history of the Christian church shows, that many heathen opinions were incorporated with Christianity, and increased from bad to worse, until what was called Christianity, became worse than heathenism itself. The first converts were Jews, and vast multitudes of converts were also made from among the Gentiles.—Such continued to retain many of their former false opinions. When Christianity became the religion of the Roman empire, men, formerly heathen priests and philosophers, became teachers in the Christian church, so that it soon became popular but greatly corrupted. Those who wish to see this gradual corruption traced and exposed, may consult Dr. Campbell's Ecclesiastical history, Mosheim's church history, Milner's, and others. The fact is notorious, and universally admitted, and my limits forbid a more particular statement. We shall conclude this Section by noticing the following facts.

1st. The whole ecclesiastical hierarchy, which has so long been the Diana of the religious world was the invention of Zoroaster. Prideaux, vol. i. p. 230. thus writes. "And whether it were, that these Magians thought it would bring the greater credit to them, or the kings, that it would add a greater sacredness to their persons, or whether it were from both these causes, the royal family among the Persians, as long as this sect prevailed among them, was always reckoned of the sacerdotal tribe. They were divided into three orders. The lowest were the inferior clergy, who served in all the common offices of their di-





ne worship: next above them were the superintendents, who in their several districts governed the inferior clergy, as the bishops do with us; and above all as the Archimagus, or arch-priest, who, in the same anner as the high priest among the Jews, or the ope now among the Romanists, was the head of the hole religion. And, according to the number of ieir orders, the churches or temples in which they ficiated were also of three sorts. The lowest sort ere the parochial churches, or oratories, which were :rved by the inferior clergy, as the parochial churchs are now with us; and the duties which they there erformed were to read the daily offices out of their urgy, and, at stated and solemn times, to read some art of their sacred writings to the people. In these iurches there were no fire altars; but the sacred :e, before which they here worshipped, was maintained only in a lamp. Next above these were their :e temples, in which fire was continually kept burning on a sacred altar. And these were, in the same anner as cathedrals with us, the churches or temes where the superintendents resided. In every one these were also several of the inferior clergy entertained, who, in the same manner as the choral vicars nong us, performed all the divine offices under the iperintendent, and also took care of the sacred fire, hich they constantly watched day and night by four id four in their turns, that it might always be kept urning, and never go out. The highest church above ll was the first temple, where the Archimagus resid-d, which was had in the same veneration with them s the temple of Mecca among the Mahometans, to hich every one of that sect thought themselves oblig-d to make a pilgrimage once in their lives. Zoroas-:r first settled it at Balch, and there he, as their Arhimagus, usually had his residence. But after the Iahometans had overrun Persia, in the 7th century

after Christ, the Archimagus was forced to remove from thence into Kerman, which is a province in Persia, lying upon the Southern ocean, towards India, and there it hath continued even to this day. And to the fire temple there erected, at the place of his residency, do they now pay the same veneration as formerly they did to that of Balch. This temple of the Archimagus, as also the other fire temples, were endued with large revenues in lands: but the parochial clergy depended solely on the tithes and offerings of the people; for this usage also had Zoroaster taken from the Jewish church, and made it one of the establishments among his Magians."

Let it be remembered, that Dean Prideaux was a prophet of their own, which forbids the slightest surmise that this account is either misrepresented or exaggerated. But, while eating the fat, and clothing himself with the wool, arising from such an establishment, he frankly confesses that it was invented by Zoroaster, concerning whom he says, p. 220—"He was the greatest impostor, except Mahomet, that ever appeared in the world, and had all the craft and enterprising boldness of that Arab." A very good origin indeed for—"Mystery Babylon the great, the mother of harlots and abominations of the earth." It was surely proper, that the greatest imposition ever palmed on the world, should be the invention of one of the greatest impostors the world ever produced. As it was invented at Babylon, published at Babylon, and imported from Babylon, it is very properly called—"Mystery Babylon the great." After such a disclosure by one of the craftsmen, that man must be dead drunk with the wine of her fornications, who still continues to cry—"great is Diana of the Ephesians."

2d. Another fact is, that all sects and parties in religion, are silent about the religion of Zoroaster.





Ecclesiastical hierarchy has met with both as-
and insult from almost every sect. But in the
e of our reading we have never met with any
of them who ventured to expose it as an inven-
of Zoroaster. Many a prayer has been made
ie downfal of Mahomet and the destruction of
nism: but who ever heard a prayer made for the
uction of Magianism or the religion of Zoroaster?
why not? Is it not because the creeds of the dif-
t sects and that of Zoroaster are very similar?
his Lord God the Pope down to the lowest
nter all firmly hold some articles invented by
aster. It would not do for any of the sects to
the clergy by telling them that Zoroaster was
ventor of their ecclesiastical establishment. No,
could retort upon them, for if this was any argu-
against it, they must admit it was of equal force
st such articles of their own creeds, as Zoroaster
he inventor of both. If they attacked the hie-
y with such a weapon as this they wounded
selves, and if the building fell by such an assault
own creeds must be demolished with it. The
born origin of the Mother of Harlots must be
aled, for every grade of relationship, however
t, must share in the disgrace. Dean Prideaux
the inventions of Zoroaster but called him the
est impostor that ever arose, Mahomet excepted.
nstead of this kind of abuse, the religious world
t to erect a monument to his memory, for to him,
than to Jesus Christ, have they been indebted
uch that has been counted great, glorious, and
in religion.

. It has been noticed by many as a remarkable
that before the captivity the Jews were prone
olatry, but after their return and ever since, have
it in great abhorrence. Is not this great change
Jews, partly at least, accounted for by their

imbibing Zoroaster's opinions, which were opposed to the worship of idols? But this I merely suggest for consideration, and leave the reader to his own reflections, on the topics which have been discussed in the present Section.

## SECTION V.

### ALL THE PASSAGES IN THE NEW TESTAMENT, WHERE THE TERM SATAN OCCURS, CONSIDERED.

The term *Satan*, among Christians, is as much a proper name for a fallen angel, as Peter and Paul are for two of Christ's apostles. In correction of this mistake, Dr. Campbell says, Dissert. 6. "Satan, though conceived by us as a proper name, was an appellative in the language spoken by our Lord; for, from the Hebrew it passed into the Syriac, and signified no more than adversary or opponent. It is naturally just as applicable to human as to spiritual agents, and is, in the Old Testament, often so applied." The truth of this statement we have seen, Sect. 3.

It has been alleged that the New Testament speaks more frequently and explicitly about the devil and satan than the Old. Let us see how this matter stands. The term satan occurs thirty-four times in the Old Testament, and is fifteen times rendered adversary, or by some similar word. But though it occurs thirty-five times in the New Testament, it is not once rendered by any word. It is easily perceived then, that this circumstance gives to the New Testament the appearance of teaching the existence of such a being, which the Old has not. But every

man must see, that it is a very false appearance. This false appearance is very much increased, from the very frequent occurrence of the term devil, and the plural devils, to which like the term satan, people have attached the idea of a fallen angel. But it is well known that the words *daimon* and *daimonion*, have no reference to that being Christians call *the devil*, but to demons or dead men deified. The reader is requested to consult Farmer, Jahn, and Dr. Campbell on this subject. It is only with the word *diabolos*, rendered devil, we are concerned in this Inquiry, which occurs in the New Testament thirty-six times. Excluding all the other places where the words devil and devils are the rendering of *daimon* and *daimonion*, all must see what an alteration it makes on the face of the New Testament. Even in our English version, the term *diabolos*, is sometimes rendered *slanderer* and *false accuser*, as the word signifies. Dr. Campbell, where Judas is called a devil, renders it *spy*, and *diabolos* is rendered in a similar manner by other translators. Supposing then, that the words *shaitan* and *diabolos*, had been rendered *adversary* and *slanderer*, or by similar words, it would have been difficult to find a fallen angel under those names in the Bible. In the Old Testament the term satan signifies an adversary, and is used to express the angel of Jehovah, the evil passions of men, a piece of writing, the evil principle deified, &c. The terms satan and devil are used in a similar way in the New Testament, which we shall now proceed to show.

Matth. xvi. 23. "But he turned, and said unto Peter, get thee behind me, satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." See also the parallel text in Mark viii. 33. which I need not transcribe. Here our Lord does not say that Peter was possessed of satan, that he acted like him, or that he was in-

fluenced by him, but positively calls one of his own disciples *satan*. But was Peter a fallen angel or wicked spirit? The expression "*get thee behind me satan*," is the same that our Lord used, Luke iv. 8. when he was tempted of the devil and satan. There is nothing at all remarkable in calling Peter satan, as David and the angel of the Lord were called so in the Old Testament. "Get thee behind me adversary," was highly proper language, for Peter was our Lord's adversary, not from design, but from ignorance and mistaken views, as is evident from the context, and also from the reason assigned; "For thou savourest not the things which be of God, but those which be of men." The Old and New Testament writers therefore perfectly harmonise in the sense attached to this word.

Luke xxii. 31, 32. "And the Lord said, Simon, Simon, behold, satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter in the last text, was a satan or adversary, and now our Lord told him satan desired to sift him as wheat. But where in the history of Peter do we find that an evil being ever attempted to injure him. But if we consult verses 32—35. and verses 54—63. of this chapter, we see that Peter was three times put through the sieve and sifted like wheat, by being three times charged with being one of our Lord's disciples, and he as often denying him. Peter's faith seemed to fail him for a season, but our Lord prayed for him that it might not entirely fail. In Psalm 109. and other places in Sect. 3. we have seen that the unbelieving Jews are called a satan or adversary to our Lord. Here they showed themselves so by sifting Peter as wheat, for their opposition was chiefly against the Saviour. To assert, that a fallen angel influenced the Jews,

has no evidence to support it from text or context. Indeed, only render the term satan adversary, and no one would think of a fallen angel as concerned in this affair. Our Lord only says, "behold the adversary hath desired you that he may sift you as wheat."

Mark iii. 23. "And he called them unto him, and said unto them in parables, how can satan cast out satan." See the whole context. The following remarks from Jahn are sufficient on this passage. He says, p. 226—"Jesus, in Matt. xii. 24—30, Mark iii. 22—30. Luke xi. 16—24, employs against the Pharisees the ARGUMENTUM AD HOMINEM, which has no bearing in this case any further than the refutation of the adversary is concerned. The ground of his employing this species of argument in the present instance was this. The Pharisees, if we may believe Josephus, taught, that the demons, by which men were possessed, were the spirits of bad men, who were dead, and were commissioned on their present business of tormenting the children of men by Beelzebub. Jesus, therefore, replied, provided this were the true state of the case, that Beelzebub, by lending his assistance in casting out his own devils, was overturning his own kingdom. He then adds, that this powerful spirit, for such the Pharisees supposed him to be, could not be compelled to perform such an unwelcome task, unless a stronger one than Beelzebub himself, should first come, should bind him, and take away his arms."

Luke x. 18. "And he said unto them, I beheld satan as lightning fall from heaven." The following remarks from Jahn are also sufficient on this text. He says, p. 225—"Jesus, in Luke x. 17, does not assert the operations of demons in men, for he couples Satan with serpents and scorpions, which places us under the necessity of interpreting *all* of these words tropically, and of *understanding* by them cunning and

powerful adversaries, who opposed the progress c
the Gospel, but with all their power were unable t
interrupt its advancement. The expressions whic
he employs are as follows. 'I see, (Hebrew ראיתי
I see Satan,' *i.e.* all the adversaries of the Gospe
who are afterwards called serpents, scorpions, an
the enemy's host, 'fall like lightning from heaven
*i.e.* from the political heaven, from power and au
thority. Consult Isai. xiv. 12, 13. Matthew 24t
chapter, Luke x. 15. Revelation xii. 7—9, see als
Cicero, where he says to Mark Antony, *you have hur
ed your colleagues down from heaven.* (The adversarie
of the Gospel occur in Luke xxii. 31. under the nam
of *Satan.*) 'Behold, (he proceeds,) I give unto yo
power to tread on serpents and scorpions, and ove
all the power of the enemy,' *i.e.* of overcoming an
subduing by your miraculous gifts all adversaries
'and nothing shall by any means hurt you,' *i.e.* op
press and overcome you, (comp. αδικησει with th
Hebrew נגע.) 'Notwithstanding, in this rejoice no
that the spirits are subject unto you, but rather re
joice, because your names are written in heaven
*i.e.* rejoice rather in the favour of God, than in th
power of casting out devils, or of healing the mos
difficult diseases." In addition to these remarks
would ask, how many fallings from heaven has sata
had, for he fell from heaven before he tempted Eve
and fell again it seems while the seventy disciple
were on their tour of preaching? But how did he ge
to heaven to make a second fall from it, and whil
there, was he also walking about on our earth seek
ing whom he might devour?

Luke xiii. 16. "And ought not this woman, being
a daughter of Abraham, whom satan hath bound, lo
these eighteen years, be loosed from this bond on th
Sabbath day?" Jahn on this passage says, p. 227—
"*Jesus liberates the woman, described in Luke xiii*

12, as bowed down with infirmity, without making any mention of a demon; if, therefore, a little after, he asserts, that she was a daughter of Abraham, bound by Satan for eighteen years, the expressions are to be considered as figurative, being an allusion to the loosing of oxen, which it was lawful to do on the Sabbath in order to lead them to drink, and having reference at the same time to an opinion among the Jews, that all diseases had their ultimate origin, (not indeed from *demons*,) but from the Devil, that overruling spirit of wickedness, who tempted Eve, and to whom allusions are made in Acts x. 38, and in 2 Cor. xii. 7." Dr. Lightfoot on Matth. xvii. says—"that the Jews usually attributed some of the more grievous diseases to evil spirits, especially those in which either the body was distorted or the mind disturbed." Jahn and Dr. Lightfoot allow that such opinions existed among the Jews, and we have shown Sect. 4, how they came to imbibe them. But no countenance is given to the truth of the opinion, that a fallen angel was the cause of this woman's disorder. It is called "*a spirit of infirmity.*" Dr. Campbell says, Dissert. 6.—"It is a common idiom among the Jews, to put *spirit* before any quality ascribed to a person, whether it be good or bad, mental or corporeal. Thus the spirit of fear, the spirit of meekness, the spirit of slumber, the spirit of jealousy, are used to express habitual fear, &c." *A spirit of infirmity* then, was an habitual infirmity, which was certainly true of this woman, for she could in no wise lift up herself "for eighteen years." This complaint medical men have called "*the rigidity of the back bone.*" Notice, when our Lord restored her, he does not command satan to leave this woman, nor does he rebuke him, but says,—"woman, thou art loosed." Loosed from satan? No, thou art loosed from thine *infirmity*. This bound her, and was sufficient without his assistance.

Notice further, that our Lord in the act of healing her "laid his hands on her, and immediately she was made straight and glorified God." The ruler of the synagogue, speaking according to the true state of the case, spoke of this woman as laboring under a mere bodily disorder. He does not say—there are six days, in them come and be *loosed from satan's bondage*, but in them come and be *healed*, verse 14. He was filled with indignation because our Lord had *healed* her on the Sabbath. What was said by our Lord about satan, in defence of his conduct, is predicated on two grounds; 1st. On the principles of common humanity, which the Jews exercised towards their cattle on the Sabbath. "Thou hypocrite" says Jesus, "doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" What was the inference from this? Ought not this woman a daughter of Abraham to be loosed from her infirmity on the Sabbath?

2d. He defends his conduct on the supposition that satan had bound this woman. If they believed this, how could they blame him for loosing her on the Sabbath day. Who could resist these reasons? Accordingly it is said verse 17. that "all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." Here our Lord showed his wisdom in refuting his adversaries. But let us suppose, that satan positively was the cause of this woman's disorder, what follows? It follows, that our Lord, neither on this or any other occasion, warned men against his great power and malignity, nor were the people half so much alarmed, as they would have been, if a wild beast had visited their neighborhood. They showed no fear respecting such a powerful wicked being. Whoever contends that satan bound this woman, ought to contend, that all persons so bound now, and why not all dis-

eases, are inflicted by him. If this be true, we are in a miserable condition. Medical men may scatter all their knowledge of the healing art to the winds, and henceforth learn to work miracles, or cultivate the friendship of satan, as the only means left them of excelling in their profession.

Luke xxii. 3. "Then entered satan into Judas, surnamed Iscariot, being of the number of the twelve." If satan entered into Judas, was not Judas possessed of satan? But it is a fact, that though persons are said to have been possessed of demons, yet we never read of one who was possessed of the devil or satan. But how could satan be in Judas, tormenting the wicked in hell, and tempting all the world besides, unless we make him almost equal to God himself? And if he did enter Judas for the purpose of working evil, is it not strange that some good angel did not also enter him to counter-work his evil devices? Well, what satan entered into Judas? I answer, *the spirit of opposition to Jesus and the secret purpose to betray him.* The 4th verse shows this, for—"he went his way and communed with the chief priests and captains how he might betray him unto them." See on the next passage.

John xiii. 27. "And after the sop satan entered into him." What satan now entered Judas, for it was said in the preceding passage, that satan had entered into him? I answer, his *fixed determination immediately to execute his purpose.* It was just before the last Passover, Judas purposed to betray Jesus, and bargained with the chief priests about it, Matth. xxvi. 14—17. This purpose is called satan entering into him, Luke xxii. 1—7: and the devil putting it into his heart, John xiii. 2. But, from the time he formed the purpose, until he received the sop, none but himself, Jesus, and the chief priests knew his design. At verse 10. Jesus says, "ye are clean but not all."

comp. verse 11. Again at verse 18. he says—"but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." But at verse 21. Jesus says plainly, "one of you shall betray me." This roused among the disciples the inquiry, "Lord who is it?" To point the person out, without naming him, Jesus says—"he it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop he gave it to Judas." The words before us immediately follow—"and after the sop satan entered into him." What connexion could there be betwixt his receiving the sop and a fallen angel entering into him? But there is a rational connexion, between receiving the sop, and his fixed determination to execute his purpose immediately. The delicate hints of his guilt must have agitated Judas' mind: but giving him the sop, must have roused him to fury, as he was now openly exposed, and he departs to execute his design. The words which follow confirm this—"that thou doest do quickly." These words, though not understood by the rest of the disciples, appear to have been well understood by Judas. They hastened his departure; for upon hearing them he went "immediately out." But where did he go to, and for what purpose? To his employers, the chief priests, that he might execute his determination. See Matth. xxvi. 47—50. What is a remarkable fact, and confirms the above view, satan is never said to have entered into the Jews. And why not? Because satan had always been in them. They never had been any thing else, but a satan or adversary to our Lord. But Judas had been one of Christ's professed friends, and the same opposition or satan which had always been in the Jews, entered into him when he formed the design to betray Jesus, and also when he determined to execute his design. To this day, when a man acts a very wicked part,

ontrary to his former professions, we in popular lan-
uage say, "satan has entered into him." Besides,
ıe view we have given is in agreement with the Old
'estament usage of the term satan, where it is ap-
lied to the evil principles and bad passions in men.

Acts v. 3. "But Peter said, Ananias, why hath
ıtan filled thine heart to lie to the Holy Ghost and
) keep back part of the price of the land." It is not
ıid that satan entered into Ananias, but only that he
ad *filled his heart*. But what is meant by the words
—"why hath satan filled thine heart," is in verse 4.
ıus explained—"why hast thou conceived this thing
ı thine heart." Here two things are obvious.
irst, what in the one sentence is said to be done by
*ıtan*, is in the other ascribed to *Ananias* himself; and
:cond, what is meant by satan *filling* the heart, is
xplained to mean, Ananias *conceiving this thing in his
:art*. It seems to be an Hebrew idiom, and is illus-
'ated by the words of Ahasuerus to Esther the
ueen. "Who is he? And where is he that durst
resume in his heart to do so?" It is in the margin—
*whose heart hath filled him*." See Esth. vii. 5. Notice
ırther, that it is not said satan had filled the heart
f Sapphira, verse 9. Peter only says to her—"how
it that ye have agreed together to tempt the spirit
f the Lord?" But why? for she lied as well as her
usband. This is accounted for by considering,
ıat great or uncommon instances of natural or moral
vil among the Jews were ascribed to satan. Yea,
e have seen, Sect. 4. that satan was considered the
ıthor and director of all evil. Peter speaks at the
ıtset, of the greatness of the sin of lying to the Holy
pirit; in the popular language of the times—"why
ath satan filled thine heart." But he had also ex-
lained his meaning, or spoken according to the true
ate of the case, by saying "why hast thou conceived
ıis thing in thine heart." After this it would have

been incongruous to introduce again the popular language about satan in speaking to Sapphira. What shows Satan, a fallen angel, had nothing to do with the sin of either of them is, Peter's explanation of the popular language—"why hast thou conceived this thing in thine heart," agrees precisely with James' account how people are tempted to sin. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed," chap. i. 13, 14. James does not allow any man to say when he is tempted, that he is tempted of God, for God tempteth no man. But if it be true, that Ananias was, or any man is tempted of satan, would he not allow them to say the truth? But James expressly declares that every man is tempted when he is drawn away of his own *lust*. Ananias and his wife were drawn away by their lust or love of money. This satan filled their heart. They were enticed by it to lie to the Spirit of God. But had a fallen angel enticed them or others, why is he never blamed for it by those whom he seduced. Did David blame him? Did even Judas blame him? No, bad as he was, he takes all the blame to himself. "I have betrayed the innocent blood." Nor is satan ever threatened with any punishment. Ananias and his wife are struck dead for their crime, but if satan was the chief agent why does he escape? For a very good reason, there never was such a being to be punished.

Acts xxvi. 18. "To open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins and inheritance among those who are sanctified by faith which is in me." The history of Paul's preaching does not afford an instance that he ever proposed, or actually did turn a single individual from





he power of a fallen angel, called the devil or satan. Had such a remarkable thing happened, we think it would have been noticed, and the person congratulated on account of his deliverance. He turned many from the power of *the adversary*, for it is said he turned away much people, saying they were no Gods which were made with hands. Was there no adversary but a fallen angel from which he could turn men? The persecuting Jews are called satan. Peter was called satan. And surely the whole system of ignorance and superstition, upheld by priests and civil rulers, were a satan or adversary. See this more fully shown on 1 Tim. vi. 11. in the next Section. From this satan many were turned, as the history of the Acts of the Apostles shows. Comp. Col. i. 13. particularly, where we read of men turned from "*the power of darkness.*" Accordingly some read the passage before us thus: "to open their eyes, and to turn them from darkness to light, *even* from the power of satan unto God." The darkness of ignorance, superstition, and wickedness, were the satan from which Paul turned men, and this he did by the light of the glorious gospel of Christ.

Rom. xvi. 20. "And the God of peace shall bruise satan under your feet shortly." It is not easily conceived how a fallen angel was bruised under the feet of Christians in the apostolic age. It does not accord with fact, and satan now is believed to be as subtile, powerful, and active as ever. The term satan is frequently used to designate the persecuting Jews, and this declaration of the apostle is agreeable to the fact, for they were bruised under the feet of Christians in the destruction of their city and temple, and dispersion among all nations as our Lord predicted, Matth. 24. At this period the disciples of Jesus had rest from their persecutions. The God of

peace bruised the adversary under the feet of Christians.

1 Cor. v. 5. "To deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." I shall here avail myself of some remarks I made on this passage in the Universalist Magazine, vol. vii. No. 33. "I need not stop to prove, that the term *spirit*, is often used in Scripture as equivalent to *person*, or for the person himself. Paul certainly did not mean this person's *spirit* separate from his body, for it does not appear, that his punishment included such a separation: nor that it was to be punished to the end of the world and then saved, for he says nothing about the destruction or punishment of his spirit. Besides, is it not the common belief, that unless persons' spirits are saved before death, they never can be saved after it? If satan was a fallen angel to whom this person was delivered, it is rather strange, that such a being should be in any way the instrument of such a salvation. Besides, if the day of the Lord here means the end of this world, and *spirit* a part of man which exists separate from the body, why is the salvation of spirit only mentioned? One should rather think, that it would be the flesh that required salvation from the hands of satan, for he was to destroy the flesh that the spirit might be saved. Was this person's flesh or body not to be saved? But the question is, what is the meaning of this passage? This I shall state briefly, without entering into the detail of the evidence whereby my views may be supported.—It is well known, that the term *satan* signifies an adversary. It is often applied to the adversaries of Christians and Christianity. This person in the church at Corinth was guilty of incest. See verse 1. The apostle commanded them to deliver him over to this satan, or to put him away from among

themselves, verse 13. This was to be done for the person's good, the destruction or punishment of the flesh, or to bring him to repentance, and that he might be saved in the day of the Lord Jesus. The first question that arises here is, what day of the Lord Jesus is meant? I answer, that day which our Lord had forewarned his disciples of, and in view of which he exhorted them to be found watchful and faithful. See Matth. xxiv. Well, what kind of salvation did the apostle mean, when he said, 'that the spirit or person may be saved in the day of the Lord Jesus?' I answer, the same kind of salvation enjoyed by all those who endured to the end. Matth. xxiv. 13. This person was not believing to the salvation of his soul or person, but was drawing back to perdition. He was not looking for his Lord's coming, but was saying by his conduct, my Lord delayeth his coming. Such were the means prescribed for converting this sinner from the error of his way, and saving a soul or person from death, and hiding a multitude of sins. The means proved effectual, as is evident from 2 Cor. 2. where Paul commands the Corinthians to forgive him, and to confirm their love to him; and assigns as a reason why they should do so, 'lest satan should get an advantage of us: for we are not ignorant of his devices.' What satan, pray? The very same satan or the adversaries of the gospel, to whom this person was delivered for the destruction of the flesh."

1 Tim. i. 20. "Of whom is Hymeneus and Alexander; whom I have delivered unto satan, that they may learn not to blaspheme." The remarks on the last text are sufficient here.

1 Cor. vii. 5. "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that satan tempt you not for your incontinen-

cy." At Corinth, prostitution formed a part of the worship of the gods. To avoid fornication among Christians, the apostle commands that every man should have his own wife, and every woman her own husband, verse 2. But if the one defrauded the other, the defrauded, in such a place as Corinth, was liable to be tempted by satan, or the adversaries of the gospel, to licentiousness. To guard them against bringing such a reproach on Christ's name, this injunction was delivered. Comp. verse 4. where their mutual rights are stated. But somewhat of a different view may be given of this passage in agreement with the Scripture usage of the term satan. It sometimes designates lust or sinful desire, which might, if the one defrauded the other, prove a satan or adversary to tempt them to licentious indulgence.

2 Cor. ii. 11. "Lest satan should get an advantage of us: for we are not ignorant of his devices." See on 1 Cor. v. 5. above, for the meaning of this text. I may just add, that the Scripture usage of the term satan, would warrant us to say, that an unforgiving temper of mind was the satan here referred to. It is surely *an adversary* to a Christian, and gets an advantage over him if he indulges it.

2 Cor. ii. 14. "And no marvel; for satan himself is transformed into an angel of light." The whole context goes to show that the apostle is speaking of human beings. He speaks 1st. Of satan, which simply means an adversary; and we think it indisputable that this term is applied both in the Old and New Testaments to the unbelieving and persecuting Jews. They were transformed into an angel of light, for their opposition was under the pretence of great zeal for God and the law. It is implied, that in reality they were the angel of darkness, and considered by Zoroaster the author and director of all evil. This was indeed the case with the Jews, for they were the





authors and directors of all the opposition to Christians and Christianity, as the whole New Testament shows.

2d. The apostle also speaks of the "*ministers*" of this satan. No one we think can dispute, that the apostle calls the false teachers in the church at Corinth the ministers of satan. They were transformed as ministers of righteousness, for under pretence of preaching the gospel they perverted it. See verses 3, 4, 12, 13, 15. They preached another gospel, see Gal. i. 6—10. Compare Acts xv. 1. &c. Gal. v. 1—7. and many other passages. They were in heart opposed to the Gospel, and were in fact joined with the unbelieving Jews, in opposing the truth and the apostles who preached it. They were the ministers or assistants of the Jews, the open and avowed adversaries of Christianity. If satan was transformed into an angel of light, there was no cause to marvel, that his ministers should transform themselves into the apostles of Christ, and as ministers of righteousness. The apostle says concerning them, "whose end shall be according to their works." What end? The apostle tells us that their end "is destruction," Phil. iii. 18, 19. The same destruction which come on the unbelieving Jews whose ministers they were, see Phil. i. 28, 29. 1 Peter iv. 17, 18. See particularly on Matth. 24, 25. and 2 Thess. 2. in the Second Part.

2 Cor. xii. 7. "And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan, to buffet me, lest I should be exalted above measure." The word which is here translated messenger is *angelos*, and which in other places is rendered angel. It was then "the angel of satan" that buffeted Paul. Well, let us hear Dr. Kennicott. He *says, Dissert. i. p. 100.*—"For the messenger of

*satan* means here a false teacher, in opposition to a true apostle called '*the messenger of God*,' Gal. iv. 14." See on the last passage for the satan here meant.

1 Thess. ii. 18. "Wherefore we would have come unto you (even I Paul) once and again; but satan hindered us." Acts 17. 1 Thess. iii. 1—9. with many other passages show, that the satan who hindered Paul from going to the Thessalonians, were the persecuting Jews, whom we have seen are frequently called satan. Nothing in Paul's history shows that a fallen angel ever troubled him. Only render the term satan, adversary here, and in other places, and such a being disappears.

2 Thess. ii. 9. "Even him, whose coming is after the working of satan, with all power, and signs, and lying wonders." The apostle simply says here, "whose coming is after the working of the adversary," as we have seen that the term satan signifies. If this is understood of the persecuting Jews, who are called satan in other texts, it is agreeable to the fact, for many came in Christ's name before the destruction of Jerusalem, pretending to work miracles, so that if it had been possible they would have deceived the very elect. See Matth. 24. and Whitby on 2 Thess. chap. 2.

1 Tim. v. 15. "For some are already turned aside after satan." What satan had they turned aside after? The words which immediately precede show this: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the *adversary* to speak reproachfully." The satan, after whom they had turned aside, was evidently the *adversary* who spoke reproachfully. It is beyond all doubt the Jews are referred to, for they are called both satan and adversary in other texts, and they did speak reproachfully of Christians. It is not *easily* perceived, how persons could turn aside after





a fallen angel, but to apostatise from the faith, or go over to its adversaries, is easily understood.

Rev. ii. 9. "I know thy works, and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of satan." Who a true Jew was, Paul informs us, Rom. ii. 28, 29. The persons spoken of, *said they were Jews*, but *were not*. They were of the synagogue of satan, or adversary: or they belonged to the synagogue of the unbelieving persecuting Jews. Who ever supposed that a fallen angel had a synagogue, and, that the persons John speaks of belonged to it? Nor can it be believed that any number of men had a synagogue in those days, and that it was called "the synagogue of satan," or of a fallen angel. But the synagogue of the adversary occasions no difficulty.

Rev. iii. 9. "Behold I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee." See on the last passage a sufficient illustration of this text. I would only add, that it has been thought by some, there is an allusion here to the subjection of Jews to the Christians in the flourishing state of Christianity.

Rev. ii. 13. "I know thy works, and where thou dwellest, even where satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr who was slain among you, where satan dwelleth." If satan here means a fallen angel, it must be admitted, that his seat was at Pergamus in the days of John. But if satan is only rendered adversary, all difficulty is at once removed. Pergamus was a noted place for opposition to Christianity, for here Antipas suffered death, and Christ's disciples are highly com-

mended for holding fast his name in such a place of persecution. It will not be easy to show how a wicked spirit had his seat or throne at Pergamus, and at the same time was walking about seeking whom he might devour.

Rev. ii. 24. "But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and who have not known the depths of satan, as they speak) I will put upon you none other burden." Here again it is only necessary to translate the word satan adversary, and all idea of a fallen angel disappears. The deep things, or depths of satan, are the depths of the adversary. It is said that the Gnostics called their mysteries the deep things of God and the deep things of Bythus. And Lowman calls it the deep arts of deceit and error. Paul says, we are not ignorant of his devices, 2 Cor. ii. 11. And the whole conduct of the persecuting Jews is a comment on this passage and others above considered.

Such are all the places in the New Testament where the word satan occurs, and it is evident, that the Old and New Testament usage of it are very similar, or rather the same. In neither does it designate a fallen angel, whom Christians call the devil and satan.

## SECTION VI.

### ALL THE PASSAGES WHERE THE ORIGINAL TERM DIABOLOS, OR DEVIL, IS USED, CONSIDERED.

We have seen that the term satan means *an adversary,* and have noticed its various applications by the





acred writers. We are now to pay some attention o the *meaning* and *application* of the term (*diabolos*) levil, and shall introduce the various texts where it ccurs in the New Testament, by taking some notice f the word *devil*, as used in our English version of he Old.

Let it be then observed, that the term *devils*, is used n the following places in the Old Testament. "And hey shall no more offer their sacrifices unto *devils*, fter whom they have gone a whoring. They sacrificed unto *devils*, not to God; to gods whom they new not, to new gods that came newly up, whom your fathers feared not. And Jeroboam ordained im priests for the high places, and for the devils, nd for the calves which he had made. Yea, they acrificed their sons and their daughters unto devils." ev. xvii. 7. Deut. xxxii. 17. 2 Chron. xi. 15. Psalm vi. 37. The word rendered devils in this last text s *daimonion* in the Seventy's version, and also in the ollowing places: Psalm xcvi. 5. and xci. 6. Isai. xv. 10. xxxiv. 14. and xiii. 21. It is evident that hese devils were only heathen idols, or Pagan deiies, which could neither do good nor evil to any nan. They were *made*, and some of them are styled *new gods*, or devils which had come newly up, and which were not formerly known or feared by the Jews or their fathers. To these devils or gods, the Jews sacrificed their sons and daughters. But those Pagan idols or devils, were altogether different from what is meant by the devil or satan; for as Dr. Campbell observes—"They could, therefore, no more be said to have worshipped the devil, as we Christians understand the term, than they could be said to have worshipped the cannibals of New Zealand; because they had no more conception of the one than of the other." Dissert. 6. He adds, a little further on—"As to the worship of the devil *tou diabolou*, nothing

can be clearer than that in Scripture, no Pagans are charged with it." The fact is the Jews knew nothing about the devil until they went to Babylon. The words, *daimon* and *daimonion* in the New Testament, are also rendered by the term devil, and in the plural devils; and we find them spoken of as numerous. One man was possessed with a legion of them. These were *demons*, not *devils* as Christians commonly understand the term. Concerning this distinction Dr. Campbell says—"What the precise idea of the demons, to whom possessions were ascribed, then was, it would perhaps be impossible for us with any certainty to affirm; but as it is evident that the two words *diabolos* and *daimonion*, are not once confounded, though the first occurs in the New Testament upwards of thirty times, and the second above sixty, they can, by no just rule of interpretation, be rendered by the same term. Possessions are never attributed to the being termed *o diabolos*." Dissert. 6. Dr. Campbell says —"The word *diabolos* in its *ordinary* acceptation signifies *calumniator*, *traducer*, *false accuser*, from the verb *diaballein*, to calumniate." This is also its meaning as given by Parkhurst and other lexicographers, which need not be quoted. Its *extraordinary* acceptation, with them and others is, that it designates a fallen angel, who is the implacable enemy of God and man. But the three first passages which I shall quote, show, that our translators understood the word *diabolos* in the way Dr. Campbell explains it, which he says, is its *ordinary* acceptation. The first is,

1 Tim. iii. 11. "Even so must their wives be grave, not *slanderers* (*diabolous*,) sober, faithful in all things." Here pious women are exhorted not to be slanderers; literally, "not to be devils." The very same word is used verses 6, 7. in the singular number and is rendered devil. Again, it is said verses 2, 3. "The aged women likewise, that they be in be-





avior as becometh holiness, not *false accusers*" (*diabo-*
*ous.*) Here the word again occurs in the plural,
nd is rendered *false accusers.* Aged pious women
re exhorted not to be devils! Again, 2 Tim. iii. 3.
peaking of those who in the last days should have
form of godliness but denying the power of it, they
re said to be "without natural affection, truce-
reakers, *false accusers*" (*diaboloi.*) Literally, devils.
uffer me now to ask, why in these three texts the
ord was not rendered devils? The reason is obvi-
us; it would appear very strange to our ears to ex-
ort Christian women not to be devils, for we have
ssociated the idea of a fallen angel with this word,
s we have with the term satan. It would have been
ist a similar impropriety, had the angel of the Lord,
avid, and others been called *satan.* But to avoid
iis impropriety, satan is rendered adversary in the
ld Testament, and in the above texts, the term *dia-*
*olos* is rendered slanderer and false accuser. These
iree texts however, show us, both how it was under-
ood by the apostle and also by our translators.
et the reader keep these remarks in view, while we
onsider all the other texts, where the term *diabolos*
ccurs in the New Testament.

John vi. 70. "Have not I chosen you twelve, and
ne of you is a devil?" Dr. Campbell renders the
rm *diabolos* here *spy*, and Newcome and Wakefield,
nder it *accuser.* This is in agreement with the pre-
eding texts, and further remark is unnecessary.

John xiii. 2. "And supper being ended, (the devil
aving now put it into the heart of Judas Iscariot,
imon's son to betray him"). See on Luke xxii. 3.
nd John xiii. 27. in the last Section, as a sufficient
xplanation of this passage. What is said to be done
y satan in one, is said to be done by the devil in the
ther, which shows that they are only two names for
ne same thing. Suffer me here to ask, When one

man betrays another in our day, is the plea sustained in court or any where else, that the devil urged him on to it? And, would any man hang himself, if he believed he was the tool of such a powerful and malicious being? Judas' crime is wholly imputed to himself, Acts i. 17, 18. And every man is conscious when he sins, that he did not need the assistance of such a being. The Scriptures, in plain language, refer sin to ourselves and not to the devil. See James i. 14. and Mark vii. 21, 22.

1 Peter v. 8, 9. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." As this is one of the principal texts quoted in proof of the existence of an evil being, called the devil I shall consider it particularly. We have then, 1st. An exhortation, "be sober, be vigilant." This was addressed to Christians scattered throughout Pontus, Galatia, &c. chap. i. 1. It is so plain, that they were suffering persecution from the enemies of the gospel, that it would be loss of time to give any proof of it. 2d. We have next the reason assigned why this exhortation should be obeyed. Why be sober and vigilant? "Because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." It is confidently believed by many good people, that this devil who walketh about like a roaring lion, is a fallen angel or malignant spirit. But I ask, how is such a belief to be reconciled with his having his abode in hell, with some in the air, and others, his tempting men in all parts of the earth at the same time? Such a belief is contrary to all facts and experience. Did ever any person see the devil in the shape of a lion, hear him roar, or is an *instance* on record in the history of mankind of one

being devoured by him? Such idle, childish stories have been told of the devil, but what man in our day gives the least credit to them. I find human beings are frequently compared to lions.—Numb. xxiii. 24. xxiv. 8, 9. Jer. l. 17. 2 Tim. iv. 17. also to roaring lions, Psalm xxii. 13. Prov. xix. 12. xx. 2. Jer. ii. 15. Isai. v. 29. They are also compared to a devouring lion, Psalm xvii. 12. xxii. 21. Jer. ii. 30. iv. 7. Ezek. xix. 1—6. xxii. 25. On examination I also find that God is compared to a lion and a roaring lion, Isai. xxxi. 4. Hosea xi. 10. xiii. 7, 8. Amos iii. 4—8. Such is the result of my examination of the Scripture usage of the word lion. Not one instance can I find where the devil is compared to a lion. If he is so in this passage, it is a solitary instance, which is presumptive evidence that this was not the apostle's meaning. Who then was this roaring lion? Peter answers by saying, "*your adversary* the devil as a roaring lion walketh about seeking whom he may devour." The word here rendered *adversary* is *antidikos*. It only occurs in this and the following texts in the New Testament, Matth. v. 25. Luke xii. 58. xviii. 3. It is uniformly rendered adversary, but has no reference to a fallen angel. In the texts referred to, Parkhurst says it means "an adversary or opponent in a law-suit," and quotes Herodian in proof of it. The text under consideration, is the only one in which he considers this word to mean a fallen angel or the devil. He desires us to compare Rev. xii. 10. Job i. 9. ii. 3. and Zach. iii. 1. in proof that *antidikos* in this text means such a wicked spirit. It is very plain that he considered adversary and devil to mean the same thing. We have not only compared, but have considered the passages, and our readers may judge from the evidence we have adduced if they teach such a doctrine. In short, to say that the word *devil*, or the word *adversary* here used as its ex-

planation, refers to a fallen angel, is taking for granted the very question at issue. Who then was this adversary, the devil who went about like a roaring lion? By recurring to the New Testament usage of *antikeimai*, also rendered adversary, we shall see this.

1st. It is rendered adversary and applied to men who were the adversaries of Christ and of Christianity, particularly the persecuting Jews. Thus, when our Lord had refuted the Jews who had found fault with him for healing a person on their Sabbath, it is said—"all his *adversaries* were ashamed," Luke xiii. 17. He also said to his disciples—"I will give you a mouth and wisdom which all your *adversaries* shall not be able to gainsay nor resist," Luke xxi. 15. Again, Paul says, 1 Cor. xvi. 9.—"For a great door and effectual is opened unto me, and there are many *adversaries*." And Philip. i. 28. he says—"And in nothing terrified by your *adversaries:* which is to them an evident token of perdition." And in 1 Tim. v. 14. he exhorteth young women to conduct themselves as to give "none occasion to the *adversary* to speak reproachfully." In all these texts the adversaries of the gospel, particularly the Jews are referred to by the term *adversary*.

2d. It is rendered *opposeth* and *contrary*, and applied to the following things. To the man of sin. "Who *opposeth* and exalteth himself above all that is called God," 2 Thess. ii. 4. To the opposition between flesh and spirit. "For the flesh lusteth against the spirit and the spirit against the flesh, and these are *contrary* the one to the other," Gal. v. 17. And in 1 Tim. i. 10. it is used to express whatever is opposed to the truth. "And if there be any other thing that is contrary to sound doctrine." It is then beyond all fair debate, that *antikeimai*, adversary, is not once used in reference to the devil or satan, though most people say he is the greatest adversary of both

God and man. The fact is certain from the above texts, and the whole New Testament is an illustration of it, that the opposing Jews were the adversary of Christians and the chief cause of all their persecutions. They were the adversary, the devil, the slanderer, or false accuser, who went about as a roaring lion seeking whom they might devour. Hence they are in several texts denominated by the term devil and satan. It cannot be questioned, that Peter referred to the persecuting Jews, for they did go about like a roaring lion; see Acts 17. and indeed all the New Testament. It is also evident that the lusts and evil passions of men are termed adversary in several texts. And why are they termed so? I answer, because it is this devil or adversary within men, which makes them devils or adversaries in their conduct. I may add, the term satan we have seen signifies an adversary, and devil and satan are used synonimously in the New Testament, and both terms are used to express opposing persons and opposing things. That person or thing, is a devil, satan, or adversary to another which is opposed to it. The unbelieving, persecuting Jews are in Scripture compared to a lion. Thus Paul says, 2 Tim. iv. 16, 17. "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me and strengthened me; that by me the preaching might be fully known and that all the Gentiles might hear; and I was delivered out of the mouth of the lion." It is thought by some, that by the lion, Paul referred to Nero or his prefect Helius Cesarianus, to whom he committed the government in his absence, with power to put to death whom he pleased. The reason given for this application of lion to Nero is, that Marsyas said to Agrippa when Tiberias died—"the lion is dead." Whether Paul ever heard

this saying is uncertain, and if he had, we doubt whether his wisdom and prudence, in his then critical circumstances, would have allowed him to make such an allusion. What leads me to conclude, that Paul, by the lion, referred to his persecutors the Jews, are the following things.

1st. They actually went about like a lion to devour him, and at the time he wrote was in bonds from their persecutions. Nero, nor no other Roman magistrate sought after Paul or troubled him, until stirred up by the Jews. He was even obliged to appeal to Cæsar to be delivered from their hands. 2d. In Psalm xxii. 13, 21. where Christ and his enemies are spoken of, the persecuting Jews are expressly compared to a lion and a roaring lion. If Paul compared them to this, he had the example of David for it. To this Psalm probably Paul alluded in the passage before us. 3d. To understand the apostle by the lion, referring to the persecuting Jews, renders its usage uniform in the New Testament, but to understand it of a fallen angel, is at variance with its entire usage throughout the Bible. It is agreeable to the fact, that the Jews went about as a roaring lion, but it is contrary to all facts and experience, that a fallen angel ever did this. But Peter adds, "whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Who ever doubted, that the "afflictions" of Christians in the apostolic age arose from the persecuting Jews? Compare verse 10. and various other parts of the Epistle. But was a fallen angel in various places at the same time afflicting them? Besides, how could they resist steadfast in the faith an invisible spirit? It was with wicked men they had to contend, and from whom they suffered. See 1 Peter iv. 12. i. 7. The word devil we have seen signifies a slanderer or false accuser. Peter





then says in this passage—"your adversary the slanderer or false accuser goeth about as a roaring lion." That this referred to men, no one we think can doubt who reads chap. ii. 12, 15, 20. iii. 15—17. and iv. 4. of this epistle. Nor will any one dispute, that the words *o' antidikos 'umon diabolos* may be rendered thus; "the adversary your false accuser," or, "your adversary the false accuser." The whole epistle, is a comment on this view of the passage, nor would any one have ever thought of a fallen angel, had the word *diabolos* been rendered false accuser as it is in some other places. Common sense, and common Scripture usage of words, lead us to no other interpretation. It should be remembered, that Peter was a Jew, and was familiar with the meaning of the terms satan and devil. Jesus had called him satan and Judas a devil; and could there be any impropriety in calling the persecutors of Christians "your adversary the devil?" And on account of their ferocious cruelty comparing them to a roaring lion walking about seeking whom they might devour.

Is it objected to this view of the passage—"the persecutors of Christians in Peter's day were *many*, but here he speaks of them as *one*." This objection has no force, for it is well known, that in Scripture the singular is frequently put for the plural and the reverse. Besides, all know, that when many are spoken of collectively they are considered as one, and especially when they act in unison about any object. The persecutors of Christians were indeed many, but never did many act more in unison about any object than they did in opposing Christians and Christianity. They were one, and unwearied in their exertions to obtain their object.

Is it further objected—"Peter speaks emphatically of the devil, as if he was a real being, for he calls him *the devil?*" *Answer; the* word *diabolos* here is without

the article, therefore this objection is of no force. Even if it had been used, the objection would derive little or no force from it, for it was very natural and proper for Peter to speak of the persecutors of Christians in this emphatic manner.

John viii. 44. "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." As this is perhaps the strongest text in proof that the *devil* is a fallen angel, we shall give it a particular consideration. It is then said, "*ye are of your father the devil.*" If the devil was the father of the unbelieving Jews whom our Lord here addressed, it is plain they were his sons or children. The question then is, what devil was their father? Professor Stuart shall inform us. In his letters to Dr. Miller, p. 95—99. he thus writes:

"The word *son* was a favourite one among the Hebrews; and was employed by them, to designate a great variety of relations. The *son of any thing*, according to oriental idiom, may be either *what is closely connected with it, dependant on it, like it, the consequence of it, worthy of it*, &c. But this view of the subject must be explained, by actual examples from the Scriptures. The following I have selected from the Old and New Testaments.

"*The son of eight days, i.e.* the child that is eight days old; the *son of one hundred years, i.e.* the person who is one hundred years of age; the *son of a year, i.e.* a yearling; *the son of my sorrow, i.e.* one who has caused me distress; *the son of my right hand, i.e.* one who will assist or be a help to me; *son of old age, i.e.* begotten in old age; *son of valor, i.e.* bold, brave; *son of Belial*, [lit. son of good-for-nothing,] *i.e.* a worthless man; *son of wickedness, i.e.* wicked; son of *a murderer*,





murderous person; *son of my vows*, *i.e.* son that
s to my vows; *son of death*, *i.e.* one who de-
death; *son of perdition*, *i.e.* one that deserves
on; *son of smiting*, *i.e.* one who deserves stripes;
Gehenna, *i.e.* one who deserves Gehenna; *son of*
*tion*, *i.e.* one fitted to administer consolation;
*thunder*, *i.e.* a man of powerful, energetic elo-
e or strength; *son of peace*, *i.e.* a peaceable
*son of the morning*, *i.e.* morning star; *son of the*
*coal*, *i.e.* sparks of fire; *son of the bow*, *i.e.* an
; *son of the threshing floor*, *i.e.* grain; *son of oil*,
; *son of the house*, *i.e.* domestic or slave; *son of*
*e.* man, as it is usually applied; but perhaps in
e somewhat diverse, in several respects, as ap-
o the Saviour.

ich is the wide extent of relation, similarity,
tion, &c. which the term *son* is employed to
ate in the Hebrew, and in the Hebrew idiom
New Testament; a latitude far greater than is
to it in the Occidental languages; and which
e, who is not conversant with the Hebrew, can
ly estimate in an adequate manner.

collecting and translating these idioms, I have,
rse, followed the phraseology of the original
iges to which they belong, and not our English
n; which not unfrequently paraphrases them,
ler to render them intelligible to the English
.

or are the Hebrew of the Jewish Scriptures
Hebrew-Greek of the New Testament, the only
iges which exhibit this latitude of construction
pect to the word *son*. The same idiom runs
gh all the Shemitish languages. In the Syriac
n of the Scriptures, made, as is most probable,
ng after the death of the apostles, and in a lan-
which approximates nearest of all to the ver-
ir dialect *of the* Jews in our Saviour's time, the

word in question is used in a still greater latitude. The following instances are collected from this version.

"*A son of trade*, i.e. ομοτεχνος, or one of the same trade, fellow workman; *son of a great family*, i.e. a nobleman; *son of my yoke*, i.e. my companion; *son of foster-fathers*, i.e. συντροφος, an associate in education or pupilage; *son of flesh*, i.e. a relative; *son of adultery*, i.e. a person of illegitimate birth; *son of his day*, i.e. a contemporary; *son of his hour*, i.e. forthwith, immediately; *son of the neck*, i.e. a collet; *sons of inheritance*, i.e. heirs; *sons of the place*, i.e. dwelling together; *sons of the city*, i.e. fellow citizens; *sons of the tribe*. i.e. members of the same tribe; *sons of the people*, i.e. Gentiles; *sons of the company*, i.e. fellow travellers; *sons of my years*, i.e. my equals in age; *sons of the nobles*, i.e. free-men; *sons of Crete*, i.e. Cretans; *sons of idols*, i.e. idolaters.

"To these idioms, taken from the Syriac version of the Scriptures, may be added others belonging to the language; *e.g. the son of secresy*, i.e. privy counsellor; *son of the oaks*, i.e. of noble progeny; *the son of similitude*, i.e most like; *son of heresy*, i.e. a heretic; *son of nature*, i.e. of the same nature; *a son of two portions*, i.e. one who receives a double portion of inheritance; *son of the leopards*, i.e. Bacchus; *son of dividing*, i.e. one who divides the inheritance with another; *son of the month*, i.e. of the same month; *son of the year*, i.e. a contemporary; *son of opinion*, i.e. one holding the same sentiments.

"Besides these, most of the instances already adduced above from the Hebrew idiom, are found in the Syriac; together with other cases of a similar kind, which I forbear to cite.

"In the Arabic language, the idiom in question is still *more* striking; because we have the language in *much fuller* extent than in the Syriac or the Hebrew.





ere we find, besides many of the idioms already uoted, *sons of the land*, *i.e.* strangers; *son of famil-rity*, *i.e.* intimate friend, *son of moonshine*, *i.e.* a night splendent with moonbeams; *son of the night*, *i.e.* a ark night; *son of misfortune*, *i.e.* in trouble; *son of the ys*, *i.e.* unfortunate; *son of destroying*, *i.e.* warlike; *n of freedom*, *i.e.* innocent; *son of the way*, *i.e.* a trav-ler; *son of the sun*, *i.e.* Aurora, or morning light; *n of the clouds*, *i.e.* rain, also coolness; *son of time*, *.e.* a day and a night; *son of the night*, *i.e.* the moon; *n of the day*, *i.e.* a day.

"These are only a part of the instances which cur, of the idiomatic use of the word *son* in Arabic. ore might easily be added; but I deem it unne-ssary.

"The object of all the specimens which I have ex-bited of the use of the term *son*, in the Shemitish nguages, is to make it evident how very vague, in-finite, and extensive, the secondary significations of is word are; and how different the genius of the iental languages, which thus employ it, is, from that our own language, or from those of Europe in ge-ral.

"Every kind of relation or resemblance whether al or imaginary, every kind of connexion, is char-terised by calling it the son of that thing to which stands thus related, or with which it is connected." The Professor adds on the same page, and it suits y purpose equally as it did his, by merely substi-ting *son of the devil* for the phrase *son of God*. "It ill be remembered, however, that when we investi-te the meaning of the phrase *son of the devil*, in the riptures, we are investigating the *usus loquendi* of Shemitish dialect. This will of course be con-ded, in regard to the phrase in the Old Testament; d I may add, that all critics are now agreed, that though the *words* of the New Testament are Greek,

the idiom is Hebrew." Mr. Stuart then tells us that "*the son of any thing*, according to oriental idiom, may be either *what is closely connected with it, dependant on it, like it, the consequence of it, worthy of it, &c.*" He adds, "*every kind of relation or resemblance, whether real or imaginary, every kind of connexion is characterised by calling it the son of that thing to which it stands thus related, or with which it is connected.*" It is a plain case then, that if the Jews were of their father the devil, or sons of the devil, and if the term devil means *a slanderer*, our Lord only told them that they were "slanderous persons." Were they not closely connected with slander, depended on it, were like it, and worthy of it? Mr. Stuart, by the above remarks, forever settles the question, that neither here nor any where else, son of the devil refers to a fallen angel. I might here close my remarks, but I shall briefly notice what is further said in the passage, that we may see how it agrees with the view which he has given us. It is then said, "*and the lusts of your father ye will do.*" Well, did not the Jews slander the Saviour? They certainly did. But it is said, "*He was a murderer from the beginning.*" We have seen from the above quotation, that "son of wickedness," simply means "wicked;" and that "son of a murderer" signifies "a murderous person." That the Jews were murderous persons no one disputes. But, it will be said, how were the Jews murderous persons from the beginning of the world? This is not said. They are only said to have been "murderers from the *beginning*." The term *arhes*, here rendered the beginning, is used to express the beginning of our Lord's ministry and miracles, John viii. 25. vi. 44. xv. 27. xvi. 4. and ii. 11. 1 John i. 1. ii. 7, 13, 14, 24. and iii. 11. 2d. Epistle, verses 5, 6. In short, it is used to express the beginning of persons and things in a variety of ways. See Rev. i. 8. iii. 14. xxi. 6. and xxii. 13. Mark i. 1. Philip iv. 15.





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We have seen that the principle of evil was not only personified but deified. In this passage, and others, it is spoken of as a person or being. Eve's lust said to her, "ye shall not surely die," which was a lie. It is in the passage before us represented as the father of lies, and the lusts or desires of this father the Jews did. Lust from the beginning abode not in the truth, for it was by lust conceiving contrary to the commandment, the first deviation from truth was made, and the first lie told; and when lust said "ye shall not surely die," it was not only a liar but the father it. From our mother Eve to the present *day*, all men who listen to the lies of their own lusts





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Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother." This, and the preceding passage, were written by the same person. The language and sentiment of both are similar, and the quotations and remarks made are applicable to both. We shall add some brief remarks here. John says, "*He that committeth sin is of the devil.*" He was writing to Christians, who were the children of God by faith in Christ Jesus, and could not say to them as he did to the unbelieving Jews, "ye are of your father the devil." It appears from verse 7. that he said this to guard them against sin. Comp. John viii. 34. and Rom. vi. 10—23. "*For the devil sinneth from the beginning.*" This corresponds to John viii. 44. "*He was a murderer from the beginning.*" What devil sinned or was a murderer from the beginning? Answer; at verse 15. it is said—"whosoever *hateth* his brother is a murderer," and at verse 12. "not as Cain who was of that wicked one and slew his brother." Cain, like the Jews, was of his father the devil, and the lusts of his father he did. This father was a murderer from the beginning, and abode not in the truth. And what was this? No man will assert that Moses intimates a fallen angel influenced Cain to slay Abel. If he that *hateth* his brother is a murderer, Cain was one before he slew Abel. It was from this *hatred* in his heart the bloody deed proceeded, and which in the eye of both God and man constitutes murder. Well, let it be recollected, that the very first time *satan* is mentioned in Scripture, the term is applied to a well, and the explanation given us in the margin is *hatred*. See Sect. 3. Besides, in Sect. 2. it has been shown, that Eve's





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pentance shall be hid from mine eyes." Hos. xiii. 14. See 1 Cor. xv. 53—58. At verse 26. it is expressly declared, "the last enemy that shall be destroyed is death." Suffer me now to ask—Is it any where said Christ was manifested to destroy a fallen angel? This I think no man will affirm. Why then is it so confidently affirmed that the devil is a fallen angel?

Heb. ii. 14, 15. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them, who through fear of death, were all their lifetime subject to bondage." As this is also one of the principal texts, relied on for proof of the existence of a fallen angel, called the devil, we shall give it all due attention.

Supposing then that we admit for a moment the existence of such a being as the devil, what follows from this passage? It follows, that he is to be destroyed, for it is expressly said, Christ died, that "through death he might destroy him that had the power of death, *that is the devil.*" But do our orthodox friends allow that he is to be destroyed through the death of Jesus Christ? No, they aver, that he is to exist forever, the enemy of God and the tormenter of men. But if this text teaches his existence, it as certainly teaches his destruction. I urge then the belief of both, or the rejection of both doctrines. But this is not all, for if this text teaches the devil to be a fallen angel, it as explicitly declares that he has *the power of death.* By the power of death is generally understood power to produce death, and retain men in this state when dead. But is it not a very extraordinary supposition, that such a wicked being should have such a power? Besides, is it not contrary to other parts of Scripture, where God says, "I kill and I make alive: I bring down to

the grave and also bring up again." Can any one think God has delegated this power to the devil? Job calls death the king of terrors, but not because the devil has the power of it. By taking into view other parts of Scripture we find death ascribed to a very different cause than the power of a fallen angel. In Rom. v. 12. we are told that by one man sin entered into the world *and death by sin.* And in chap. vi. 23. that the wages of sin is death, but not a word is said as if the devil had any concern with it. James, chap. i. 15. also says, that when "sin is finished it bringeth forth death," but says not a word about the devil having any power to produce it or continue it. Nor does the apostle say the sting of death is the devil, but the sting of death is sin. Besides, when speaking of the victory obtained by Jesus Christ over death, the apostle does not say, "O! devil, where is thy power over death," but says, "O! death, where is thy sting, O! grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ." The apostle here renders thanks to God for victory over sin, and the law which is the strength of sin, and also over death, but renders no thanks to God through Jesus Christ for victory over a fallen angel or the devil. Can any candid man then think, that if such a being had power over death, that Paul, in giving thanks to God, would have omitted thanking him for victory over this malignant, wicked being, who had so long and universally exercised it? We should rather think, that had Paul believed this, victory over the devil would have been one of the principal things he would have mentioned.

What then, it may be asked, is the devil referred to in this passage? I answer, whatever has the power of death. What then has the power of death?

answer, sin and the law the strength of sin, by which death came first to be introduced, and by which it hath passed through all the human race. See Rom. v. 12, 13. The judgment, Gen. iii. 19. was by one to condemnation. Death reigned by one man's offence, and no power of man has been able to resist his universal sway; and but for the death of Christ, and his resurrection from the dead, no hope of a resurrection by man could ever be entertained.

But let us examine the passage itself a little more particularly. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Well, for what purpose did he take part in flesh and blood? "That through death he might destroy him that had the power of death, that is the devil." We have shown on 1 John iii. 8. what the *works* of the devil are, and that Christ was manifested to destroy them. But here Christ is said to *destroy the devil himself.* Sin and death, we saw there, were the works of the devil, and that Christ is actually to destroy those works. What devil was it then which produced such works? Such is the workmanship, but what devil was the workman? James tells us in plain words—"then when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death." Christ by his death would accomplish very little to the purpose, to destroy a fallen angel, or even to destroy sin and death, if lust which bringeth forth sin was not destroyed. It would only be like lopping off the branches from a poisonous tree, while the stock from which they all sprung, was allowed to remain. But Christ by his death, is not only to destroy sin and death, the works of the devil, but *lust* or *the devil.* He is not only to destroy the workmanship but the workman, not merely the branches but the root, not *only* the streams of sin and death, but the fountain





which they have flowed. He is to destroy that had the power of death, that is the de- See the following passages: Col. i. 20. Eph. i. l Cor. 15. But it ought further to be noticed, "*the strength of sin is the law.*" It is this which :s sin to be what it is, for sin is the transgression ıe law, and where there is no law there is no gression. The law has always said—"the soul sinneth shall die." The law of Moses entered the offence might abound. It gendered to bon- , and was the ministration of death. 2 Cor. iii. 7. ). Rom. v. 20, 21. Gal. iv. 24. It could not give but cursed every one who did not continue in all ;s written in the book of the law to do them. iii. 21, 10. Well, did Christ through death sh the law? The word which is in this passage ered *destroy*, Parkhurst says, means, "to render ctual, abolish, annul, destroy." It is the same which in 2 Cor. iii. 7. is rendered *done away*, applied to the law of Moses, which was done / in Christ. And is rendered *abolished*, Eph. ii. vhen speaking of this very law. "Having *abol-* in this flesh the enmity, even the law of com- lments contained in ordinances." It is also ren- d abolished, 2 Tim. i. 10. where it is said of st, "who hath *abolished* death, and hath brought and immortality to light through the gospel." then is agreeable to the fact, for by the death of st the law was abolished. Christ through death :oyed or abolished the law, which was the ıgth of sin, and denounced death on the trans- ıor. It had the power of death, and might with uch propriety be called the devil or accuser as writing, Ezra iv. 6. was called a satan or adver- to the Jews. The law is expressly said to have the *accuser* of the Jews, John v. 45—47.

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pentance shall be hid from mine eyes." Hos. xiii. 14. See 1 Cor. xv. 53—58. At verse 26. it is expressly declared, "the last enemy that shall be destroyed is death." Suffer me now to ask—Is it any where said Christ was manifested to destroy a fallen angel? This I think no man will affirm. Why then is it so confidently affirmed that the devil is a fallen angel?

Heb. ii. 14, 15. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them, who through fear of death, were all their lifetime subject to bondage." As this is also one of the principal texts, relied on for proof of the existence of a fallen angel, called the devil, we shall give it all due attention.

Supposing then that we admit for a moment the existence of such a being as the devil, what follows from this passage? It follows, that he is to be destroyed, for it is expressly said, Christ died, that "through death he might destroy him that had the power of death, *that is the devil.*" But do our orthodox friends allow that he is to be destroyed through the death of Jesus Christ? No, they aver, that he is to exist forever, the enemy of God and the tormenter of men. But if this text teaches his existence, it as certainly teaches his destruction. I urge then the belief of both, or the rejection of both doctrines. But this is not all, for if this text teaches the devil to be a fallen angel, it as explicitly declares that he has *the power of death.* By the power of death is generally understood power to produce death, and retain men in this state when dead. But is it not a very extraordinary supposition, that such a wicked being should have such a power? Besides, is it not contrary to other parts of Scripture, where *God* says, "I kill and I make alive: I bring down to

the grave and also bring up again." Can any one think God has delegated this power to the devil? Job calls death the king of terrors, but not because the devil has the power of it. By taking into view other parts of Scripture we find death ascribed to a very different cause than the power of a fallen angel. In Rom. v. 12. we are told that by one man sin entered into the world *and death by sin.* And in chap. vi. 23. that the wages of sin is death, but not a word is said as if the devil had any concern with it. James, chap. i. 15. also says, that when "sin is finished it bringeth forth death," but says not a word about the devil having any power to produce it or continue it. Nor does the apostle say the sting of death is the devil, but the sting of death is sin. Besides, when speaking of the victory obtained by Jesus Christ over death, the apostle does not say, "O! devil, where is thy power over death," but says "O! death, where is thy sting, O! grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ." The apostle here renders thanks to God for victory over sin, and the law which is the strength of sin, and also over death, but renders no thanks to God through Jesus Christ for victory over a fallen angel or the devil. Can any candid man then think, that if such a being had power over death, that Paul, in giving thanks to God, would have omitted thanking him for victory over this malignant, wicked being, who had so long and universally exercised it? We should rather think, that had Paul believed this, victory over the devil would have been one of the principal things he would have mentioned.

What then, it may be asked, is the devil referred to in this passage? I answer, whatever has the power of death. What then has the power of death?

answer, sin and the law the strength of sin, by which death came first to be introduced, and by which it hath passed through all the human race. See Rom. v. 12, 13. The judgment, Gen. iii. 19. was by one to condemnation. Death reigned by one man's offence, and no power of man has been able to resist his universal sway; and but for the death of Christ, and his resurrection from the dead, no hope of a resurrection by man could ever be entertained.

But let us examine the passage itself a little more particularly. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Well, for what purpose did he take part in flesh and blood? "That through death he might destroy him that had the power of death, that is the devil." We have shown on 1 John iii. 8. what the *works* of the devil are, and that Christ was manifested to destroy them. But here Christ is said to *destroy the devil himself.* Sin and death, we saw there, were the works of the devil, and that Christ is actually to destroy those works. What devil was it then which produced such works? Such is the workmanship, but what devil was the workman? James tells us in plain words—"then when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death." Christ by his death would accomplish very little to the purpose, to destroy a fallen angel, or even to destroy sin and death, if lust which bringeth forth sin was not destroyed. It would only be like lopping off the branches from a poisonous tree, while the stock from which they all sprung, was allowed to remain. But Christ by his death, is not only to destroy sin and death, the works of the devil, but *lust* or *the devil.* He is not only to destroy the workmanship but the workman, not merely the branches but the root, not *only* the streams of sin and death, but the fountain

from which they have flowed. He is to destroy him that had the power of death, that is the devil. See the following passages: Col. i. 20. Eph. i. 10. 1 Cor. 15. But it ought further to be noticed, that "*the strength of sin is the law.*" It is this which makes sin to be what it is, for sin is the transgression of the law, and where there is no law there is no transgression. The law has always said—"the soul that sinneth shall die." The law of Moses entered that the offence might abound. It gendered to bondage, and was the ministration of death. 2 Cor. iii. 7. comp. Rom. v. 20, 21. Gal. iv. 24. It could not give life, but cursed every one who did not continue in all things written in the book of the law to do them. Gal. iii. 21, 10. Well, did Christ through death abolish the law? The word which is in this passage rendered *destroy*, Parkhurst says, means, "to render ineffectual, abolish, annul, destroy." It is the same word which in 2 Cor. iii. 7. is rendered *done away*, and applied to the law of Moses, which was done away in Christ. And is rendered *abolished*, Eph. ii. 15. when speaking of this very law. "Having *abolished* in this flesh the enmity, even the law of commandments contained in ordinances." It is also rendered abolished, 2 Tim. i. 10. where it is said of Christ, "who hath *abolished* death, and hath brought life and immortality to light through the gospel." This then is agreeable to the fact, for by the death of Christ the law was abolished. Christ through death destroyed or abolished the law, which was the strength of sin, and denounced death on the transgressor. It had the power of death, and might with as much propriety be called the devil or accuser as the writing, Ezra iv. 6. was called a satan or adversary to the Jews. The law is expressly said to have been the *accuser* of the Jews, John v. 45—47.

But it is added—"and deliver them who through fear of death were all their lifetime subject to bondage." The Jews were kept in bondage under the law. But Christ delivers from this bondage, Rom. viii. 15. v. 1. viii. 1. and viii. 14. Whoever believes in Christ, is delivered not only from the law which is the strength of sin, but is led to crucify his flesh with its affections and lusts. And he is delivered from the fear of death, by the knowledge of life and immortality brought to light by the gospel. Indeed, the ultimate end of the death of Christ, is to bring men to a state of incorruption and glory. See 1 Cor. 15.

Acts xiii. 10. "O! full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness; wilt thou not cease to pervert the right ways of the Lord?" The quotation from Professor Stuart, on John viii. 44. above, equally illustrates this passage. The term devil signifies a slanderer. Child of a slanderer, according to Mr. Stuart, signifies "a slanderous person,' as son of a murderer, means "a murderous person." In fact, Paul, verse 8. gives for substance this very explanation. "Elymas the sorcerer withstood them, seeking to turn away the deputy from the faith." Being full of all subtilty and mischief, he was a satan or devil, in opposing and slandering the faith of Christ.

Matth. xiii. 39. "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." The whole of this context is considered in the Second Part, to which the reader is referred. Here we shall only make a few brief remarks as to the devil of which this passage speaks.

1st. The tares said to be sown in the field, are called, verse 38. "the children of the wicked one." The *word* one is in *italic*, and the meaning is, "wicked

persons." See Mr. Stuart's remarks quoted above on John viii. 44. The question then is, did a fallen angel mix those wicked children with the children of the kingdom? This must be affirmed, by those who say that the devil is a fallen angel. But though this is asserted, we have never seen any proof of it, nor will it be easily explained, how such a being could do this. Besides, we do not perceive what need there was, for the services of such a being to produce such a crop.

2d. What then is meant by the devil that sowed the tares? In the Second Inquiry we have shown, that the tares were the unbelieving Jews, who at the end of the world or age were destroyed. Well, what devil sowed them? The same devil or satan who put it into the heart of Judas to betray Jesus. No other devil was required to produce a crop of tares or wicked men, but the evil principles of their own hearts, for they were of their father the devil and the lusts of their father they did. See on John viii. 44. above.

Matth. xxv. 41. "Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." This passage must again be noticed in the Second Part, in considering Matth. 24, 25. Here I shall only notice the following things. 1st. It has been proved, we think beyond all controversy, that the unbelieving, persecuting Jews are repeatedly called the devil and satan. See the preceding passages in this Section and also Section 5. 2d. It has also been proved, that the angels or messengers of this satan, were the false teachers, or those who joined with the persecuting Jews in opposing the gospel and persecuting those who preached it. See on 2 Cor. xi. 14. and xii. 7. in Section 5. See also the next Section. As this will not be disputed, let us

3d. Notice the everlasting fire which is here said to be prepared for the devil and his angels. This everlasting fire, is not said to have been prepared for those whom our Lord is represented as addressing thus—"depart from me ye cursed." No; it is said to have been prepared for the persecuting Jews and their angels or messengers. What then was this everlasting fire? In my Inquiry into the words Sheol, Hades, Tartarus and Gehenna, chap. ii. sect. 3. the following things have been shown at length, and to which I refer the reader. It has been shown, that *fire* is a figure used in Scripture to express God's temporal judgments on any people. The phrase, "everlasting fire," has also been shown to refer to the temporal judgments of God which came on the Jews in the destruction of their city and temple, and is that punishment which they have been suffering for nearly two thousand years, and are still enduring. It has also been shown, that the phrase "everlasting fire," is used as an equivalent expression for "hell fire." All these, and other things connected with this subject, have been shown there, and need not be repeated here. See on this also 2 Thess. 2. considered in the Second Part of this work. 4th. To whom did our Lord refer when he said, "depart from me ye cursed" into everlasting fire, not *prepared for them*, but for the unbelieving Jews and their messengers? The answer to this question will be given in considering Matth. 24, 25. in the Second Part, referred to, which to avoid repetition we omit here.

Acts x. 38. "God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him." Our Lord healed those who were possessed with *demons*, and cast them out: but it is no where said that he cast out *diaboloi, devils;* and this is the only place where he is





o have healed those who were *oppressed of the*
In curing persons he often commanded the
ns to depart from them, yet on no occasion does
er speak to *diabolos*, the devil, and command
o depart. His temptation in the wilderness may
ought an exception to this remark, which will
nsidered in its place. If the devil, a fallen an-
inflicted bodily diseases in those days, we can
io good reason why he should not in these, for
ie can think that his power is contracted or his
e abated by the lapse of seventeen centuries.
who in our day ascribes diseases to the devil?
s done it is merely in compliance with a popular
: of speaking. The question will then be ask-
what devil were those persons oppressed with,
is said our Lord healed all who were oppressed
e devil? In answer to this, let it be observed,
Peter is here evidently speaking of our Lord's
iess in healing men of diseases generally, what-
they were. They are spoken of in the aggregate,
re called being "*oppressed of the devil.*" This is in
ct agreement with what has been stated Sections
d 4. that satan, the devil, or Ahriman, was the au-
of all evil, just as much as the good god Yazdan,
he author of all good. That the Jews had imbi-
uch an opinion, and used language in accordance
it, has been shown. Ascribing all diseases here
e oppression of the devil, shows that Peter spoke
cordance with this popular opinion. This our
did, in saying, that satan had bound a woman
een years with an infirmity. Satan is also said
ve afflicted Job, but it has been shown, that this
account is introduced, for the purpose of refut-
uch an opinion, and establishing that God is the
or of afflictions as well as of prosperity.
)h. iv. 27. "Neither give place to the devil." In
preceding verse the apostle exhorts—"be ye

angry and sin not; let not the sun go down upon your wrath." He immediately adds—"neither give place to the devil." What devil? Evidently *wrath;* for by letting the sun go down upon their wrath, they gave place to this devil; or, it gave occasion to the enemies of the gospel to speak reproachfully. It is not easy to understand how by anger they gave place to a fallen angel. Besides, men's wrathful passions are ascribed to themselves in Scripture. See James iv. 1—6.

Eph. vi. 11. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." See the whole context. See also all the other texts where the enemies of Christianity are called the devil and satan. What in this verse is called collectively the devil, is thus particularised, verse 12. "*For we wrestle not against flesh and blood,*" or, we wrestle not *merely* with men. For this sense of the phrase *flesh and blood*, see the following among other texts, Matth. xvi. 17. 1 Cor. xv. 50. Gal. i. 16. Heb. ii. 14. "*But against principalities,*" or supreme governors. For this sense of the word *principalities*, see Rom. viii. 38. Tit. iii. 1. "*Against powers,*" or, against magistrates clothed with authority. See for this sense of the word *powers*, Rom. xiii. 1—3. It seems to include supreme rulers both civil and ecclesiastical. See Luke xii. 11. Col. i. 16. Eph. i. 21. Col. ii. 10. Luke xx. 20. "*Against the rulers of the darkness of this world.*" Wakefield renders the passage thus—"Clothe yourselves in the whole armour of God, that ye may be able to stand against the devices of the accuser. For we not *only* have to wrestle against flesh and blood, but against authority, against the powers, against the rulers, of this dark age; against the wickedness of spiritual men in a heavenly dispensation." In his note he says, "*viz.* against *Jewish governors*, who have a dispensation of

religion from heaven, as well as against *heathen magistrates*, under the *darkness* of superstition and idolatry." By the *rulers of the darkness of this world*, Doddridge understands the "*heathen rulers;* and by *flesh and blood* the lower ranks of mankind." These remarks are a sufficient illustration of this passage. If it is asked—What *darkness* did the apostle refer to? I answer, the ignorance, superstition, and wickedness which abounded both among the Jews and Gentiles. Comp. Luke xxii. 53. Col. i. 13. It is well known, that principalities and powers, both civil and ecclesiastical, Jewish and heathen, were opposed to the gospel. They were the rulers of this darkness, and the people were often excited against Christianity by the prevailing ignorance and popular superstitions. See Acts 19. For the Scripture usage of the words *spiritual* and *high* or *heavenly places*, compare Rom. xv. 27. 1 Cor. ix. 11. 1 Peter ii. 5. Col. iii. 16. John iii. 12. Eph. i. 20. and iii. 10. A phrase, the reverse of the entire expression, "*spiritual wickedness in high places*," occurs Eph. i. 3. and assists in explaining it. But, let any one go over this passage, and see if he can give any thing like a rational interpretation of it, on the supposition that the devil referred to was a fallen angel.

1 Tim. iii. 6, 7. "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil." The question to be settled is—What devil does the apostle refer to? In answer to this let us hear the following writers. Wakefield renders the passage thus—"No novice; lest he be puffed up, and so fall into blame from the accuser. He ought also to have good testimony from without; lest he fall into reproach, and a snare of the accuser." See a similar rendering in the Improved Version. M'Knight,

on this passage, says—"According to Erasmus, this clause should be translated, '*fall into the condemnation of the accuser.*' A sense which the word *diabolos* hath, verse 11. For he supposes that by the accuser is meant, the persecuting Jews and Gentiles, who were ready to condemn the Christians for every misdemeanor." See remarks on the next passage.

2 Tim. ii. 24, 25, 26. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance, to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." The principal question to be considered here is—What is the snare of the devil? In the preceding text, we saw one in danger of falling into it, and here we read of some being in it, and needing to be recovered out of it. They are described as persons who have not repented, who have not acknowledged the truth, but are opposing themselves to it. The servant of the Lord, in attempting their recovery out of his snare, must not strive, but be gentle unto all men. He must be apt to teach; he must be patient; and in meekness he must instruct those in the snare of the devil, or those who oppose themselves, who have not repented and acknowledged the truth. It should seem then, that both from the situation of those persons, and also the way in which they are delivered out of it, that the snare of the devil is their opposition to the gospel, and the various ways and means by which its enemies prevented men from believing it. M'Knight says—"The snare of the devil, out of which the opposers of the gospel are to be taken alive by the servant of the Lord, signifies those prejudices, and errors, and habits of sensuality, which hindered both Jews and Gentiles in the first

age from attending to the evidences of the gospel." In this view the snare of the devil is stated Col. i. 13. Rom. vi. 17.; and their recovery out, Acts xxvi. 18. and many other similar passages.

James iv. 7. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." What devil were they called to resist? The preceding verses point out this devil to be envy and pride, or their evil lusts and passions. Comp. chap. iii. 15, 16. and i. 13. That men's lusts and passions are called the devil and satan in other passages has been shown. Instead of indulging these, we are called to resist them. Comp. verse 8. It is easily understood how we can resist such a devil as this; but we have no ideas, or at least very confused notions on the subject, to understand it of an invisible, fallen angel. The terms devil and satan, being used to designate men's evil lusts and passions, appear to be the foundation of all the other senses in which those terms are used in Scripture. It was Judas' evil lusts, which made him a devil, and on account of them these terms are used to designate the enemies of the gospel. In short, it is such evil lusts and passions, which make men satans or devils. Accordingly, it is difficult to decide in some texts, to which these terms are applied. Nor is this of importance to decide; hence, in some texts, we have given both views as agreeable to the Scripture usage of these terms.

Jude 9. "Yet Michael the archangel, when contending with the devil (he disputed about the body of Moses) durst not bring against him a railing accusation, but said, the Lord rebuke thee." Whitby, in his preface to Jude, quoting from Dr. Lightfoot, says; "In citing the story of Michael the archangel, contending with the devil about the body of Moses, verse 9. he doth but the same that Paul doth, in naming Jannes and Jambres, 2 Tim. iii. 8. namely,

allege a story which was current, and owned among that nation, though there was no such thing in Scripture; and so he argueth with them, from their own authors and concessions: for among the Talmudists, there seems to be something like the relics of such a matter, *viz.* of Michael and the angel of death, disputing, or discoursing, about filching away the soul of Moses." Jude here, then, only reasons with the persons he addresses, on a received story among them, for the purpose of refuting their wicked conduct in speaking evil of dignities. In this, he acted as our Lord did, in reasoning on the popular opinion, that satan had bound a woman eighteen years, for the purpose of refuting his adversaries. But the truth of this story is no more admitted in the one case, than the correctness of the opinion is in the other. Both are introduced merely for the sake of argument, without any regard to their truth or falsehood. This story about Michael and the devil must have been invented about the time of the Babylonish captivity or soon after it. Before the captivity we never read of angels having names. Nor before the captivity, does it appear, that the Jews knew any thing about a fallen angel called the devil and satan. It has been shown Sect. 4. that the Jews learned their ideas about the devil, and other things, during the captivity. Besides, the words which Michael used in dispute with the devil, "the Lord rebuke thee," are taken from Zachariah iii. 2. and it is well known that Zachariah prophesied during the captivity. See on this passage Sect. 3. The following quotation from Jahn, not only shows us, that similar opinions to that in the passage before us existed among the Jews, but when and how they came to adopt them. He says, pages 235—6. "The more recent Hebrews, adhering too strictly to the letter of their Scriptures, exercised their ingenuity, and put in requisi-

tion their faith, to furnish the monarch Death with a subordinate agent or angel, מלאך המות, *viz.* the prince of bad spirits ὁ Διαβολος, otherwise called Sammael, and also Ashmedai, and known in the New Testament by the phrases, *the prince of this world, the tempter, who hath the power of death.* The Hebrews, accordingly, in enumerating the attributes and offices of the prime minister of the terrific king of Hades, represent him as in the habit of making his appearance in the presence of God, and demanding at the hand of the Divinity the extinction, in any given instance, of human life. Having obtained permission to that effect, he does not fail of making a prompt exhibition of himself to the sick; he then gives them drops of poison, which they drink and die. Comp. John xiv. 30. Hebrews ii. 14. Hence originate the phrases, "*to taste of death,*" and "*to drink the cup of death,*" which are found also among the Syrians, Arabians, and Persians, Matt. xvi. 28. Mark ix. 1. Luke ix. 27. John viii. 52. Heb. ii. 9." It appears from this quotation, that "*the more recent Hebrews,*" furnished death with an angel, the prince of bad spirits, called Sammael, Ashmedai, the devil, the prince of this world, the tempter. But the ancient Hebrews knew nothing about such a being; and where could "the more recent Hebrews" imbibe such opinions but during their captivity, and from their intercourse with the heathen? See Section 4. Jahn allows, that "adhering too strictly to the letter of their Scriptures," they "exercised their ingenuity" to get their Scriptures to favor such opinions. Christians have imbibed the Jewish opinions, and have exercised like ingenuity to find proof for them in the New Testament.

Rev. ii. 10. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death,

and I will give thee a crown of life." It will not be questioned, that what John calls satan, verses 9, 13, 24. and chap. iii. 9. he here calls the devil. See remarks on all these passages, Section 5. which are here sufficient for an illustration. Suffer me to ask, does any one believe that the devil, a fallen angel, ever cast Christians into prison? No; but the adversaries of Christianity, then, and since, have often done this. It will not answer to say, the devil, a fallen angel, influenced the enemies of the gospel to cast Christians into prison, for this is just taking for granted the point in question. But, are our orthodox brethren aware, that their faith in the devil influencing men to sin, militates against the doctrine of total depravity? What need is there of such a being's assistance? Total depravity is sufficient without him to produce all manner of wickedness. If men would be less wicked, without the devil's influence, then they are not so bad but he can make them worse: and who can tell but they might all be very good if he would only let them alone? Mankind are wicked enough, but all their wickedness arises from a different source. "From whence come wars and fightings? Come they not hence of your lusts which war in your members?" Is the assistance of a fallen angel required to produce them? But the reader may pursue these reflections at his leisure.

## SECTION VII.

### ALL THE PASSAGES CONSIDERED, IN WHICH THE TERMS DEVIL AND SATAN ARE USED SYNONIMOUSLY.

THE first passages which present themselves for our consideration are Matth. iv. 1—12. Mark i. 12, 13. and Luke iv. 1—14. and which contain an account of our Lord's temptation. The reader will please turn to them and read them. Most religious people interpret this account literally. But concerning a literal interpretation, Essenus thus writes, p. 117—120. "The history of our Lord's temptation is commonly understood in a literal sense. Satan is supposed to be a real being; to have actually appeared and conversed with our Saviour. Having taken him up through the air to the top of the temple, and thence to some high mountain, he tempted him in the manner represented in the narrative. This interpretation is loaded not only with difficulties, but even with absurdities shocking to common sense. The learned Mr. Farmer has examined the question; and his objections to the literal translation are so numerous and decisive, that no thinking person can accede to it, without abandoning the first and most obvious principle of reason, and the tenor of the gospel. 'Why the devil at all assaulted our Lord, and what advantage he could possibly gain over him, has, he observes, always been acknowledged to be a great difficulty, by the advocates of the common interpretation.' But this difficulty is increased by the *manner* the devil proposed his temptation to our Lord. For he came to him in person, and urges temptations

such as could proceed only from an evil being. Now with what prospect of success could he tempt our Lord, if he thus exposed himself to open view? By a personal and undisguised appearance, he can never hope to prevail over the feeblest virtues, much less could he expect the illustrious person, whom he knew to be the Son of God, and who knew him to be the devil, to comply with his temptations.

"In the first temptation, in which Jesus is solicited to turn stones into bread, nothing is promised on the part of satan to gain his consent; the request of an implacable enemy, when no advantage attends it, being in itself a reason for rejecting it. But satan defeats his own temptation by asking an useless favor.

"While the foe betrays great folly in the first temptation, he supposes Christ to be actuated by still greater in the second. The people, on seeing Jesus throwing himself from the top of the temple, might conclude that he was the Son of God. But he knew that the tempter had it in his power to lead them to draw the same conclusion of himself. Satan also would throw himself down unhurt; and his miraculous preservation would prove him, as well as Jesus, to be the Son of God. Nay, he might claim the superiority; for it was a greater exertion of power to convey him from the wilderness to the top of the temple, than in sustaining his fall to the court below. What inducement, then, could Christ have for a compliance with the proposal suggested? Would he be disposed to gratify satan, by doing an act at his mere suggestion? Was he to acquire any glory, or advantage to himself? No; on the contrary, he would only have incurred the infamy of having entered the lists with the devil, without having acquired any superiority over him.

"With regard to the third temptation, the Son of God knew that the father of lies had not the empire

of the world at his disposal, and that he therefore promised what he had not power to perform. Such a promise was rather an insult than a temptation, and was calculated only to provoke scorn or resentment. Could the devil then hope by such contemptuous treatment, to engage the Son of God to listen to his accursed counsels; and to seduce him to an act of the highest dishonor to his heavenly Father, that of paying divine homage to this infernal spirit? This interpretation represents the old serpent as acting quite out of character, and supposes him to be as void of policy as he is of goodness; inasmuch as he used the least art in proposing temptations, where the greatest would have been insufficient to insure success.

"It detracts from the dignity and sanctity of the Redeemer, to be seen in conference with, and under the power of, an unclean spirit, who transports at his pleasure his sovereign and his judge from place to place; raises him to the most conspicuous stations to expose him to public derision; and wantonly and arrogantly propounds to him one foolish enterprise after another. And as the devil could have no power over our Lord unless by his free consent, Christ must have been accessary to his own dishonor, danger, and temptations.

"The common opinion further ascribes to satan the greatest miracles. It supposes that the devil, by nature a spiritual and invisible agent, has a power of assuming at pleasure a corporeal or invisible form, and of speaking with an audible voice; though there is no more ground from experience, (our sole instructor in the established law of nature,) to ascribe this power to the devil, than to ascribe life to the inanimate, or speech to the brute creation.

"It is a still greater objection to the common opinion, that it ascribes to the devil the performance of

things, not only preternatural, but absurd and imp
sible. Such we must reckon, his showing Christ
the kingdoms of the world from an exceedingly h
mountain; for the earth being a spheroidical figu
what single mountain can command a view of all
parts of it, or those in particular which are oppo
to each other? The sun itself, at its immense hei
above the loftiest mountains of our globe, comma
and enlightens at once only a single hemisphe
Could the devil, then, from one point of view, sh
Christ not only the entire circumference of the glo
but also whatever constitutes the glory and grand
of its kingdoms; and show him such infinitely num
ous objects, in situations so distant and so oppos
not gradually and successively, but in one and
same instant of time? This does not seem so p
perly a miracle, as an absurdity and contradictio

The question will now probably be asked—If
Lord was not literally tempted of the devil, a fal
angel, how is this account to be understood? Bef
directly answering this question, we shall make so
general remarks on this account, in connexion w
its context. The following things then appear ob
ous. It is evident, that our Lord's temptation to
place, immediately after the descent of the H
Spirit upon him, and just before he entered on
public ministry. See the preceding and following c
texts. His temptation, was passing trial for the w
given him to do, and in which he was about to
gage. Again; it is equally obvious, that the tempt
devil, or satan, did not lead our Lord out into t
wilderness for the purpose of tempting him, but
the contrary, he was led out there by the Spirit
God, to be tempted of the devil. See Matth. iii. 1
iv. 1. and Luke iv. 1. compared with verse 1
Again; all will allow that "the devil, satan," a
"the tempter," are used as synonimous terms. N

s it less apparent, that our Lord's temptation is re-
ated by all the three historians, without any suspi-
ion on their part, that it was to be misunderstood.
hey use the terms devil, wilderness, satan, Spirit of
od, and tempter, as what would be alike easily un-
erstood by their readers. But again; it is taken
or granted in this account, and is plain from many
ther parts of Scripture, that our Lord was suscep-
ible of temptation. As he was in "all points tempt-
d like as we are," he must have had all things in
ommon with us, to render him susceptible of tempta-
on. To deny this, is to say Jesus was not a par-
aker in flesh and blood with the children, Heb. ii.
4. that he was not tempted, for without such things
e may as well speak of tempting a tree or a stone.
ut he suffered being tempted, and is able to succour
hem that are tempted, Heb. ii. 18. He was hungry,
nd thirsty, and weary as we are: he was sorrowful,
nd joyful, felt pain and enjoyed ease. In short, he
as pleased and angry, Mark iii. 5. was grateful for
indness, and felt an insult, as could be shown if it
ere necessary. Many good people seem to forget,
hat sin does not consist in having such appetites and
assions, but in their indulgence in a way and to an ex-
ent, which God has prohibited. They only become
ccasions, or render their possessor susceptible of
inning. Jesus was in all points tempted like as we
re, yet without sin. Heb. iv. 16. I may just add,
hat the tempter, devil, or satan here mentioned, like
he tempter which deceived Eve, professed to be our
ord's friend, and that listening to the proposals
ade would be for his advantage. This is apparent
om comparing the two accounts. With these gene-
l remarks in view let us attend to the

1st Temptation of our Lord. "And when he had
sted forty days and forty nights, he was afterwards
n hungered. And when the tempter came to him,

he said, if thou art the Son of God command that these stones be made bread." To fast, in Scripture language, does not always mean total abstinence from food during the period persons are said to fast, but using a less quantity, and coarser kind of food. See the book of Daniel and other passages. When it is said, Luke iv. 2. that our Lord "*did eat nothing*" during forty days, seems, from comparing Acts xxvii. 33. to mean nothing more than that he had no regular meals. Without a miracle, he could not have lived forty days entirely without food, and no miracle is supposed to have been wrought to sustain him. Nor is it easily perceived, why it would have been sin to turn stones to bread, yet no sin to work a miracle to support nature without food. Our Lord might have been said to have fasted forty days, by eating only of such food as was furnished him by the fields. It is evident that his fasting gave rise to the first temptation. Having fasted forty days, he "was afterwards an hungered." Then the tempter came to him and said—"if thou be the Son of God, command that these stones be made bread." What tempter came to him? What other tempter but his *hunger*, for, it was not until they were ended that our Lord hungered? No other tempter in this case was necessary. Unless our Lord was sustained by a miracle, he must have felt the sensations of hunger before they were ended, but it was not until then that his appetite became clamorous for food, and tempted him, by suggesting, "*command that these stones be made bread.*" What said this? Was it not the craving of his bodily appetite for food? It suggested a miracle to be wrought. It has suggested to many since, to steal to satisfy its cravings, and God, who remembers that we are dust, has sometimes interposed by miracle to satisfy it. Even "men do not despise a *thief*, if he steal to satisfy his soul when he is hungry."

Prov. vi. 30. Comp. verse 31. There are some points of similarity, and dissimilarity, between Eve's temptation and that of our Lord's, which deserve to be noticed. For example; bodily appetite was the tempter in both cases, and in both a dialogue between them and their appetite is represented as having taken place. But notice, when Eve lusted after the fruit, she had all the other trees from which to supply her necessities. Her appetite did not become a tempter to her from want, but took occasion from the restraint, which God had laid on it, in prohibiting the use of one tree of the garden. She listened to the voice of her appetite and sinned, and men who are slaves to their appetites ruin themselves. But our Lord's appetite became a tempter to him from want of food, and attempted to seduce him to work a miracle for a supply. But our Lord repelled the temptation by saying, verse 4. "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was "tempted in all points like as we are, yet without sin," Heb. iv. 15. It was no sin in Eve or our Lord to have the appetite, or to gratify it. It became sin in Eve, to gratify her appetite from that which God had prohibited. It would have been sin in Jesus, to have wrought a miracle to gratify his appetite, for his divine power was not given him for this purpose, but to establish his mission as the Saviour of the World. To have complied with the temptation, would have shown his want of trust in God, and been an improper exercise of his power for his own personal gratification. To say that our Lord was hungry, yet felt no inclination to enjoy food, is in other words telling us that he was not hungry, and denying that this was any temptation. But feeling all the painful sensations of hunger, and having power to turn stones to bread, yet resisting the suggestion, could only be done by him

who was manifested to destroy the works of the devil, or evil desire.

2d. Our Lord's second temptation is related verse 5—8. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down: for it is written, he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." What tempter, it will be asked, now assailed our Lord? In order to answer this question, several things must be noticed. The scene of this temptation is not laid in the wilderness, but in Jerusalem, and at the temple there, where all the tribes of Israel assembled to worship. Further, the Jews at that time were not only in high expectation of Messiah's appearance, but they expected him to come in a miraculous way for their deliverance and glory. The scene is laid at the place suited to the nature of the temptation. On the other hand, our Lord was just about to enter on the work given him to do. Unless we say that he was ignorant and stoical, we must allow him to feel sensibly, in view of of the sufferings which awaited him. In fact, if we admit that he foresaw what afterwards took place, and was not deeply affected by the prospect, yea, wished if possible to avoid it, we must believe him destitute of the common feelings and sinless frailties of our nature. If after he had learned obedience by the things which he suffered, he said, "Father let this cup pass from me," can any man think, that nature would not say the same, yea, suggest some mode of escaping them, when he surveyed the whole scene of suffering at the commencement? To deny this, is to deny that our Lord was a man, and a man of sorrows and acquainted with grief. Yea, to deny that our Lord possessed the fine feelings and tender

sensibilities which so conspicuously shone in him. It is in fact saying, our Lord was totally unconcerned about the success of his future ministry among the Jews, that he had no desire that they should receive him as the true Messiah, and that no reflections passed through his mind respecting the best manner in which he might gain the attention and affections of his nation. What then was the tempter? It was *flesh and blood* suggesting the propriety of accomodating himself to the prevailing opinions and expectations of the Jews to secure his success: or, their prevailing expectations and opinions, presenting themselves to his mind, pointed out a course, which, if pursued, he would avoid all opposition from them, and be received as their Messiah. What was this? The Jews expected their Messiah to come from heaven, or in a miraculous manner among them. This is generally admitted. It was suggested, cast thyself down from the pinnacle of the temple among them, while at worship in the court below: seeing you fall from such a stupendous height unhurt, they will immediately receive you as the Messiah, and invest you with all the honors, powers, and emoluments of the Jewish church. If, or rather, since thou art the son of God, there can be no danger, "for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But our Lord did not listen to flesh and blood, reasoning on the principles of accommodation, but repelled the temptation by saying—"it is written, again, thou shalt not tempt the Lord thy God." A compliance with it would have been presumption, a perversion of Scripture in justification of it, and doing evil that good might come. It would have been sacrificing truth at the shrine of prejudice and popular opinion, and shrinking from trials and sufferings through

which he must pass, if he would accomplish the end of his mission. It behoved Christ to suffer, Luke xxiv. 46.

3d. The third temptation is stated in verses 8 9. "Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me." What devil or tempter now tempted our Lord? It was certainly that which said to him, if thou wilt fall down and worship me; and which said, Luke iv. 6. "All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Well, allow me to ask, had a fallen angel all these things at his disposal? Could he confer all the kingdoms of the world and the glory of them? No man will say so; nor does our Lord call him a liar or deceiver, in promising such things. What then promised, and could confer all these things on our Lord, if he would fall down before it, worship, or submit to it, as the term worship signifies? I answer; in the days of our Lord the power of the Romans had subdued all the then known world. To whomsoever they would they gave its kingdoms, and the glory of them. This was done by the power or force of arms. If our Lord would then make his extraordinary power the means of propagating his kingdom, he might raise himself to the head of the Roman empire, or become master of the whole world. The tempter then was the glory and grandeur of the world presented to the Saviour's mind, to excite his ambition to use his power in raising himself to universal empire. But this temptation he repelled by saying—"get thee hence satan (or adversary) for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." It





s added, that satan departed from him for a season, vhich intimates that our Lord was assailed with similar emptations afterwards. But was he ever tempted ıfterwards by a fallen angel or evil spirit? Nothing of the kind appears, but he was certainly tempted afterwards with like temptations to those I have mentioned.. In short, these three temptations, are for substance all the various temptations with which our Lord was assailed during his ministry. Indeed, they comprise all that is in the world, which prove tempters to mankind. "The lust of the flesh, and the lust of the eyes, and the pride of life," 1 John ii. 16. Was not our Lord, during his ministry, repeatedly hungry, and under temptation to supply his wants by his divine power? Certainly he was, but we find he always resisted such a temptation, and trusted in God for food, in the ordinary course of providence. Again, was he not under strong temptations to sacrifice truth and duty to the prejudices and opinions of the Jews, in order to his ministry being useful among them? No one will deny this. But do we ever find him making sinful compliances with them, to induce them to receive him as their Messiah? No, he was deaf to all such temptations and allurements. Again, during his ministry, he had temptations presented to him to raise himself to a throne, yea, to the empire of the world. The people seeing his power, on one occasion would have come by force to make him a king. But did he encourage them, or avail himself of this, to raise himself to honor and glory? All know that the reverse of this was the case. He was likewise accused of making himself a king. But he repelled the charge by saying his kingdom was not of this world. He was indeed born to be a king, to sway a sceptre over the whole world, and to break in pieces every other kingdom. But his sceptre was a sceptre of righteousness. He was to judge the world

in righteousness, and the people with his truth. He is to reign until all his enemies are made his footstool, but they are to be conquered, not by fire and sword. but by truth and love. All these temptations, our Lord encountered during his ministry, but was more than a match for them all. He suffered being thus tempted, that he might know how to succor them that are tempted to turn aside from truth and duty in his service by similar allurements. But alas! how many "*Vicars of Bray*" have professed to be his servants, who have counted gain godliness, and sacrificed every thing for the honor, the power, and the wealth of the world.

Such are my views of our Lord's temptation, but my limits forbid entering more minutely into a detail of the evidence whereby they might be supported. It is easily perceived, that these views are in accordance with the meaning of the terms devil and satan, as used in other parts of Scripture, and agree to the tempter which tempts men every day. But to understand a fallen angel designated by these terms, is not supported by other parts of Scripture, and involves this account in absurdities and utter impossibilities.

Mark iv. 15. "And these are they by the way side, where the word is sown; but when they have heard, satan cometh immediately, and taketh away the word that was sown in their hearts." By comparing Luke viii. 12. the devil is said to do this, and in Matth. xiii. 19. it is said to be done by "the wicked one," or rather "the wicked," for *one* is in italic. Satan, devil, and wicked, are all terms used to express the same thing. What satan, devil, or wicked one, then took away the seed of the word sown in men's hearts? It has been shown that the terms devil and satan, are often used to designate the Jews, the adversaries of our Lord and his doctrine. That they were *wicked*

persons no one questions. It is then agreeable to the fact, that as soon as our Lord sowed the good seed of the word they were ready to prevent its salutary effects on the minds of his hearers, by contradicting and blaspheming it. Every scheme was devised by them to excite popular prejudice against our Lord and his doctrine. No assistance from a fallen angel was needed in this case, for we are told such hearers of the word did not *understand* it. What is not understood and believed, is little regarded, soon forgotten, and easily parted with; and especially if public prejudice be against it. If we were even to say, men's evil lusts and passions were the devil and satan that took away the seed of the word from their minds, it would be in agreement with the Scripture usage of these terms. How the seed could be taken away by means of either of these, is easily understood, but how it could be removed by a fallen angel is to me inexplicable. Let it be remembered that it is no where said that such a being made use of them as his tools to accomplish this. See quotations from Jahn, above.

Rev. xii. 9. "And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." See verses 10, 11, 12. yea, the whole chapter. Again, it is said, Rev. xx. 1, 2. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years." See verses 7, 8, 9, 10. and indeed the whole chapter. In these two passages, we have John's authority for saying, that the great dragon, old serpent, devil, satan, and accuser of the brethren, all mean the same thing. This thing, or being, is also said to deceive

"*the whole world.*" It is from these two passages chiefly, that people conclude that the serpent which deceived Eve was a fallen angel, for here say they, "the devil and satan is called that *old* serpent, and we know that the devil is a fallen angel." And how do they know all this so clearly and confidently? Their fathers, their catechisms, and their ministers have told them so: and this conclusion is drawn too from a book so highly figurative, that no man, minister or sect, has hitherto been able satisfactorily to explain it. Notwithstanding this is frankly owned by every candid man, yet from this very book the strongest proofs are generally adduced for a personal devil, and eternal punishment. We would respectfully ask our orthodox brethren, why they allow the book of Revelations to be highly figurative or symbolical, yet give a literal interpretation to the above passages concerning the serpent, devil, and satan? We would affectionately press it on their attention, why they interpret the parts of these passages concerning the devil and satan literally, and yet would refuse to go through with a literal interpretation of them? I shall give a specimen of the absurdities which such a literal interpretation involves. It must then be believed, that the devil has seven heads and ten horns, and seven crowns on his heads. It must also be believed, that he has a tail, and with his tail he drew the third part of the stars of heaven and cast them to the earth. And it must be believed, that Michael and his angels, had a battle with the devil and his angels, and that it was fought in heaven. Besides, our orthodox friends ought to inform us, how the devil got back to heaven to fight this battle there, seeing they believe he fell from heaven before he tempted Eve. In short he has been in heaven and fallen from it a number of times, if such principles of Scripture interpretation are admitted. He fell from





heaven before Eve's temptation. He fell again when the seventy were out preaching. And John in the above chapters informs us that he was cast out of heaven to the earth a third time. And if *Lucifer* be the devil, he has at least had four falls from heaven, for it is said, how art thou fallen from heaven, Lucifer, son of the morning.

Is it then asked, what this great dragon, that old serpent, the devil and satan was? Dr. Newton says, vol. iii. 135—137, speaking of this dragon—"We find the kings and people of Egypt, who were the great persecutors of the primitive church of Israel, distinguished by this title in several places of the Old Testament: Psalm lxxiv. 13. Isai. li. 9. Ezek. xxix. 3. and with as much reason and propriety may the people and emperors of Rome, who were the great persecutors of the primitive church of Christ be called by the same name, as they are actuated by the same principle. For that the Roman empire was here figured, the characters and attributes of the dragon plainly evince. He is 'a great red dragon:' and purple or scarlet was the distinguishing color of the Roman emperors, consuls, and generals; as it hath been since of the popes and cardinals. His 'seven heads,' as the angel afterwards, xvii. 9, 10, explains the vision, allude to the seven mountains upon which Rome was built, and to the seven forms of government, which successively prevailed there. His 'ten horns' typify the ten kingdoms, into which the Roman empire was divided; and the 'seven crowns upon his heads' denote, that at this time the imperial power was in Rome, the high city, as Propertias describes it, seated on seven hills, which presides over the whole world. 'His tail' also, ver. 4. 'drew the third part of the stars of heaven, and did cast them to the earth;' that is, he subjected the third part of the princes and potentates of the earth: and the Ro-

man empire, as we have seen before, is represented as 'the third part' of the world. 'He stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born:' and the Roman emperors and magistrates kept a jealous watchful eye over the Christians from the beginning. As Pharaoh laid snares for the male children of the Hebrews, and Herod for the infant Christ, the son of Mary; so did the Roman dragon for the mystic Christ, the son of the church, that he might destroy him even in his infancy. But notwithstanding the jealousy and envy of the Romans, the gospel was widely diffused and propagated and the church brought many children unto Christ, and in time such as were promoted to the empire. 'She brought forth a man-child, who was to rule all nations with a rod of iron,' ver. 5. It was predicted, that Christ should rule over the nations. Psalm ii. 9. 'Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel:' but Christ, who is himself invisible in the heavens, ruleth visibly in Christian magistrates, princes, and emperors. It was therefore promised before to Christians in general, ii. 26, 27. 'He that overcometh, and keepeth my words unto the end, to him will I give power over the nations (And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my Father.' But it should seem that Constantine was he particularly intended, for whose life the dragon Galerius laid many snares, but he providentially escaped them all; and notwithstanding all opposition, 'was caught up unto the throne of God;' was not only secured by the divine protection, but was advanced to the imperial throne, called 'the throne of God;' for Rom. xiii. 1. 'there is no power but of God; the powers that be, are ordained of God.' He too 'ruleth all nations

with a rod of iron:' for he had not only the Romans, who before had persecuted the church, under his dominion, but also subdued the Scythians, Samaritans, and other barbarous nations, who had never before been subject to the Roman empire: and as the learned Spanheim informs us, there are still extant medals and coins of his with these inscriptions, *the subduer of the barbarous nations*, *the conqueror of all nations*, *every where a conqueror*, and the like. What is added ver. 6. of 'the woman's flying into the wilderness for a thousand two hundred and threescore days' it is said by way of prolepsis or anticipation. For the war in heaven between Michael and the dragon, and other subsequent events, were prior in order of time to the flight of the woman into the wilderness: but before the prophet passeth on to a new subject, he giveth a general account of what happened to the woman afterwards, and entereth more into the particulars in their proper place." He says further, p. 138—9, "The visible actors in the cause of Christianity were the believing emperors and ministers of the word, the martyrs and confessors; and in support of idolatry were the persecuting emperors and heathen magistrates together with the whole train of priests and sophists. This contest lasted several years, and the final issue of it was, ver. 8, 9. that the Christian prevailed over the heathen religion; the heathens were deposed from all rule and authority, and the Christians were advanced to dominion and empire in their stead. Our Saviour said unto his disciples casting devils out of the bodies of men, Luke x. 18. 'I beheld satan, as lightning, fall from heaven.' In the same figure satan fell from heaven, and 'was cast out into the earth,' when he was thrust out of the imperial throne, 'and his angels were cast out with him,' not only all the heathen priests and officers civil and military were cashiered, but their very gods and de-

mens, who before were adored for their divinity, became the subjects of contempt and execration. It is very remarkable that Constantine himself and the Christians of his time, describe his conquest under the same image, as if they had understood that this prophesy had received its accomplishment in him. Constantine himself, in his epistle to Eusebius and other bishops concerning the re-edifying and repairing of churches, saith, that 'liberty being now restored, and *that dragon* being removed from the administration of public affairs, by the providence of the great God; and by my ministry, I esteem the great power of God to have been made manifest even to all.'"

Such are his remarks on the first of these passages. On the second he says, "After the destruction of the beast and of the false prophet, there still remains 'the dragon,' who had delegated his power to them, 'that old serpent, which is the devil and satan:' but he is bound by 'an angel,' an especial minister of providence; and the famous millennium commences, or the reign of the saints upon earth for a thousand years, ver. 1—6. 'Binding him with a great chain, casting him into the bottomless pit, shutting him up, and sealing a seal upon him,' are strong figures to show the strict and severe restraint which he should be laid under, 'that he might deceive the nations no more,' during this whole period. Wickedness being restrained, the reign of righteousness succeeds, and the administration of justice and judgment is given to the saints of the Most High." p. 205.

He adds, page 215. "At the expiration of the thousand years, ver. 7—10. the restraint shall be taken off from wickedness, and for 'a little season' as it was said before, ver. 3. 'Satan shall be loosed out of his prison," and make one effort more to re-establish his kingdom. As he deceived our first parents

ı the paradisaical state, so he shall have the artifice to deceive the nations' in this millennial kingdom, to how that no state or condition upon earth is exmpted and secured from sinning."

We have now finished our investigation, of all the exts in the Bible, where the terms devil and satan re used. Having expressed our own views of the ifferent passages, we leave the candid reader to orm his own opinions, and make his own reflections n the subject.

## SECTION VIII.

### LL THE TEXTS CONSIDERED, WHERE THE DEVIL IS SUPPOSED TO BE CALLED, THE EVIL ONE, THE TEMPTER, THE GREAT DRAGON, THE SERPENT, AND OLD SERPENT, THE PRINCE OF THIS WORLD, THE PRINCE OF THE POWER OF THE AIR, AND THE GOD OF THIS WORLD.

THESE names and titles, given to the devil, a supposed fallen angel, will require but a brief consideration, for some of them have been introduced in the preceding sections. Indeed, if *devil* and *satan* designate no such being in the Bible, it will be allowed by most people, that he is not to be found in the Bible. But we shall not take this for granted. The devil is then

1st. Supposed to be called, *o' poneros*, the evil one, or, the wicked one. This word is rendered in the common version, evil, wicked, wickedness, harm, &c. The sacred writers use it to express evil or wickedness in a variety of ways. Such as evil or unclean spirits, Matth. xii. 45. Acts xix. 12, 13, 15, 16. Luke vii. 21. viii. 2. and xi. 26. An evil or unclean spirit

the same as an evil or unclean demon, and have no connexion with our present subject. This word is used to express moral evil, Matth. v. 37. 1 Thess. v. 22. 2 Thess. iii. 3. John xvii. 15. Physical evil, Acts xxviii. 21. Rev. xvi. 2. Matth. v. 39. The day of persecution is called the evil day, Eph. vi. 13. The heart of man, from whence all evil proceeds, is called "an evil heart of unbelief," Heb. iii. 12. Out of this source, proceed evil thoughts, Matth. ix. 4. Luke xi. 29. James ii. 4. Matth. xii. 35. Luke vi. 45. Also, wicked and malicious words, 3 John x. Matth. v. 11. Luke vi. 22. Also, evil works or deeds, Matth. xii. 35. Mark vii. 23. Matth. xv. 19. Luke vi. 45. John iii. 19. and vii. 7. James iv. 16. Col. i. 21. 2 John xi. Acts xxviii. 14. Rom. xii. 9. 2 Tim. iv. 18. Luke iii. 19. Matth. vii. 17, 18. Men practising wickedness, are hence called evil, or wicked persons, Matth. xii. 39. xvi. 4. vii. 11. and xii. 34. Luke xi. 13. 2 Tim. iii. 13. Luke vi. 45. 1 Cor. v. 13. Matth. v. 45. xiii. 49. and xxii. 10. Luke vi. 35. Acts xvii. 5. 2 Thess. iii. 2. Such wicked persons have an evil conscience, Heb. x. 22. An evil eye, Matth. vi. 23. and xx. 15. Mark vii. 22. Luke xi. 34. Become evil servants, in various conditions of life, Matth. xviii. 32. and xxv. 26. Luke xix. 22. And as evil or wickedness prevails, the world or age is said to be evil, Gal. i. 4. Such is a brief review of all the places where the word *poneros* occurs, except the following, and are the only passages, where any one can suppose this word designates an evil being or fallen angel.

Matth. vi. 13. "Deliver us from the evil." See also Luke xi. 4. where the same language is used. Some have said, this expression means, "deliver us from the evil *one*," thereby meaning the devil, a fallen angel. But the word *one* does not occur in the original, is not even in the common version, nor [illegible]





:ope of the passage require it. Such a mode of lishing this doctrine, does not require a serious .tion. In Matth. xiii. 19. the phrase "*wicked* :curs, but the word *one* is in italic, which might nitted, or the word person substituted in its . But as it has been shown in the last section, his phrase is synonimous to devil and satan, and ɔ reference to a fallen angel, it requires no fur- ıotice here. The same remarks apply to Matth. 8. which has been sufficiently considered al- . The expressions "the tares are the children wicked," and "the good seed are the children kingdom," are explained by the quotation from ısor Stuart on John viii. 44. above. "Children wicked one," simply means "wicked children" :hildren of wickedness." The Improved Version ote on this passage says, "sons of the evil one," icked men. Such in the Old Testament are sons of Belial, or worthlessness, *i. e.* worthless 1 Sam. ii. 12. 1 Kings xxi. 10. See 2 Cor. i.

I John ii. 13, 14. the phrase "wicked one," is wice. The word *one* is not put in italic type, ıght to have been, for there is no reason for this tion. See also Eph. vi. 16. 1 John iii. 12. and 19. where the wicked, or evil one, or thing, is ıentioned. The context of these passages show, he word *thing*, might be substituted for the word Take the last passage for an example. The d one or thing, which toucheth or rather hurt- ot those who are born of God, is that from they keep themselves, and this is sin, for it is "whosoever is born of God sinneth not," verse This is confirmed from verse 19. for John adds, know that we are of God, and the whole world in wickedness, or sin; or, simply evil. See on ese passages, our remarks on the passages,

where the devil and satan are mentioned, and which are synonimous terms with evil or wicked one. I shall only add from Wakefield on Matth. v. 37. "*The evil one.* So I render again, verse 39, and in other places; as our translators rightly render below. Nearly in the same manner, xiii. 19. and elsewhere, *the wicked one.* Whatever is calculated *to seduce men to sin*, is represented by the sacred writers under the figure of *a living agent*, called *the evil one—the adversary—the enemy—the devil, and satan.*"

2d. The devil, a fallen angel, is also supposed to be called "*o peiradzon*, the tempter." This word is rendered to tempt, to try, to prove. The following are all the places where it occurs in the New Testament. James i. 13, 14. Gal. vi. 1. Rev. ii. 10. Acts xv. 10. 2 Cor. xiii. 5. 1 Cor. vii. 5. Heb. xi. 17. John vi. 6. 1 Thess. iii. 5. Acts v. 9. Rev. iii. 10. 1 Cor. x. 13. Matth. xxii. 18. Mark xii. 15. Luke xx. 23. Heb. ii. 18. Mark i. 13. Luke iv. 2. Matth. xvi. 1. and xix. 3. Mark viii. 11. and x. 2. Luke xi. 16. John viii. 6. Matth. iv. 1. and xxii. 35. Heb. iv. 15. We have given book, chapter and verse, that the reader may consult the passages and see, if in any one of them, the tempter mentioned, refers to such a being. The following are the only places from which such a thing could be supposed.

Matth. iv. 3. Mark i. 13. and Luke iv. 2, 13. have already been noticed in considering our Lord's temptation and require no further attention. If the devil and satan, do not refer to a fallen angel, the tempter cannot, for it is allowed these terms are used as names for the same thing. In 1 Thess. iii. 5. it is said "For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you and our labor be in vain." What tempter did the apostle refer to? Answer, we have seen from various passages, that the principle

of evil, or sensual desire, is the tempter, and is called the devil and satan. Indeed this is the foundation of all the other senses in which these words are used. This principle, operated in every possible way, in the opposers of Christianity, whom Paul calls satan, chap. ii. 18. noticed, sect. 5. the Thessalonians were called to suffer persecution from them, chap. iii. 3, 4. They were also liable to be influenced by the principle of evil or sensual desire. Anxious for their steadfastness in the faith, the apostle expresses his fear, least by *some means* the tempter had tempted them, and his labor prove vain. This view is confirmed, from verses 6, 7. where we are informed what relieved the apostle's anxiety of mind. It was not that a fallen angel had not succeeded in tempting them, but merely that their faith and charity continued.

3d. The devil, a fallen angel, is also supposed to be called—"*the dragon*" and "*the great red dragon*," Rev. chaps. xii. xiii. xvi. xx. But sufficient has been said on these passages in the last section to which we refer the reader.

4th. The devil, a fallen angel, is also believed, to be called "the serpent," and "that old serpent." We have noticed Gen. 3. sufficiently in Section 2. Where the phrase, "that old serpent" occurs, has also been considered, Sect. 7. The only other text relative to this subject, is 2 Cor. xi. 3. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity which is in Christ." See some remarks on this passage Sect. 2. What I would observe further here is—1st. Had Paul believed, as a great many do now, that a fallen angel or wicked spirit beguiled Eve, would he not have said so? Let any candid man consider, if he would merely say the serpent beguiled *her*. Is any account given us in

Scripture of the fall of such an angel from heaven? If there be, we will thank any man to point it out. Paul does not even say, that "*old serpent,*" or "*that old serpent the devil and satan.*" This is the more remarkable omission, as in this very chapter he speaks of satan being transformed into an angel of light.

2d. We allow, yea, contend, that the serpent is the same as the devil and satan, and are used in Scripture as convertible terms to express the same thing. As to this point, we agree perfectly with our orthodox friends. We only contend, that the devil and satan, is not a fallen angel, or evil being, as they suppose. What then is the tempter, the devil, and satan, of which the Scriptures speak? James says, "every man is tempted, when he is drawn away of his own lust and enticed." This is the real original serpent, devil, or tempter, as has been shown on various texts in the course of our remarks. See Sect. 2. particularly. No man could be tempted, unless he had lusts and desires, any more than a tree or stone. The Saviour was incapable of being tempted without them.

3d. Eve was beguiled by the serpent, or her desire after what was forbidden, and the apostle was in fear concerning the Corinthians, lest by any means their minds should be corrupted from the simplicity that is in Christ. He does not intimate that he was in fear that a fallen angel would do this? No, his fear was, least *by any means* this might be done, and in the course of the chapter, he points not to a fallen angel as the agent, but to false teachers who preached another gospel to them, and whom, verse 13. he calls "*false apostles.*"

5th. The devil, a fallen angel, is also supposed to be called the prince of this world (*o' arhon.*) This word occurs in Luke xii. 58. xxiii. 13. Acts iv. 5. Luke xxiii. 35. xxiv. 20. John vii. 20. Acts iii. 17. iv. 8, 26. xiii. 27. Rom. xiii. 3. Matth. ix. 23. John

vii. 48. Acts xiv. 5. vii. 27, 35. xvi. 19. Acts. xxiii. 5. Matth. xx. 25. 1 Cor. ii. 6, 8. Luke xiv. 1. Matth. ix. 18. viii. 41. xviii. 18. John iii. 1. xii. 42. The word in the above texts is rendered chief, ruler, magistrate, prince, &c. It is applied to men as rulers, both civil and ecclesiastical, and that whether Jewish or heathen. In the following texts, it is rendered prince, and refers to the prince of the demons, or as it is rendered in our version, devils, Matth. ix. 34. xii. 24. Mark iii. 22. Luke xi. 15. Beelzebub was the prince of the demons. But that this heathen god had no reference to satan or the devil, see Dr. Campbell's 6th Dissertation. In Eph. ii. 2. this word occurs, and is rendered prince, which will be considered presently. The only passages, where it is supposed a reference is had to the devil, are the following, which I shall quote altogether, and then submit some remarks on them for consideration.

John xii. 31. "Now is the judgment of this world: now shall the prince (*o' arhon*) of this world be cast out." And xiv. 30. "Hereafter I will not talk much with you: for the prince (*o' arhon*) of this world cometh, and hath nothing in me." And xvi. 8—13. "And when he (the comforter) is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to my father, and ye see me no more: of judgment, because the prince (*o' arhon*) of this world is judged." On these passages, the principal question we have to consider is, who or what did our Lord refer to, by "*the prince of this world?*" All orthodox people say—"*the devil, a fallen angel.*" But that our Lord by "the prince of this world" meant the then reigning civil and ecclesiastical rulers, I shall now attempt to prove. This will appear from the following considerations.

1st. This view is in agreement with the general, yea, almost universal usage of the word *arhon* in the New Testament. Let any one turn to all the above texts and he must be convinced of this; for this word is rendered magistrate, ruler, prince, &c. and applied to the rulers, both civil and ecclesiastical, then existing in Judea. It is not once used in reference to a fallen angel or the devil, unless it is proved from the three texts just quoted.

2d. From the scope and connexion of our Lord's discourse, where he speaks of the prince of this world. The three texts where this is mentioned, all occur in John's gospel, and in discourses of our Lord's only related by John. They were spoken by our Lord to his disciples in reference to, and in view of, his apprehension, sufferings, and death. The context of these passages show this, which the reader is desired to consult. As to the first, consult verses 27—34. and it will be seen, that our Lord was speaking in view of the *hour* of his crucifixion. As to the two last, they occur in that discourse delivered partly in the upper room where he had eaten the last passover, and partly on the road from thence to the garden where he was apprehended. In chap. xiv. 30. he says, "the prince of this world cometh," and at verse 31. he adds—"But that the world may know that I love the father; and as the father gave me commandment, even so I do. Arise, let us go hence." Go where? let me ask. Evidently to the garden where he was apprehended, as is evident by reading on to chap. xviii. 15.

3d. The fact of the case shows, that by "the prince of this world," our Lord referred to the civil and ecclesiastical power, and not to a fallen angel. Let any one consult all the future history of our Lord's life, from the time he uttered these words, until he *died* on the cross, but he finds nothing that looks like

a fallen angel or devil coming to him. Well, did those powers come to him? Nothing can be more certain. Our Lord had no sooner ended his discourse, in chaps. 14, 15, 16, 17. than we are told chap. xviii. 1. "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples." Well, what came to him here? From verse 3. and onward, we are informed, that Jesus was apprehended by the civil authority, urged on by the ecclesiastical. The prince of this world, or as the word is rendered in other places, the ruler or magistrate of this world came. Our Lord no doubt knew all that Judas, the chief priests, and civil authorities were engaged in for his apprehension. Well, he says, chap. xiv. 30. "The prince of this world cometh," (*erhatai.*) To testify to the world his love to the father, and obedience to his commandment to lay down his life, he says to his disciples, verse 31. "Arise, let us go hence." He proceeds to the garden, where he knew Judas and the officers were coming to apprehend him. He foresaw their coming, and says, "the prince or ruler of this world cometh," and he goes forth voluntarily to meet the result. Accordingly in chap. xviii. 3. it is said, "Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh (*erhatai*) thither with lanterns, and torches, and weapons." The chapter throughout shows all that took place afterwards, which the reader would do well to consult.

4th. The above is confirmed from the words which follow. He said "the prince of this world cometh," and immediately adds—"and hath nothing in me." This is generally understood, that the devil, a fallen angel, had nothing of sin or corruption in the Saviour whereon to work. But this interpretation is perfectly gratuitous, for there is no evidence that this

was our Lord's meaning. But, on the view which I have given of the prince of this world, it is consonant to truth, and evidence stated in the context. Thus, when our Lord was taken before Pilate, and he had examined the case, what does Pilate say? His words are remarkable: "I find in him no fault at all," chap. xviii. 38. Very similar to those of our Lord; "The prince of this world cometh, and hath nothing in me," or against me.

5th. My view is also confirmed from the words which immediately precede the expression—"the prince of this world cometh." They stand thus—"Hereafter I will not talk much with you." Why not? Our Lord assigns as a reason for his not talking much with his disciples afterwards—"for the prince of this world cometh." Was the devil, a fallen angel, to prevent his talking with his disciples? This must be affirmed by those who say that he referred to such a being. But how could he prevent him talking with his disciples? Let those explain this who believe it. It is easily perceived, how he was prevented, on my views of the prince of this world. The moment he was apprehended in the garden, his disciples forsook him and fled, and from this period, being in the hands of his enemies, he was not at liberty to talk much with his disciples, nor had he much opportunity if even liberty had been allowed him.

6th. The only thing remaining which deserves notice, is the following. "Now is the judgment of this world: now shall the prince of this world be cast out." The word here rendered judgment, signifies condemned or condemnation, and is so rendered in other places. Is it asked, how the world were condemned? They were so, by their rejecting and crucifying Christ, and is illustrated by such passages as John iii. 18, 19. Is it asked, how the prince or powers of this world were cast out?

By putting to death the lord of glory, the Jews filled up the measure of their iniquity, and from that hour were cast out from being the people of God, and have been so for nearly two thousand years. They were the chief persons concerned in our Lord's crucifixion, for the Roman power was only called in to effect their purpose. Pilate showed how unwilling he was to condemn Jesus contrary to all law and justice.

7th. The devil, a fallen angel, is also supposed to be called "the prince of the power of the air." Eph. ii. 2. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Wakefield renders the passage thus—"conformably to the ruler of this empire of darkness, the spirit that now showeth its power in the sons of disobedience." "It was the opinion both of the Jews and heathen," says Whitby on this text, "*that the air was full of spirits* called *demons;* that from the earth to the firmament, all things were full of these companies and rulers; and that there was a prince over them who was called *the governor of the world*, that is, of the darkness of it." The apostle evidently here alludes to this heathen notion, but he told the Ephesians, that this prince or governor of the world, was the spirit which wrought in the children of disobedience. The evil, or wickedness of men's minds, is the true devil, satan, or governor of this world.

8th. The devil is also supposed to be called "the god of this world." 2 Cor. iv. 4. "In whom the god of this world (*aionos*) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The god of this world mentioned here, is the same as the prince or power of the air in the last, which Whitby says, they called "the gov-

*ernor of the world*, that is, of the darkness of it." I the apostle declares, that this governor of the wo prince of the power of the air, or god of this wo was the spirit that wrought in the children of diso dience. This view is agreeable to the words bef us, for this certainly blinded the minds of them wh believed not.

We have now finished our remarks on all the p sages which are supposed to contain the names a titles of an evil being in the universe, deemed by m Christians but little inferior in powers to its Creat We have stated our views frankly, but in some ca very briefly. Such texts, on which the greatest pendance is placed for proof, have been consider pretty fully. The result of this investigation l been, a deep conviction, that the more the subjec examined, it will be found that the Bible gives countenance to that evil being Christians call devil and satan. But of this our readers must jud for themselves.

## SECTION IX.

### FACTS STATED, SHOWING THAT THE DEVIL IS NOT A FALLEN ANGEL OR REAL BEING.

In the preceding Sections several facts have be developed, showing that the devil is not a fallen a gel. We shall now very briefly advert to some oth facts, not easily reconciled with this doctrine.

1st. *No distinct account is given in Scripture of angel of God sinning in heaven, thereby becoming a de*

*and on account of which he was cast out of it.* When proof is demanded of such things, we are referred to texts where satan or the devil is said to have fallen from heaven, and to be cast out into the earth. But we have shown in Section 7. and other parts, that the sacred writers attached no such ideas to such passages, and by quotations from Jahn, Newton and others, that a very different thing was intended. How then is the fact accounted for, that no sacred writer gives such an account? Is it too much to expect, that such a remarkable event, would be clearly and repeatedly mentioned, yea, recorded previous to the fall of man? If true, would all the sacred writers have been silent about it both before and after the fall? This is contrary to God's usual conduct with men. When God was about to destroy the world by a flood, and the cities of the plain by fire, he forewarns the people of their danger, so as to avoid the consequences. But concerning a holy angel becoming a devil in heaven, his fall from it, and the direful consequences from it to our race, God says nothing about such things. The want of such information is indisputable, and we think no man will affirm, that this is either like God's usual dealings with men, or, that he assigns any reason for withholding such information. How then do our orthodox friends account for all this, and where did they obtain such explicit information as they generally give to people about a fallen angel, and the consequences of his fall upon the human race? Was it from Paradise Lost and the Apocrypha, or was it from the Scriptures? We beg of them to re-examine this subject.

2d. *If it be true that an angel fell from heaven, and has been walking about in the world seeking whom he might devour, for nearly six thousand years, how is it to be accounted for, that no sacred writer asserts that any person ever saw him, or had personal intercourse with him?*

They repeatedly inform us of persons seeing angels, and relate the conversations which men with them. They even inform us of their app ance, and sometimes describe the clothing they on. But, do they ever intimate that any one saw the devil, a fallen angel, describe his appear and clothing, or relate any conversations held him? It cannot be for want of powers on his pa do all this, for our brethren believe that he ca more remarkable things than any of these. I ashamed to show himself among men? We d this, for he is believed to be a shameless h Well, does he conceal himself from men, that he the more effectually accomplish his wicked de against them? We doubt this also, for it is affir by his advocates, that he can assume a very fa ating form, yea, transform himself into an ang light, the more effectually to deceive us. How do our orthodox brethren account for it, that nc cred writer says any one ever saw the devil, or versed with him? We are aware, that they may ject by saying—"did he not assume the likeness serpent in Eden, and did he not converse with E But brethren, you take this for granted, which is very question you ought to prove. Besides, we h shown, Sect. 2. that this is a mistaken view of ( 3. You will perhaps object again by saying—" not satan make a personal appearance among sons of God as stated in the first and second chap of Job, and is not his conversation distinctly r ted?" We answer yes; but can you disprove evidence which has been adduced, that satan was a real being, but only the evil imaginary god of Magians? If you can, we shall feel greatly indel to you if you take the trouble to do this. But, haps you will object again by saying—"did not devil appear to the Saviour and hold a conversa

with him?" Answer; did you ever notice, that neither in the two first chapters of Job, nor in the account of our Lord's temptation, nothing is said about any form, color, or shape, which satan assumed? Nor in either of these cases, are the conversations represented as held by him with sinful men. Besides, in considering those accounts, we think it has been shown that no such being was intended by the writers. If you can prove the contrary, we hope it will be done. Do you object further by saying—"are we not told that satan transformed himself into an angel of light, and is he not represented in the book of Revelations under the form of a great red dragon?" Yes; and you might add—"having seven heads and ten horns, and crowns on his heads; yea, as having a pretty long tail, which could sweep from the firmament a third part of the stars and cast them to the earth." But brethren, is it correct to assume, as true, that the devil is a fallen angel, and then recur to the symbolical language of Scripture for proof, which proofs, when adduced, render your doctrine ridiculous? Besides, have we not shown that such passages have no relation to such a subject? Is it still objected—"does not the history of the world since revelation was completed, furnish accounts of the devil appearing to men in various forms, conversing with them; of persons who have sold themselves soul and body to him, and at the agreed time he has come and carried them away wholesale from the world?" Yes; verily such stories have been told. But if any minister among us should preach such nonsense to the people, he might be looking out for another parish in some other quarter of the globe. If any man among us should seriously say he had seen the devil, and conversed with him, his friends would soon procure a place for him in the insane hospital. Do our orthodox friends believe such childish

stories themselves? They would smile at me if I even suggested that they had any faith in them; still however, they continue to preach that an angel fell from heaven, has ruined the whole human race, deceives them, walks about seeking whom he may devour, and that he will be the eternal tormentor of a considerable portion of them. Yet no person has ever seen him or conversed with him, nor do the Scriptures teach such a doctrine, when carefully and candidly examined.

3d. *If an angel fell from heaven before the sin of our first parents, how do our orthodox brethren account for the fact, that the Jews, to whom were committed the oracles of God, were obliged to go to Babylon to get information about such a being?* Moses says nothing about him; nor delivers any injunctions to Israel concerning him. Nor until after the Babylonish csptivity does it appear that such a being was known in Judea, except as an evil god among the heathen nations. The evidence of this has been stated, Section 4. We would ask our brethren affectionately, how they account for this, if their views of the devil are drawn from divine revelation? The Old Testament writers use the term satan, but never use it to designate an angel who fell from heaven. How they have used it may be seen in Section 3. They had the name, but wanted the evil being to whom they could apply it.

4th. *It is a notorious fact, not easily accounted for on Scripture ground, that people in these days make very different uses of the terms devil and satan from what were made in the days of the inspired writers.* I shall give an example or two of what I mean. First, you never find in those days as in these, persons apologising for crimes by blaming the devil. Nor do you find that any one ever made the devil a bugbear for the purpose of frightening their children into obedience. Nor does the devil appear to have been any object

of fear, to old or young, by night or by day. Besides, though men in ancient times, as in these, were given to cursing and swearing, yet you do not find that any of them had learned to swear by the devil. An instance is not on record, of one in a passion or otherwise, who ever wished any of his fellow creatures to go to hell or the devil. In old times, people swore by the name of the Lord, and cursed each other by their gods, but no one seems to have known how to swear by satan or the devil. And it is equally certain, that no inspired writer seems to have known how to give such horrible descriptions of the devil and hell torments, as is frequently done by modern preachers. But it is well known, that many damn their hearers to endless hell torments, and send them without much ceremony to the devil; and is it any matter of surprise, that their hearers in a less genteel way should do the same? So long as we have so much unscriptural, not to say profane talk about the devil and hell torments in the pulpit, let us cease to wonder, that similar profane, silly language should salute our ears in the streets almost at every corner.

5th. *The Old Testament is often quoted in the New, and quoted to show what was the faith of believers during that dispensation, but is never quoted nor alluded to, showing that any of them believed the devil to be a fallen angel.* They neither announce this as an Old Testament doctrine, nor as a new revelation from God under the gospel dispensation. Abraham believed God, and it was accounted unto him for righteousness, but it is not said of any one, that he believed in a fallen angel, called the devil; and that this was of use to him in any way. We have seen, that both Old and New Testament writers frequently speak of satan and the devil, and we appeal to the candor of our brethren to say, whether the Scripture writers would have applied *these terms to* good and bad men, to the

angel of Jehovah, to men's evil passions and to a piece of writing, had they considered them appropriate titles of the worst being in the universe, and the implacable enemy of God and man?

6th. *It is a fact that, in every country where the Bible is not known, or not studied where it is known, there superstitious notions have prevailed concerning witches, evil spirits, ghosts and the devil: and just in proportion as it has been known and studied all such superstitions have gradually been exploded and renounced by the people.* For example, not many centuries ago, it was firmly believed by all the Christian world, that human beings could become witches and wizards. It was also believed, that they were in league with the devil, and could perform very extraordinary things. See Mather's Magnalia. When the tragical scenes of the Salem witchcraft were acting, the man who would have written against it, as I now do against the devil, would have been an object of universal execration. But I doubt if you can find in the town of Salem an intelligent man who has the least faith in the doctrine of witchcraft. Even the devil himself now, with all his extraordinary powers, does not excite one half the attention which a few witches did in those days. Let him muster all the priestcraft and superstition left in the land to his assistance, he could not procure a jury of twelve men to condemn a single individual to death for being in league with him. It was a dark day for the devil when witchcraft declined, for from that hour his popularity has been on the wane, it being one of his chief supports. All their powers were derived from him. Now, it is believed they never had any, and people would be as much puzzled to explain now how a human being could become a witch or a wizard as how a holy angel in heaven could become a devil. But while people are generally agreed that witchcraft was all

superstition, and do justice to the devil in freeing him from all blame about it, yet they still continue to believe in his existence and extraordinary powers. We look back with surprise to the days when our fathers burned the witches, and throw the mantle of charity over them. Our children will have to do the same for us a century hence. Will they not have to say—"Strange that our fathers should say the power of witches was all a piece of superstition yet not see that the power of the devil whence it was derived was no better. Strange that they should perceive all the proofs of witchcraft were mistaken views of the Bible, and yet think their proofs of a personal devil correct: strange, that they should discard witches as imaginary beings yet believe their father the devil to be a real being. Their devil never performed such wonders as witches have done. Did their devil ever bring a good man from the state of the dead to converse with the living as did the witch of Endor? Strange, beyond measure strange, that our fathers should so completely discard witchcraft as a superstition which the Jews imbibed from the Canaanites, where no devil was known, and yet continue to believe in the devil, a superstition which the Jews imbibed at Babylon many ages after." Thus will our children be surprised at our superstition and weakness and will have to cover us with the mantle of their charity for our belief in the personality of the devil as we do that of our fathers respecting witches.

That a great revolution of opinion has taken place about witches, ghosts, &c. no one can well deny. Well, how has it been effected? Not by force but by the slow but gradual influence of the light of truth. The Bible has been more read and critically examed. Reason and common sense, formerly degraded, assume their proper place and dignity. The arts and sciences have been cultivated and the means of

human knowledge greatly increased. Witchcraft, like the owl of the night, has fled before all this light, and no place is found for it in this country. So will it be, and so let it be, until every superstition is banished from the earth.

7th. *It is also a fact, that the common opinions entertained of the devil, are at variance with other plain and acknowledged truths of the Bible.* I shall only give an example or two of this. The devil is generally accused of tempting men to sin. But when the Scriptures speak in plain language, they inform us that men tempt each other to sin, Prov. i. 10. And that every man is tempted when he is drawn away of his own lust and enticed, James i. 14. and iv. 1—4. In the popular language of the times, Judas' crimes are ascribed to the devil. But they are also ascribed to himself, Acts i. 18—26. Judas takes all the blame to himself—"I have betrayed the innocent blood." By consulting the following texts it may be seen, that things are sometimes ascribed to the devil, to God, and to men. Luke xxii. 3. John xiii. 2, 27, 30. Acts ii. 23. 2 Sam. xiv. 1. 1 Chron. xxi. 1. 1 Kings xxii. 22, 23. James i. 13, 14. Jer. iv. 10. Ezek. xiv. 9. Comp. 2 Thess. ii. 8—12. 1 John iii. 8. Gen. xlv. 6—8. xlii. 21, 22. Acts v. 3. and iv. 9. It is generally asserted, that the devil is the secret agent in tempting men, and that he makes tools of them; but this is taken for granted as true, which ought to be proved true, for the Scriptures no where assert this.

8th. *It is also a fact, that men in sinning, are never conscious of the influence of the devil over them.* They have learned to say, that the devil compels men to sin, and sometimes blame the devil for their crimes, but the personal consciousness and experience of every man declares, that no such influence was felt, nor was it needed. An evil influence is felt, but it is the influence of our own lusts and passions, drawing us





*away* and *enticing us*. The Scripture devil does tempt us, but not a fallen angel as is commonly believed.

9th. *It is also a fact, that the common opinions entertained of the devil, whether right or wrong, are the effect of early education and popular opinion.* With most people, reason, common sense, and the Bible, had nothing to do in forming such opinions, but have been implicity received by tradition from their fathers. They say they believe them, but cannot tell why, except that they were so taught, for they have never exercised their reason or studied the Bible to see whether they are true or false. Even when a person determines to examine such opinions, his early prejudices within, and popular opinion without, overawe and deter him from giving free scope to his investigations. We speak here from experience, for these have been powerfully felt in the course of this discussion.

10th. *The last fact which I shall mention is, that allowing the personal existence of the devil fully proved, it is beyond all doubt, that he has been much misrepresented, and his character abused by many Christian people.* I shall only give an instance or two. For many ages he was accused of making witches and wizards. Now it is allowed no such beings ever existed but the whole was a piece of superstition and an astonishing instance of human credulity. Again, for ages, and even now, what frightful descriptions have been given of the devil, in preaching. He has been accused, as being the tormentor of damned souls in hell, and imagination has been put to the utmost stretch, to describe his horrible modes of torture there. Now, not a word of this is true, for let the devil have his due, no scripture writer ever says a word about the devil as the tormentor of any one. In fact many a railing, not to say wicked accusation has been brought against the devil, and though this is now allowed

true, no apology is made for such shameful, unscriptural defamation. We readily excuse all this, for though preachers have declaimed against such a being in the pulpit, and terrified people with such horrible descriptions of him, all must have seen that they had no great faith in their own doctrine. They, like other people, live all the six days of the week without any fear or concern about him. The minister makes him a bugbear in the pulpit to frighten the parents, and parents at home make the same use of him to frighten their children, but both take care not to be too much frightened themselves.

## SECTION X.

### OBJECTIONS CONSIDERED.

Any objections which have occurred to me against the views advanced, I shall fairly state and attempt to answer. It may then be objected

1st. "The devil, satan, or tempter, is spoken of as a real being. Personal pronouns, are not only used in speaking of him, but he is represented as speaking and acting, and we are expressly informed of what he said and did."—This objection, has been partially adverted to in the course of our remarks, but I shall here notice it a little further. If all to which personal pronouns are applied, are to be considered real beings, we must admit many inanimate things, yea, qualities to be real beings as well as the devil. For example, the earth or land is personified, Job xxxi. 38. The heavens are also personified, Jer. ii. 12, 13. So is the sea, Job xxxviii. 8, 9. Death, the grave and *destruction* are personified, Job xxviii. 22.

The host of heaven are personified, Psalm cxlviii. 1—5. See the whole Psalm. The mountains and hills can sing, and all the trees of the field can clap their hands, Isai. lv. 12. Wisdom, power, and a variety of other qualities, are personified in Scripture. In short, if things represented as speaking and acting, must be considered as real beings, and proofs of personal existence, then it is certain all inanimate creation ought to be considered real beings, for almost all things are represented as living, and speaking, and acting. Jotham's olive tree, fig-tree, vine and bramble, must be considered living beings, for they are represented as holding a conversation together. Judg. ix. 7—16. Micaiah's speech to Ahab, 1 Kings xxii. must also be literally understood, and who does not perceive, what absurdities would ensue, if such a mode of interpretation was adopted.

2d. "If there be no foundation in Scripture for a fallen angel, called the devil, how came this opinion to obtain such universal currency among mankind? The opinion, you say, was held by the Magians, and this evil being was considered their evil god, and called *ahraman*, and by the Greeks *arimanius*. Zoroaster called him "an angel of darkness," and other nations have had various other names for him. Now, as all counterfeit money implies current, must there not be a foundation in truth for such a universal belief of an evil being, call him devil, satan, or by any other name?"—As this is the principal, and most popular objection, which can be advanced against my views, I shall spend some time in considering it. It is true that counterfeit money implies current, but do our orthodox friends believe, that counterfeit opinions in religion, always imply that there is some foundation in Scripture for them. If there be, they could not be altogether false. Do they allow, that there is [redacted]dation in truth for a purgatory and the

doctrine of transubstantiation? Do they believe, that there is any foundation in truth for witchcraft, for ghosts, and all the different grades of hobgoblins! Will they allow that there is a foundation in Scripture for all the wild and ridiculous opinions which have obtained currency in the world? If not, why assert that there must be for the common opinion concerning the devil? Is it not possible to invent a thousand things which have no foundation in the Bible? Error supposes truth, as counterfeit money supposes current, but is it true that every error is a corruption of truth? But it ought to be noticed, that Dean Prideaux did not consider the articles of Zoroaster's creed, quoted Sect. 4. as corruptions of truth, but consonant to the truth. Nor do Christians in our day, for they have adopted both the sentiments and language of his creed. Why then call them corruptions of the truth? If they are, why preach such corruptions for truth to the world? Do orthodox preachers tell the people, that such sentiments are greatly corrupted, both as to matter and language! On the contrary, do they not solemnly assure their hearers, that such doctrines are the faithful sayings of God, though it is notorious Zoroaster taught them six hundred years before the days of Christ. Will they thank me for suggesting that there is any corruption in the case? If they believe such opinions have any corruption about them, why not purge them, and preach only the unadulterated truth of God? Why pass as current Bible doctrine, such counterfeit opinions on the public? Although there is no law to punish men for passing counterfeit opinions in religion, yet one should think, their own doctrine of eternal misery if they believed it, would be sufficient to deter them.

If the universal belief in a devil, proves that there is a foundation in truth for the opinion, then Pagan-

ism, Mahometanism, and Roman Catholicism, have all a foundation in truth, for they have all in their turn been pretty universally believed. Purgatory, transubstantiation, witchcraft, and a thousand other opinions, ought not to be discarded, for they were once generally believed. Many good and learned men also believed them, and thought their proofs for them as good as those now adduced concerning the devil. Why are they rejected? Because, close attention to the Bible has shown they are not taught there, and closer attention will show also, that the common opinions concerning the devil are equally false. But if the above objection had any real force, or the reasoning employed be correct, our orthodox friends will allow, that universal salvation, and that there is no devil, are opinions, which may have some foundation in the Scriptures, and that should they ever come to be universally believed, this universal reception would make them true. But will they admit such reasoning as correct?

How such an opinion, as that concerning an evil being called the devil, came first to exist among men, has been partly accounted for in Sections 3. and 4. Christians learned this opinion from the Jews, the Jews learned it from Zoroaster's creed, and Zoroaster learned it from the ancient Magian religion. Well, it may be asked, how came the Magians to imbibe such an opinion? I would first answer this question by asking another. How came the Sabians to worship idols? Was there any foundation in Scripture for this? But, the apostle in Rom. 2. answers the question, how all such deviations from truth originated. Men when they knew God glorified him not as God, they became vain in their imaginations, their foolish heart was darkened; and professing themselves to be wise they became fools. See verses 21, 22, 23. Respecting the origin of an

evil principle, which was afterwards personified and deified, Essenus thus writes p. 125. "Plutarch observes, that the doctrine of two contrary principles prevailed in all countries. The reason is obvious; evil abounded in every age and nation: and as men could not reconcile the notion of natural and moral evil with an all-wise and benevolent author, it was natural for them to reason in the following manner: 'Since nothing can come into being without a cause; and since that which is perfectly good cannot be the cause of evil, then there must exist a distinct principle in nature, as well for the production of evil as of that which is good.' In this manner argued the Persian sages; and Plutarch seems to have considered the argument conclusive. This doctrine was introduced into Judea before the age of Isaiah, who, as we have seen, thus sets it aside: 'I form the light and create darkness; I make peace and create evil: I the Lord do all these things.' xlv. 7."

3d. It may also be objected, "you have said, that the doctrine of an evil principle deified, was known as early as the days of Job, which was about the time of Moses: but is not this too early a date for the existence of such an opinion among men, and is there any proof that it existed at such a date?" Some notice was taken of this objection, Section 3. and I shall here add a few remarks in reply to it. It is the certain, that the worship of idols prevailed in the world before the days of Moses. If the question examined, did the worship of idols or that of an evil principle first prevail? we think the evidence will in favor of the latter. But, we have found it impossible to ascertain dates as to the first origin of either both being lost in antiquity, where no dates are given. Essenus quoting from Plutarch, says p. 74. "'There are others again, who call the good principle God, giving the name of Demon to the evil being

which number is Zoroaster the Magian, who is said to have lived 5000 years before the Trojan war. Now, this philosopher calls the good principle Oromazes, and the evil one Arimanius; adding, moreover, that as of all sensible beings, the former bears the greatest resemblance to light, so the latter was most like darkness.' § 45, 40.

"The doctrine here stated is undoubtedly very ancient; but the earliness of the period in which Zoroaster is said to have lived is absurd, and must have proceeded from that propensity in which all nations indulged to magnify their own antiquity."

We have then all the evidence which the nature of the case will admit, that the doctrine of an evil principle deified, was known among men in the days of Job. If our orthodox brethren deny this, and can prove that their devil had another or better origin, we respectfully request them to prove it.

Such are the chief objections, which are likely to be made against my views of the devil, excepting such as might be made against any innovation in religious popular opinions. But as these have been stated and answered in my Inquiry into the words Sheol, Hades, &c. to it I refer the reader. In concluding this Section I would merely remark, that many have good reason to object against my views, for if they are true, what a great loss they must sustain in being robbed of their principal topics of preaching and religious conversation. The devil and eternal hell torments are themes on which many delight to dwell. They seem health to their navel and marrow to their bones, and to remove these would be taking away their gods, and what have they more?

## SECTION XI.

CONCLUDING REMARKS, POINTING OUT THE EVILS WHICH HAVE ARISEN FROM THE COMMON OPINIONS ENTERTAINED OF THE DEVIL AND SATAN.

It would be an endless task, to detail all the evils which have resulted from the common opinions entertained of the devil. A few only I shall name, and leave the reader to pursue the subject. If it then be true, as I have attempted to show, that no such being as the devil exists, let the reader consider

1st. What a vast number of passages in God's word have been perverted in proof of this doctrine. They are almost innumerable. The texts which have been under our review in this investigation, are but a few of them, for many more, it is well known, are dragged in as collateral proof of it. Is there no evil then in misunderstanding and perverting God's word? No man will say so, who loves it, and trembles at it. It is one of the greatest of all evils, for it has been the fruitful source of many evils which have existed in the world. If this doctrine be false what a great change it produces on the whole face of the Bible.

2d. Let the reader consider the evil effects of this doctrine on mankind. A belief in the common opinions concerning the devil have laid the foundation for almost every other superstition among Christians. Take into view also, what unnecessary and distressing fears the belief of such opinions have given to children, and even persons of riper years. And who can tell the distress which they have given people,

when closing their mortal career. On weak minds, their influence has been such as to drive some to madness, and others to suicide. Most people would dismiss a domestic, if found frightening their children with ghosts and hobgoblins: but these same people, cheerfully pay a man to frighten both them and their children, one day in the week, with the devil. But what an excellent apology have such opinions afforded men for their sins. The devil has been obliged to bear the blame, while men have had all the pleasure of sinning. By such opinions, men's attention has been turned away from the true devil within them, to an invisible, imaginary being, called the devil, without them. While a deceived heart has been drawing them aside from truth and holiness, the doctrine of the devil helps to calm their fears, stupifies their conscience, and emboldens them to repeat their crimes. And why should it not, if it be true, that such a powerful, deceitful being as the devil, is continually influencing them to sin?

3d. The common opinions concerning the devil, are highly dishonorable to the character of God. We have never seen the least attempt made to show how such a being as the devil was for the honor of God's character. On the contrary it is believed, that sin dishonors God, and why not also the devil, the author of sin? And why should these be for his dishonor here, when God is finally to make them redound to his glory in the world to come? But if any man can explain, how the devil can be for the honor of God, either here or hereafter, we should be glad to see it done. How such a being, with such extraordinary powers, with this world for his range of wickedness, and existing forever the enemy of God and the tormenter of men, can be for the honor of Jehovah's character, is beyond all my feeble powers to comprehend. It seems to argue, that God could not, or

would not prevent his existence. That he cannot, or will not curtail his powers, confine him, restore him, or strike him out of existence. This evil, once introduced, is without remedy and without end. It is certainly a poor account of God to tell us, that the glory and honor of his character, is inseparable from the devil and sin, and that the eternal misery of this being, with multitudes of mankind, are to promote the glory of God forever. If this be glory and honor, pray what is dishonor or disgrace?

4th. The common opinions concerning the devil and satan, with others generally held, have tended to land men in downright infidelity. Is it any matter of surprise that men become infidels, when such opinions are presented to them as the religion of Jesus Christ? Is it not rather matter of wonder that all men are not infidels? Cast your eyes round the whole world, and say, if infidelity has not had its hot-bed, in the countries where such absurd and ridiculous opinions have been palmed on the world for religion by interested priests. Neither infidelity, nor idolatry, can be conquered or prevented, but by the truth of God.

5th. Such opinions, mixed with the religion of Jesus Christ, have been in time past, and must be while they are retained, a great hindrance to the universal reception of Christianity in the world. It is a question of no ordinary kind to a reflecting mind, Is the religion of Jesus Christ presented to the heathen in its pure unadulterated state? Or, are we introducing to them a human creed, containing articles derived from Zoroaster and the Grecian philosophy, and only supplanting one system of ignorance, superstition, and cruelty, by establishing another in some respects worse? Viewing the creeds taught the heathen generally, let us see if this is saying any *thing* but the truth.

Christian missionaries teach only one God, but this God they divide into three. But passing this, I ask, what heathen god ever called on its votaries to believe that he had elected some to everlasting happiness before they were born, and had left, not to say doomed all the rest to endless misery? Heathen gods have required parents to sacrifice their children to them, women to immolate themselves on the funeral piles of their husbands, and hecatombs of old and young have been slaughtered to appease their wrath; but name the heathen god, if you can, that ever required its worshippers to be willing to be damned in order that he might save them? What heathen divinity ever required its votaries to believe, that hell was paved with the skulls of their infants a span long? And, when did any of them ever teach their worshippers, that their happiness in heaven will be greatly increased by the sight of their nearest and dearest relatives writhing under eternal torments? I call on our orthodox brethren to name the heathen god, who ever taught such doctrines, or ever bore such a cruel, horrible character; and to crown the climax of his nameless wickedness said, "*all this was done for the display of his glorious character.*" Who would be a Christian if this be the Christian's God? Who would not be a Pagan to get rid of such a God?

Is it said—"Missionaries do not teach such things to the heathen?" It will certainly afford me pleasure to find that they do not. But did they not teach such things here, before they went far hence unto the Gentiles to teach them? If they taught them here, why not there? Had they openly disavowed their disbelief in such doctrines here, would they ever have been employed as missionaries? The managers of missions teach such doctrines. They hold the purse strings; and would not the pay of a missionary be

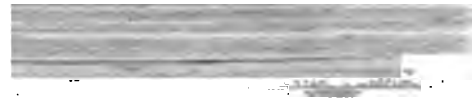
stopped, and himself degraded from his office, if he openly avowed his disbelief in such doctrines?

If it was reported to the managers at home, that any missionary taught such doctrines to the heathen, would he be admonished or dismissed the service? Would he not be rather applauded for his faithfulness and zeal, in propagating the pure, and distinguishing doctrines of the Gospel? Presuming, then, that such doctrines are taught to the heathen, permit me to ask, what an intelligent heathen might be expected to say to such Missionaries? He might surely with great propriety say something like the following:—"Gentlemen missionaries—You have been at some trouble, and considerable expense in coming here to teach us about your God and religion. While we thank you for your good intentions, we must say that we cannot change our own gods for yours, or add one more to the gods we have already, unless he is a good, kind, and merciful God. Our own gods are cruel enough, but if your God be as you describe him, to receive him as our God, would only be to add to our miserable condition. We have had all the tender feelings of our hearts torn to pieces, in seeing our infants and relations tortured to death to satisfy our present gods. But bad as they are, none of our gods ever made such cruel demands on us as yours do on you. No, none of them ever demanded us to believe, that our eternal felicity would be increased, by beholding others in misery, and that we ourselves must be willing to be damned for their glory or we never could be saved by them. You have come a great way to tell us that all our gods are but dumb idols. Perhaps this may be true; but unless you suppose us heathen devoid of all feeling and common sense, how could you ever suppose, that we would renounce our earthly cruel gods for an eternally cruel true one. Return to your employers, with our thanks for their

good intentions towards us, and when we send Missionaries to your country, they shall bring you thousands of gods all better than the one you propose to us. Bad as our gods are none of them like yours, allows a devil to ruin us here, and torment us forever in the world to come. Our fathers knew about your devil, and you have borrowed a considerable part of your creed from what they were taught many years before your religion existed, and yet you come to tell us things which we knew long before, as wonderful revelations from your God. Whether your impudence is not as great as you think our ignorance to be, you may reflect about, on your passage home. Fare you well."

To conclude. If we wish the heathen to cast their idols to the moles and to the bats let us cast our devil and many other idol opinions, out of the Christian religion, and let us both say, what have we any more to do with idols or with the devil; the Lord he is our God and we will serve him.

END OF THE FIRST PART.





# AN INQUIRY

## TO THE EXTENT OF DURATION EXPRESSED BY THE TERMS OLIM, AION, AND AIONION, RENDERED EVERLASTING, FOREVER, *&c* IN THE COMMON VERSION, ESPECIALLY WHEN APPLIED TO PUNISHMENT.

## SECTION I.

### I. THE TEXTS NOTICED WHERE OLIM OCCURS IN THE OLD TESTAMENT, BUT IS RENDERED BY WORDS WHICH DO NOT EXPRESS OR IMPLY ETERNAL DURATION.

TAYLOR, in his Hebrew concordance, on the word *n*, says, "The word is applied to time, and signi-h a duration which is concealed, as being of an known or great length, with respect either to time st or to come." After quoting some texts, which supposed proof of this, he adds; "it signifies *eter-*, not from the proper force of the word, but when sense of the place, or the nature of the subject to ich it is applied requireth it; as God and his attri-tes." As he refers to no text to show, that when plied to punishment it signifies eternity, it may I nk be inferred, that he did not think it was ever applied. Parkhurst on the word *olim*, says, "it

seems to be much more frequently used for an indefinite than for infinite time." And in his Greek Lexicon, on the words *aion* and *aionios*, he says, that the Hebrew word *olim* answers as the corresponding word for these two words in the Greek of the Seventy, "which words denote time hidden from man, whether indefinite or definite, whether past or future." Professor Stuart, in his letters to Dr. Miller p. 128. commenting on Mic. v. 1. says: "the words *kedesh* and *od*, rendered by Turretine, *eternity*, are like the Greek *aion*, that also signifies anything ancient, which has endured or is to endure for a long period. The question when these words are to have the sense of *ancient* or *very old*, is always to be determined by the nature of the case, *i. e.* by the context."

Concessions, such as these, from critics on the language of Scripture, ought to lead every man to examine, if these terms are ever used in the Bible to express the endless duration of punishment. Mr. Stuart's rule, if applied with attention to the general usage of these terms, would soon cool the zeal of many people, who seem to dwell with peculiar delight on the endless duration of punishment to their fellow creatures. It is evident, that the translators of the common version were fully aware, that *olim* was often used by the sacred writers to express a limited period of time, for 1st. They render it *continuance*, Isai. lxiv. 5. 2d. *ancient*, and apply it to *landmarks*, Prov. xxii. 28. To *people*, Isai. xliv. 7. To *paths*, Jer. xviii. 15. To *high places*, Ezek. xxxvi. 2. To *nations*, Jer. v. 15. To *times*, Psalm lxxvii. 5. which is explained to mean *old*. Had *olim* in these texts been rendered eternal, or everlasting, as in some other places, the impropriety would be very manifest. We would then have had an eternal landmark, an everlasting people, eternal paths, and everlasting high places; yea, an everlasting nation, and

eternal times. But they had no idea that this word always expressed endless duration, and accordingly rendered it *ancient* as the context of the passages demanded. In the last text they have rendered *olim* both by the word *old* and *ancient*, which if rendered eternal or everlasting, the passages would read thus: "I have considered the days of everlasting, the years of eternal times."

3d. *Olim* is rendered *old* and is equivalent to ancient, as in the last class of passages. Thus the "days of old" is explained to mean "the years of many generations," Deut. xxxii. 7. Isai. lxiii. 9. comp. verse 11. which shows that the days of old refer to the days of Moses, Jer. vi. 6. Lam. iii. 6. Amos ix. 11. Mic. vii. 14. Mal. iii. 4. In this last text "days of old" is explained to be "former years," and in the margin our translators have put "ancient years." See also Job xxii. 15. Prov. xxiii. 10. Isai. lviii. 12. where we read of the "old way" the "old landmark" and "the old waste places." The explanation given in this last text is "thou shalt raise up the foundations of many generations." The same is repeated, chap. lxi. 4. In the following texts *olim* is rendered *old* and is applied to a variety of things, which it would only be a waste of time to particularize. Ezek. xxv. 15. Jer. xxviii. 8. Gen. vi. 4. 1 Sam. xxvii. 8. Psalm cxix. 52. Isai. xlvi. 9. Comp. verse 10. Ezek. xxvi. 20. Josh. xxiv. 2. Jer. ii. 20. Psalm xxv. 6. Isai. lvii. 11. and li. 9. "ancient days" and "generations of old" are used as explanatory of each other. Eccles. i. 10. Such are all the texts in which *olim* is rendered old, and on which we shall submit a few brief remarks. Let it be then supposed for a moment, that it had been rendered everlasting, or by any other word which has the idea of endless duration affixed to it, what would follow? It may be observed as an example, that men are

called on to remember the days of everlasting, that God carried Israel all the days of everlasting, and that some are spoken of as dead from everlasting. Besides; the everlasting waste places were to be built, and the giants were from everlasting, men of renown. Whoever chooses to go over all the above texts will see, that to translate *olim* everlasting or eternal, would involve the inspired writers in the grossest absurdities. Any word expressive of endless duration could not be a proper translation. It is evident, that in all these texts, as in the preceding, *olim* rendered old, signifies ancient. Though it expresses a long, indefinite period of time, yet it would not be a very difficult task to ascertain, in some instances at least, how many years were meant. If *olim* then, in any text rendered everlasting or eternal, does convey the sense of endless duration, it is obvious that it cannot have this meaning in any of the texts which have yet been brought to view. Both the texts and their contexts forbid this, and we have seen, that an explanation is given of this word by the sacred writers to prevent all misapprehension on the subject.

4th. In the following places *olim* is rendered *any*, and *long*, or *any time*, *long time*, *long home*, and *long dead*. Levit. xxv. 32. Isai. xlii. 14. Eccles. xii. 5. Psalm cxliii. 3. To understand *olim* as meaning everlasting in these texts, would make the inspired writers to say, that some have been eternally dead, that the grave is man's everlasting or eternal home, and that God has eternally held his peace.

5th. In the following texts *olim* is rendered *world*. Psalm lxxiii. 12. Eccles. iii. 11. Isai. lxiv. 4. The language used, John ix. 32. seems to be taken from this last text, and in both, the meaning seems to be since the *age* began, probably referring to the Mosaic age or dispensation. In Isai. xlv. 17. it is said, "Israel

shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end." Taylor, in his Hebrew Concordance, says it signifies "the ages of perpetuity." I would merely suggest it for consideration, if the phrase "world without end," does not refer to the age or dispensation of the Messiah, which age was not to be succeeded by any other, and corresponds to passages in the New Testament where it is said to be *everlasting*, and to endure *forever*. Whatever may be in this, we think it is evident that *olim* rendered world, in these texts, does not mean endless duration. How does it sound to say, that God sets eternity in the hearts of men, and that the ungodly prosper in the eternity. *Olim* rendered world in these texts, seems to be used in a similar sense, as *aion* and *aionion* translated world, in the New Testament. Age, in both, would be a better rendering, for surely neither the material world nor eternity can be referred to.

6th. In Jer. xlix. 36. *olim* is translated "*outcasts*." Why it is so I cannot conceive. As it cannot affect the subject under consideration it would not be of much use to spend time in inquiring.

7th. In Deut. xxxiii. 15. the word *olim* is rendered "lasting." By quoting the whole verse it will be seen, that *lasting hills* in the last part, is just another expression for *ancient mountains* in the first, "and for the chief things of the ancient mountains, and for the precious things of the lasting hills." It will be seen presently, that *olim* here translated *ancient* and *lasting*, and applied to the mountains and hills, might just as well have been translated everlasting, as it is in Gen. xlix. 26. and Hab. iii. 6. and applied to the same things. But I forbear further remarks until we come to those passages.

8th. I find that *olim* is rendered *alway*, or *always*, Jer. xx. 17. Gen. vi. 3. 1 Chron. xvi. 15. Job vii.

16. Psalm cxix. 112. In this last text David explains alway by adding "even unto the end." But everlasting or eternity has no end.

9th. Sometimes *olim* is rendered *any more*. Ezek. xxvii. 36. and xxviii. 19. The prophet is speaking of Tyre, and the sense evidently is, that it should not be any more as formerly a place famous for trade.

10th. It is rendered *never* in the following places. 2 Sam. xii. 10. Judg. ii. 1. Psalm xv. 5. xxx. 6. xxxi. 1. lv. 22. lxxi. 1. and cxix. 93. Prov. x. 30. Isai. xiv. 20. xxv. 2. Ezek. xxvi. 21. Joel ii. 26, 27. But surely no one ever thought that *never* in these texts expresses endless duration. For example, was the sword not to depart from David's house to the endless ages of eternity? And was God's covenant with Israel to have no end? We are sure it has waxed old and vanished away. In short, we use the word *never* every day in a similar way, but no one interprets our language as meaning endless duration. In the New Testament we shall see that the word *aion* is also rendered *never*, and is applied in a similar way.

## SECTION II.

ALL THE PASSAGES NOTICED, WHERE OLIM IS USED, AND RENDERED BY WORDS WHICH CONVEY THE IDEA OF ENDLESS DURATION.

If the sacred writers used the term *olim*, to express limited duration in so many instances, as we have seen in the preceding Section, our translators rendering the same word by English terms expressing endless duration, can never give it such a signification.

In the texts now to be introduced, they have rendered *olim* by the words perpetual, everlasting, eternal, forever, and forever and ever; but can such renderings alter the sense in which the sacred writers used it? No; for we shall see that the things to which it is applied, and the scope of the contexts, in a great many instances, at least, utterly forbids it. This is universally acknowledged, and will presently be seen from the passages. It will be perceived, that this word is used to express duration that is past. The reader has then to consider whether it refers to *endless* duration which is past. It also expresses duration to come, and it must be considered whether it is used to express a proper eternity to come. In short, we have got to examine, with attention, whether this word rendered perpetual, eternal, forever, and forever and ever, was designed to express the endless duration of the things to which the sacred writers apply it. The question is not, are the persons or things to which it is applied of endless duration in their natures, but was this term used to express it? Is it this word which shows they are of endless duration?

1st. I find *olim*, then, is rendered "*perpetual*," and applied in the following manner. The covenant God made with Noah was to be "for perpetual generations," Gen. ix. 12. The priest's office, was to be Aaron's and his sons, "for a perpetual statute," Exod. xxix. 9. The suburbs of certain cities, were to be the inheritance of the Levites, "for a perpetual possession," Levit. xxv. 34. Certain portions were to be the provision of Aaron and his sons, by "a perpetual statute," Levit. xxiv. 9. It was to be, "a perpetual statute," that the person who sprinkled the water of separation, should be unclean until the even, Num. xix. 21. The Sabbath, was to be observed by the children *of Israel* throughout their generations,

"for a perpetual covenant," Exod. xxxi. 16. To them it was also to be "a perpetual statute," that they should neither eat fat nor blood, Levit. iii. 17. The meat-offering was to be a "perpetual ordinance unto the Lord," Ezek. xlvi. 14. And the children of Israel are spoken of as saying, come and let us join ourselves to the Lord in "a perpetual covenant," Jer. l. 5.

In all these passages, the word perpetual is applied to things belonging to the Mosaic dispensation, which was never intended to be endless in its duration. *Olim* is rendered perpetual in these passages, and it is rendered everlasting in others, and applied to the same things. Indeed, had our translators consulted uniformity in their version, they would have always rendered it so. What then does perpetual or everlasting express, when applied to the things belonging to the Jewish dispensation? We think it is obvious that it simply signifies that those things were to be observed by the Jews while that dispensation continued. When it ended the everlasting or perpetual ended.

But further; we find *olim* rendered perpetual, and applied as follows. Speaking of Babylon and other places, it is said they shall be made "perpetual desolations," Jer. xxv. 9. 12. Ezek. xxxv. 9. Zeph. ii. 9. And of Bozrah and other cities, that they shall be "perpetual wastes," Jer. xlix. 13. And speaking of some persons, it is said, Psalm lxxviii. 66. that God would put them to "a perpetual reproach." God also threatened Israel, Jer. xviii. 16. to make their land a "perpetual hissing;" and bring on them "a perpetual shame," xxiii. 40. Concerning the people of Seir it is said, that they had against Israel "a perpetual hatred," Ezek. xxxv. 5. Of some persons it is said, they shall sleep "a perpetual sleep," Jer. li. 39. and repeated, verse 57. Besides, we find it said Jer. v.

that the Lord placed "the sand for the bound of sea by a perpetual decree that it cannot pass it." eover, we find it declared, Hab. iii. 6. that the are perpetual. "He stood, and measured the h: he beheld, and drove asunder the nations: the everlasting mountains were scattered, the petual hills did bow: his ways are everlasting." his last text, *olim* is rendered both perpetual and lasting, and without scruple is applied to the hills mountains as well as to the ways of God, These all the texts in which *olim* is rendered in our ver- perpetual. On the whole of them I shall now e a few brief remarks.

st. It is evident from the last quoted text, that petual and everlasting are used to express the e idea. The "everlasting mountains," and "the petual hills," are synonimous expressions. We ll see this remark confirmed, when we come to sider the texts where *olim* is rendered everlast-

When it is therefore said, that the mountains hills are perpetual or everlasting, no one ever rred that they had existed from eternity, or would t to endless duration. The everlasting nature of r existence as to time past, is limited to the time heir creation, and in regard to futurity, their ex- nce is bounded by the dissolution of the present ld. Here then is an everlasting, bounded by , and does not extend to endless duration either o past or future.

d. In all the above texts where *olim* is rendered petual, in not one instance, is it used to express less duration. The things to which it is applied rly decide this. Unless this world is to continue ndless duration, how is the sand to be a perpetual endless bound to the sea, and the hills and moun- s never cease to exist? Moreover, how is Baby- and *other places to* be endless desolations? In

short, if perpetual expresses endless duration, some are to sleep to endless duration. The question perhaps may then be asked, How long does perpetual mean in the above texts? To this I answer, that in all of them it does not designate the same period of time. The longest period expressed by it, is not extended beyond the existence of this world. In the place where it is said some were to sleep a perpetual sleep, the Babylonians are referred to; they were asleep when their city was taken, and being killed while asleep, they no more awoke in this world, and hence their sleep is called perpetual. If perpetual is understood to mean endless, those persons are never to be raised from the dead. Such then as maintain a universal resurrection of all the dead, must give up the idea that *olim*, rendered perpetual, signifies a proper eternity.

3d. Let it be noticed, that in none of the above texts, is a reference made to the punishment of the wicked in a future state. But even admitting, that in a number of them it had been expressly declared, that the wicked, and the wicked in a future state of existence, should be punished with perpetual torments, this would prove nothing conclusive that these torments were to have no end. This must be obvious to every man who considers how often perpetual is applied to things which have ended, and to things also which we are sure are to end. From the common usage of this word, we ought to conclude that the torments of the wicked may come to an end also. This every fair reasoner will admit. But as nothing is said about future punishment in any of the above texts, we need not trouble ourselves with any further remarks concerning them. I may just add, what difference can it make as to the meaning of the word *olim*, whether we render it everlasting or perpetual? Can the rendering alter the true sense of the writer?

2d. We find also that *olim* is rendered *everlasting*. The covenant that God made with Noah and every living creature, is called, "the everlasting covenant," Gen. ix. 16. Also, that which he made with Abraham and his seed, is called "an everlasting covenant," Gen. xvii. 7, 13, 19. It is called the same when confirmed to Israel, 1 Chron. xvi. 17. Psalm cv. 10. and also when made to David, 2 Sam. xxiii. 5. And it is said of Israel, Isai. xxiv. 5. that they had "broken the everlasting covenant." In the following places, an everlasting covenant is spoken of, and seems to refer to the new covenant, Isai. lv. 3. and lxi. 8. Jer. xxxii. 40. Ezek. xvi. 60. and xxxvii. 28. But, however this may be decided, all will allow, that it must end when Christ delivers up the kingdom to God the father. The new dispensation, or age of the Messiah, is not called everlasting because it is endless in its duration, but because when it ends it is to be succeeded by no other. But further, we find the land of Canaan promised to Israel for "an everlasting possession," Gen. xvii. 8. and xlviii. 4. The priesthood given to Aaron and his sons, was to be "an everlasting priesthood." But as an explanation of what is meant, it is added, "throughout your generations." See Exod. xl. 15. Numb. xxv. 13. Certain things under the Aaronical priesthood, and connected with that covenant, called everlasting, though temporary in its duration, were to be for an "everlasting statute." Levit. xxiv. 8, 16, 24. In Gen. xlix. 26. we read of the everlasting hills, and in Hab. iii. 6. of the everlasting mountains, and in Psalm xxiv. 7, 9. of the everlasting doors, probably referring to the doors of the temple.

Before adducing any more of the texts in which *olim* is rendered everlasting, I beg leave to make one or two remarks. It is easily perceived, by comparing these texts with those where *olim* is rendered

perpetual, that everlasting and perpetual express the same idea. Further, unless we can prove, that the land of Canaan, the statutes and ordinances of the Jewish dispensation, the hills and mountains, and the doors of the temple are to continue to endless duration, we ought not to say that the word everlasting expresses a proper eternity. We presume no one would contend that it does when applied to these things; but some perhaps would say, that it does express the endless duration of the new covenant, mentioned in some of the above passages. But why should it any more mean this when applied to it, than when applied to the old covenant, which was called everlasting, yet has long ago vanished? Is it then asked, What does everlasting mean in the above texts? I answer; it expresses a period of time, long, indefinite, and limited. Do we read of the priesthood of Aaron being everlasting? We find this, in as many words limited, for it is added, "throughout your generations." In a word, any long period of time, either past, or to come, is called everlasting. Yea, we shall see before we are done, that it sometimes expresses even a short period of time. Nor are the sacred writers under any apprehension that they were liable to be misunderstood. But to return.

We find further, *olim* rendered everlasting, and applied as follows. In Isai. xlv. 17. it is said—"But Israel shall be saved in the Lord with an everlasting salvation." This is explained by what follows: "ye shall not be ashamed nor confounded world without end." See this text noticed before. Daniel, ix. 24. speaks of an "everlasting righteousness," and David, Psalm cxii. 6. says, "the righteous shall be in everlasting remembrance." In Prov. x. 25. they are also said to be, "an everlasting foundation." David prays, Psalm cxxxix. 24. "lead me in the way everlasting." And in Jer. xxxi. 3. God says, "I have

loved thee with an everlasting love." And in Isai. lx. 19, 20. it is twice said that "God is their everlasting light." And in Isai. xxxv. 10. they shall come to Zion with "everlasting joy." This is repeated, li. 11. and lxi. 7. In Isai. lvi. 5. God is said to give them an "everlasting name," and to have made to himself "an everlasting name," Isai. lxiii. 12. In Isai. lv. 13. we read of an "everlasting sign," and by way of explanation it is added, "which shall not be cut off." And in Isai. liv. 8. we read of God's "everlasting kindness." Speaking of the Jews, God threatened that he would bring upon them "an everlasting reproach." Jer. xxiii. 40. And in Jer. xx. 11. it is added, "their everlasting confusion shall never be forgotten." By consulting the context of these two last texts it may be seen that God is not speaking of punishment to the Jews in a future state, but of his temporal judgments in the present world. Notwithstanding this, their punishment is called everlasting. This we have shown, in the Inquiry into Sheol, &c. which see. See also on 2 Thess. 2. below.

We come now to a part of this Inquiry where *olim* is rendered everlasting, and is applied to God himself. Such texts, then, demand the closest attention. I find it then said, Gen. xxi. 33. that Abraham "called upon the name of the Lord, the everlasting God." In Isai. xl. 28. he is again called the "everlasting God." And in Deut. xxxiii. 27. we read of his "everlasting arms." In Psalm xc. 2. it is said "even from everlasting to everlasting thou art God." And in Jer. x. 10. he is called "an everlasting king." In Psalm c. 5. it is said "his mercy is everlasting," and ciii. 17. it is added, "the mercy of the Lord is from everlasting to everlasting." But by way of explanation it is said "his righteousness unto childrens' children." In xli. 13. it is said, "blessed be the Lord God of Israel from everlasting, and to everlasting." This is

repeated, Psalm cvi. 48. Again it is said Psalm xc 2. "thou art from everlasting," but in the first p of the verse it was said as an equivalent expres —"thy throne is established of old." In Isai. lx 16. it is said—"thy name is from everlasting," a Psalm cxlv. 13. David says, "thy kingdom is an erlasting kingdom;" but observe it is added by w of explanation, "and thy dominion endureth throu out all generations." In the margin our translat have put, "of all ages." And in Isai. xxvi. 4. i said, "in the Lord Jehovah is everlasting strengt but in the margin they have put, "rock of ages."

These are all the passages, where *olim* is rende everlasting and applied to God. There are two p sages where it is so rendered and applied to t Messiah. The first is Mic. v. 2. "whose goi forth hath been from of old, from everlasting." See this text professor Stuart's remarks, quoted, Sect. Here, *from of old* and *everlasting* are used as syno mous expressions for the same thing. This is simi to Psalm xciii. 2. noticed above. The other tex Prov. viii. 23. "I was set up from everlasting, fr the beginning, or ever the earth was." Here wl is called *everlasting* in the first part is explained in t second to be, "from the beginning." Has everla ing or a proper eternity a beginning?

3d. We find *olim* rendered for evermore in the f lowing places. Thus it is said Psalm xcii. 8. "l thou, Lord, art most high for evermore." And cx 2. "blessed be the name of the Lord from this ti forth and for evermore." And cxv. 18. "but will bless the Lord from this time forth and for ev more." Again it is said, 2 Sam. xxii. 51. the Lo "showeth mercy to his anointed, unto David, and his seed for evermore." This is repeated, Psa xviii. 50. In 1 Chron. xvii. 14. God promised tl *Solomon's* throne "should be established for ev

more." And Psalm cxxi. 8. he promised to preserve Israel, "for evermore." And cxxxiii. 3. to command "the blessing for evermore." In Ezek. xxxvii. 26, 28. he also promised to set his sanctuary in the midst of Israel "for evermore." And in Psalm xxxvii. 27. David says, "depart from evil and do good, and dwell for evermore." And in lxxxvi. 12. says, "I will glorify thy name for evermore." The only other text in which *olim* is rendered for evermore, is Psalm cvi. 31. and is thus explained. Speaking of Phineas it is said, that what he did "was counted unto him for righteousness, unto all generations for evermore." Here *all generations* and *for evermore* are used as equivalent expressions for the same thing. On the whole of these texts we would remark, that *evermore* is applied to things which never were intended to continue to endless duration. Such were Solomon's throne, and God's sanctuary among the children of Israel. A long period may be meant, but not surely a proper eternity. Even when evermore is applied to God, we cannot conclude that it signifies endless duration; for it is explained to mean "all generations." In none of these texts is *evermore* applied to punishment. No further notice need then be taken of them here, as any further remarks will be more in place afterwards.

4th. *Olim* is rendered *forever*, in the following places, and expresses the duration of a man's life-time, or even a shorter period. Thus it is said, Deut. xv. 17. "thou shalt take an awl and thrust it through his ear unto the door, and he shall be thy servant forever." Now this could only be all the servant's life-time, or perhaps to the year of jubilee. It could not be beyond his life, for at death the servant is free from his master. The same thing is said Exod. xxi. 6. But again, we find Samuel's mother saying, 1 Sam. i. 22. "I will not go up until the

child be weaned, and then I will bring him, that he may appear before the Lord, and abide there forever." Here, forever can mean no more than all the days of Samuel's life.

Again; Jonadab commanded his children that they should drink "no more wine forever." Does not this simply mean all their days, or at farthest, throughout their generations? And is not something similar meant, when Achish said of David, 1 Sam. xxvii. 12. "he shall be my servant forever?" And also Levit. xxv. 46. where it is said, strangers shall be to Israel "bond men forever." And 2 Kings v. 27. it is said, that the leprosy was to cleave to Naaman "forever." But who ever thought this man was to be a leper to the endless ages of eternity? In Job xli. 4. speaking of leviathan, it is said, "wilt thou take him for a servant forever." There is one text which deserves particular notice, because it is the first time in which the word *olim* is used in the Bible, and is rendered forever. Thus it is said, Gen. iii. 22. "and now lest he put forth his hand, and take also of the tree of life, and eat and live forever," therefore God drove forth the man from the garden. On this text let us hear Dr. Kennicot, the great Hebrew scholar of his day. He says, dissert. i. p. 83. "A third objection may be made to the present rendering of the word לעלם, in chap. iii. 22.—that it is made to signify *the days of Adam's life only*, and not *forever*. In answer to this I observe, that the word עולם is used as often, perhaps, finitely as infinitely; and that it can signify nothing more than the age or life of man, in places where our translators have frequently rendered it *forever*. Thus Exod. xxi. 6.—'Then his master shall bring him unto the judges, and he shall bore his ear through with an awl, and he shall serve him forever.' And 1 Sam. i. 22. 'but Hannah went not up; for she said, I will not go up

until the child be weaned; and then I will bring him, that he may appear before the Lord, and there abide forever.'"

But further, we find Bathsheba says, 1 Kings i. 31. "Let my lord king David live forever." And in Neh. ii. 3. he says to king Artaxerxes, "Let the king live forever." See the same or similar language, Dan. ii. 4. iii. 9. v. 10. and vi. 6, 21. All meant in these texts is, let the king's life be long, or the years of his life be many. The persons never supposed that the kings could live to the endless ages of eternity. In Exod. xiv. 13. it is said to Israel, that the Egyptians whom they saw to-day, they should see "no more forever." No more can be meant, than that they should not see them again, and the reason is obvious, for they were all to be drowned in the sea.

In the following texts we find certain places are said to be forever, which cannot mean that they shall continue to endless duration. In Eccles. i. 4. it is said, "the earth endureth forever." And Psalm civ. 5. "who laid the foundations of the earth, that they should not be removed forever." And Psalm lxxviii. 69. "He built his sanctuary like high palaces, like the earth which he hath established forever." God is said to give the land of Canaan to Abraham and his seed, that they should dwell in it forever; and David be their prince forever. See Ezek. xxxvii. 25. In all the following texts the land of Canaan is expressly said to be forever to Abraham and his seed. See Gen. xiii. 15. Exod. xxxii. 13. 1 Chron. xxviii. 8. 2 Chron. xx. 7. Isai. lx. 21. Josh. xiv. 9. This last text refers to that part of the land given to Caleb, which was to be his, and his children's forever. Israel is commanded, not to seek the peace, nor the wealth, of the inhabitants of Canaan forever, Ezra ix. 12. In Deut. xxiii. 6. we have the same injunction repeated, and it is added, "all thy days forever."

Here *all thy days* and *forever* are used to express the same period of time, and simply mean throughout the generations of Israel. It was a sign between the Lord and Israel forever, that in six days God made heaven and earth, and rested on the seventh, Exod. xxxi. 17. The children of Israel dwelling in Canaan, or inheriting it forever, is contrary to fact. For nearly two thousand years the Jews have been cast out of it, and should they return to-day, and dwell in it as long as this earth shall continue, yet unless the world is to be of endless duration, forever does not express an infinite period of time. It is further said 1 Chron. xxiii. 25. "the Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem forever." And Jer. xvii. 25. it is said, "and this city shall remain forever." And referring to it, David says, Psalm xlviii. 8. "God will establish it forever." And Jer. xxxi. 40. it is said, "it shall not be plucked up, nor thrown down any more forever." And in Psalm cxxv. 1. it is said, "they that trust in the Lord shall be like mount Zion, which cannot be removed, but abideth forever." And referring to the temple, Solomon says, 1 Kings viii. 13. "I have surely built thee a house to dwell in, a settled place for thee to abide in forever." For substance repeated, 2 Chron. vi. 2. And in 2 Chron. xxx. 8. it is said to be "sanctified forever." But what is meant by Jerusalem remaining "forever," is explained thus, Joel iii. 20. "but Judah shall dwell forever, and *Jerusalem from generation to generation.*" Again Josh. viii. 28. it is said, "Joshua burnt Ai and made it an heap forever." It is added by way of explanation, "even a desolation unto this day." And of Babylon it is said, Isai. xlvii. 7. "I shall be a lady forever." But God says concerning this city, Jer. li. 26. "thou shalt be desolate forever." And verse 62. it is added, "none shall remain in it, neither

man nor beast, but it shall be desolate forever." Of Hazor and other cities it is said, they "shall be a dwelling for dragons, and a desolation forever: there shall no man abide there, nor any son of man dwell in it," Jer. xlix. 33. And of another place it is said, "the smoke thereof shall go up forever," and that the wild beasts "shall possess it forever," Isai. xxxiv. 14, 17. The explanation of forever in the last text is given thus: "from generation to generation it shall lie waste," and "from generation to generation wild beasts shall dwell therein." See verses 8—17. In Psalm xlix. 11. it is said that the inward thought of the wicked is, that their houses shall continue "forever." But the explanation given is—"and their dwelling-places to all generations."

The word *olim* is rendered forever, and applied in a variety of ways to the laws and ordinances of the Mosaic dispensation. It was a statute "forever throughout their generations" that they should not sacrifice their children to devils, Levit. xvii. 7. Nor eat of the fruits of the land, until they had brought a part of it unto the Lord, Levit. xxiii. 14. It was an ordinance forever throughout their generations, that the stranger and the children of Israel were to be alike in offering certain offerings to the Lord, Num. xv. 15. and xix. 10. It was also a statute "forever unto their generations," that Aaron and his sons should enjoy certain things, and perform certain parts of service, Exod. xxvii. 21. Levit. xxiv. 3. Exod. xxviii. 43. xxix. 28. and xxx. 21. Levit. vi. 18, 22. vii. 34. 36. and x. 9, 15. Numb. x. 8. and xviii. 8, 11, 19, 23. 1 Chron. xv. 2. and xxiii. 13. 2 Chron. ii. 4. Exod. xii. 14. comp. verses 17, 24. Levit. xxiii. 41. Comp. verses 33—41. Levit. xvi. 31. comp. verse 29. and xxiii. 31. The laws and ordinances enjoined in these texts, all relate to the old dispensation, which has vanished away.

must see they were to be observed "forever," and the fact shows that endless duration could not possibly be meant by this expression. The children of Israel were a peculiar people, separated from all other nations, and for certain important purposes, which would be aside from our present purpose to detail. Such laws and ordinances were to be observed by them "forever," and this forever was as long as they existed as a nation, and until the purposes of God were answered by them. Hence "in your generations," and "throughout your generations," or some similar explanatory expression is used. Both seem to express, the constant continued practice of those laws and ordinances, but not the endless duration of their observance. This law was added because of transgression "till the seed should come." In the hope of the promise of the Messiah being fulfilled, the twelve tribes, instantly serving God day and night, hoped to come. When Christ had fulfilled all that was written of him, it was virtually abolished, and Paul declared in his day, it had waxed old and was ready to vanish away. The "forever" was bounded by this period, and this was even a longer forever than some others spoken of in Scripture.

In the following texts, forever seems to express a long, indefinite period of time, but not endless duration. In Exod. xix. 9. the reason given for God's speaking to Moses in a cloud is, that the people might believe him "forever." But does forever mean any thing more, than that Moses might be believed by all the future generations of Israel. It is also said, Ezek. xliii. 7. that God is to dwell in the midst of Israel "forever." But can this signify to endless duration? Can it mean any thing more than what is said so often by way of explanation, "from generation to generation," or throughout their generations? See also verse 9. David says of God's commandments,

that they were "ever with him," Psalm. cxix. 98. But does this mean any thing more than a continuance in them? But further, had Saul obeyed the Lord, Samuel told him that the Lord would have established his kingdom upon Israel "forever," 1 Sam. xiii. 13. But I ask every candid man, did not Samuel mean, that the kingdom would have been hereditary in Saul's family, or as the Scriptures say, he should not have wanted "a man to sit on the throne?" David, on whom Saul's kingdom was bestowed, says, that God chose him before all the house of his father "to be a king over Israel forever," 1 Chron. xxviii. 4. But did David mean, that he and his seed should sit to endless duration on a throne in Israel? Is not the meaning simply this—that the kingdom should be hereditary in his family so long as Israel existed as a nation? We think this is evident from 2 Chron. xiii. 5. where it is said, "ought ye not to know, that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and his sons by a covenant of salt?" Comp. 2 Chron. ix. 8. Besides, notice what is said, Psalm lxxxix. 4. in confirmation of this, and in explanation of the meaning of the phrase "forever." It is said, "thy seed will I establish forever;" but it is added, "and build up thy throne to all generations." All generations is surely not endless duration? Admitting that this ultimately referred to the Messiah, who was to be of the seed of David, yet it clearly was understood of David's descendants. This seems evident from similar things being said of Solomon. See 1 Chron. xvii. 23. 1 Kings ii. 45. 2 Sam. vii. 13, 16, 25. 1 Chron. xxii. 10. and xxviii. 7. which I need not transcribe. It is also evident, from the intrigues and attempts of David's sons and others to usurp the throne.

That the same is said of the Messiah, is evident from Isai. ix. 7; "of the increase of his government

and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever." But even when forever is here applied to him, we doubt if this expresses the endless duration of his reign, but simply expresses that it shall never give place to any other in this world. One or two of our reasons for thinking so we shall only here state.

1st. If "forever" and "no end" in this passage means endless duration, it must be allowed that this world must also continue to endless duration. Is it asked how I make this appear? I answer, that it is plainly said, that of the *increase* of his government there shall be no end. But how is this to take place if this world is to end? The increase of his government takes place in this world, nor does any one refer its increase to a period after it ends. Either then this world has no end, but shall continue to afford an increase of subjects to Messiah's kingdom, or forever, and no end, here does not mean endless duration. We never heard of any increase of subjects to Christ's kingdom but while this world continued.

2d. Christ's kingdom or his reign, is represented like the duration of the sun or the host of heaven. Psalm 72. is allowed to refer to him. In verse 19. it is said, "and blessed be his glorious name." And in verse 17. we find it said, "his name shall endure forever." If we ask, how long a time this forever is, we find it answered thus, "his name shall be continued as long as the sun." Again, it is said, Psalm lxxxix. 29. "his seed also will I make to endure forever." But it is added.—"And his throne as the days of heaven." And in verses 36, 37. we find it said, "his seed shall endure forever," but it is again subjoined by way of explanation,—"And his throne as the sun before me. It shall be established forever as the moon."





We think these texts limit the meaning of forever to the duration of the sun and moon, and the Messiah's reign also to this period. This seems to be in agreement with what is said 1 Cor. xv. 24—29. that when Christ hath subdued all things, he shall deliver up the kingdom to God the father, that he may be all in all. This period is called the end and succeeds the resurrection of the dead.

I am aware that it may be objected,—"if forever is thus limited to the end of this world, will it not follow that Christ's seed must end, for they are said to endure forever, which according to this view is only as long as the sun and moon endureth." I answer, that this does not follow, for Christ at this period is to deliver up the kingdom to God the father and surely this kingdom includes the subjects or Christ's seed. If delivered up to God, no one thinks that this is for the purpose of being annihilated or to suffer endless punishment.

But further, David prays, that his house might continue blessed before God "forever." 2 Sam. vii. 29. 1 Chron. xvii. 27. God promised to establish the throne of Solomon forever, 1 Ks. ix. 5. David declares himself guiltless before the Lord forever from the blood of Abner, 2 Sam. iii. 28. Comp. 1 Kings ii. 23. His kindness was not to be cut off from the house of Jonathan forever, 1 Sam. xx. 15. Comp. verse 42. But could any thing more be meant by forever, than so long as his house existed? Israel was to be unto God a people forever, 2 Sam. vii. 24. See also 1 Chron. xvii. 22. Things revealed, belonged to them and their children forever, Deut. xxix. 29. And if they obeyed God, it should go well with them and their children forever, Deut. xii. 28. and by so doing, they would leave the land unto their children for an inheritance forever, Ezra ix. 12. And if they did not obey the Lord, the curses in the law should be

upon them for a sign and for a wonder forever, D
xxviii. 46.

Again; an Ammonite or Moabite was not to e
into the congregation of the Lord forever; and th
explained to be, to the tenth generation, Deut. x
3. Neh. xiii. 1. The stones set up at Jordan, wer
be a memorial unto the children of Israel fore
Josh. iv. 7. But did any man ever think that th
stones were to stand there to the endless ages of e
nity? If we understand forever to mean, as often
plained, from generation to generation, or through
the generations of Israel, no difficulty is perceiv
but to understand it of endless duration, is abs

Again; the Lord had said that the house of
should walk before him forever, 1 Sam. ii. 20.
his conduct and that of his sons was such, that
says, 1 Sam. iii. 13, 14. "I will judge this house
ever." And that "the iniquity of his house shall
be purged with sacrifice nor burnt offerings forev
Some may think that their sins were unpardonal
No; what seems simply meant, is, that no sacrific
burnt offering could avail, so as to preserve the pri
hood in Eli's family.

Again; Israel is commanded to hope in the L
forever, Psalm cxxxi. 3. And in cxxv. 2. the Lor
said to be round about them "forever." and xxviii
David prays that God would lift up his people "
ever." And in 1 Chron. xxix. 18. that he wo
keep what is right in their hearts "forever."
Psalm xii. 7. that he would preserve them from
generation "forever." And xxxvii. 18. says, that
inheritance of the righteous shall be "forever."
verse 28. that they are preserved "forever."
xli. 12. that God set him before his face "forev
And lxxiii. 26. that God was his portion "forev
And it is said, Isai. xxxii. 17. that the effect of ri
eousness was to be "quietness and assurance fo

er." In Psalm xxx. 12. David says, "I will give thanks unto thee forever." And in xliv. 8. that he would "praise God's name forever." See also lii. 9. and in lxxix. 13. he says, "we will give thee thanks forever," but adds, as an explanation, "we will show forth thy praise to all generations." And lxxv. 9. he says, "I will declare forever," and explains himself thus—"I will sing praises to the God of Jacob." But further, in Psalm cxii. 6. David says, a good man "shall not be moved forever." In cxix. 111. that he had taken God's testimonies "as an heritage forever." And verse 152. "that God had founded them forever." In Psalm v. 11. he says, "let them that put their trust in the Lord ever shout for joy." Psalm lxi. 4. David says, "I will abide in thy tabernacle forever." And God says, Hosea ii. 9. "I will betrothe thee unto me forever." Psalm xlv. 2. and probably speaking of the Messiah, it is said, "God hath blessed thee forever." And in Isai. lix. 21. it is declared, that God's word was not to depart from him nor his seed "forever." And lxi. 7. that he shall abide before God "forever." But comparing verse 6. forever is explained thus—"thou wilt prolong the king's life; and his years as many generations." In the margin it is "as generation and generation." comp. Psalm 89: 36, 37. and 1 Chron. 17: 14. In 1 Kings 10: 9. it is said, God "loved Israel forever." And in Deut. 5: 29. that by "obeying him it would be well with them and their children forever." But again, speaking of God's temporal judgments, it is said, Joel 2: 2. to be a day "there hath not been ever the like." And of the dead it is said, Eccles. 9: 6. that they have no more a portion "forever" in any thing done under the sun. Speaking of the descendants of Esau, it is said, Obad. 10. that they shall be cut off *forever*. Jonah says, 2: 6. that the bars of the earth were about him *forever*. In Zach.

1 : 5. the question is asked concerning the prophets, Do they live *forever?* If forever is asserted to mean endless duration, it is here strongly implied that the prophets do not live forever. But the question here simply means, do the prophets live to all generations. It is said of some, Psalm 81:15. that 'their time should have endured forever.' And Solomon, Eccles. 2: 16. says—'There is no remembrance of the wise more than of the fool forever.' And David says Psal. 49: 8. 'the redemption of the soul, or the natural life from death, it ceaseth forever.' And in Prov. 27: 24. it is said of riches—'they are not forever;' but the common explanation is added,—'And doth the crown endure to every generation.'

But I find *olim*, rendered *forever*, *applied to God* in a variety of ways. These texts demand the closest attention, for it is in consequence of this, that it is considered as expressing endless duration. Can it mean any thing less than this, say some, seeing it is applied to *him* who had no beginning and who shall have no end? This may be true, but it ought not to be admitted without sufficient evidence, seeing this same word is applied to so many things which all allow are not of endless duration. We shall therefore give this part of the subject all the care and attention we can command. *Olim*, then, is rendered forever, and applied

*To the existence of God.* Thus in Deut. 32: 40. God says, 'I live forever.' And in Psalm 9: 7. 'The Lord shall endure forever.' And 102: 12. 'thou, O Lord, shalt endure forever,' but observe, it is added by way of explanation, 'and thy remembrance unto all generations.' In Lam. v. 19. it is said, 'thou, O Lord, remainest forever;' but the common explanation is again given, for it is added, 'and thy throne from generation to generation.' And it is said, Eccles. 3: 14. That 'whatsoever God doeth it shall be

forever.' It is also applied *to his name or character in general.* Thus it is said, Exod. 3: 15. 'This is my name forever,' and explained thus, 'and this is my memorial unto all generations.' This character, name or glory, are the same. Hence it is said, Psalm 104: 31. 'the glory of the Lord shall endure forever.' And Mic. 2: 9. God complains that his glory was taken away from some 'forever.' In 2 Sam. 7: 26. it is said, 'let thy name be magnified forever:' and is repeated 1 Chron. 17: 24. In Psalm 135: 13. it is said, 'thy name, O! Lord, endureth forever;' but observe it is added again as an explanation, 'and thy memorial, O! Lord, throughout all generations.' In the margin 'to generation and generation.' In all the following passages, which I need not transcribe, God is spoken of as putting his name in his house 'forever.' 1 Kings 9: 3. 2 Chron. 7: 16. 2 Kings 21: 7. 2 Chron. 33: 7, 4.

But to proceed, we find *forever applied to his truth.* Thus it is said, Psalm 117: 2. 'The truth of the Lord endureth forever.' And 146: 6. 'that he keepeth truth forever.' And in Isai. 40: 8. 'the word of God shall stand forever.' It is also applied

*To his faithfulness.* Accordingly, it is said, Psalm 105: 8. 'He hath remembered his covenant forever.' What follows by way of explanation deserves particular notice; 'The word which he commanded to a thousand generations.' A thousand generations is a long period of time, but it is not eternity. Again, it is said, Psalm 111: 9. 'He hath commanded his covenant forever.' And verse 5. 'He will ever be mindful of his covenant.' It is also applied

*To his reign and power.* Thus it is said, Psalm 66: 7. 'He ruleth by his power forever.' And 29: 10. 'The Lord sitteth king forever.' In Mic. 4: 7. it is said of Israel, 'The Lord shall reign over them in Mount Zion from henceforth even forever.' And

Psalm 146: 10. 'The Lord shall reign forever, even thy God, O Zion.' But here again the common explanation is given 'unto all generations.' Also

*To his wisdom or counsel.* In Psalm 33: 11. 'The counsel of the Lord standeth forever.' But it is said by way of explanation, 'the thought of his heart to all generations.' And

*To his righteousness or salvation.* Thus it is said, Isai. 51: 6. 'my salvation shall be forever, and my righteousness shall not be abolished.' Now compare with this verse 8. 'my righteousness shall be forever, and my salvation from generation to generation;' does not 'from generation to generation' here express precisely what is meant by 'forever?'

But I find the word *olim* rendered '*forever*' *and applied to God's mercy.* The expression *for his mercy endureth forever* is found once in each of the following texts. 2 Chron. 5: 13. 20: 21. Ezra 3: 11. Psalm 106: 1. 107: 1. 138: 8. Jer. 33: 11. In each of the following places it occurs twice. 2 Chron. 7: 3, 6. 1 Chron. 16: 34, 41. In Psalm 118: 1—4, 29. it is found five times. And in Psalm 136. it occurs no less than twenty-six times. The expression 'for his mercy endureth forever,' is found then forty-two times in the Old Testament. The reason for being so particular in thus numbering the places will appear presently. Although the following texts do not contain this precise expression, yet it is evident they have an affinity to the present topic. I shall therefore introduce them here, before I proceed to make any remarks on the above expression.

David says, Psalm 89: 1. 'I will sing of the mercies of the Lord forever,' and explains it by adding, 'with my mouth will I make known thy faithfulness to all generations.' And well he might, for he says, verse 2. 'Mercy shall be built up forever.' And again explains his meaning by saying, 'thy faithfulness

shalt thou establish in the very heavens.' Observe, that in the first of these verses forever is explained in the margin 'to generation and generation.' In the second by his faithfulness being established in the very heavens seems to be meant, that it should endure as the heavens or throughout all generations. Besides, David says, Psalm 100: 5. 'For the Lord is good: his mercy is everlasting,' and adds by way of explanation 'and his truth endureth to all generations.' He adds, Psalm 103: 17. 'But the mercy of the Lord is from everlasting to everlasting upon them that fear him,' and it is again added, 'and his righteousness unto children's children.'

On all these texts where it is said, 'for his mercy endureth forever,' with others of a similar nature, I shall now make a few observations.—1st. It is very evident, that the mercy of God formed the burden of song to the Jews in their worship. The God of the Jews, was a merciful God, slow to anger and of great kindness. 2d. If it be true, as our orthodox friends assert, that God is as much glorified in the display of his endless wrath against the wicked, as in the display of his endless mercy towards the righteous, how do they account for it, that the phrase 'for his wrath endureth forever' does not occur forty-two times as the phrase 'for his mercy endureth forever?' Why have we not a Psalm, in which it is twenty-six times said, 'O! give thanks unto the Lord for he is good, for his wrath endureth forever.' Nor do we see what objection they could have to singing it, if God is as much glorified by the one as by the other. But supposing such a Psalm found in the Bible, and that they should sing both, would they not celebrate the endless mercy and wrath of the same God towards his own creatures? But I ask, how all this could be reconciled with God's declarations, that mercy rejoiceth against judgment, and that his tender mercies are over his

other works. But 3d. we would candidly ask our orthodox brethren, how they account for the extraordinary fact, *that it is not once said that 'the wrath of the Lord endureth forever?'* so far from this being once asserted, it is repeatedly and expressly denied that God's wrath endureth forever. Thus it is said, Psalm 103: 9. 'He will not always chide: neither will he keep his anger forever.' Again, Isai. 57: 16. 'For I will not contend forever, neither will I be always wroth: for the spirit should fail before me and the souls which I have made.' No, say our orthodox friends, they shall not fail but shall endure the endless wrath of God. But it is again said, Jer. 3: 5. 'Will he reserve his anger forever? Will he keep it to the end? Here it is supposed that forever is to end, and hence it is said, verse 12. 'for I am merciful saith the Lord, and I will not keep anger forever.' And in Lam. 3: 31. it is expressly said, 'the Lord will not cast off, forever.' Further, David says, Psalm 85: 5. 'Wilt thou be angry with us forever?' but he adds by way of explanation, 'wilt thou draw out thine anger to all generations?' And Psalm 77: 8. says, 'is his mercy clean gone forever? Doth his promise fail for evermore?' Notice here, that as forever and for evermore are expressions which convey to an English reader the same idea, so did the original word *olim* to the sacred writers. This appears also from other passages.

It is beyond all debate, that it is never once said, that the anger or wrath of God endureth forever. We solemnly call on any man to produce a single instance where this is said by any Old Testament writer. By what authority then do men in our day preach that God's wrath is to endure forever? Is it like men who reverence the sacred oracles, to speak of the everlasting anger and eternal wrath of God, yet can produce no example from them of such

modes of speaking? Yea, I ask every candid man if it is possible to select words, which could more clearly and emphatically deny that God's wrath endureth forever, than is done in the above passages? Granting then, for argument's sake, that *olim*, rendered forever, expresses endless duration, and that God's wrath or anger means punishment, no language could more definitely declare, that punishment is not of endless duration. Were I contending for a victory over the believers in endless punishment, it would be good policy in me to allow, that *olim*, rendered forever, expresses endless duration, for the above texts would be direct positive proof, that it is not of endless duration. Our orthodox friends in contending for this must perceive, that their doctrine of endless punishment is overturned from its base by the above passages. But I disclaim any contention for victory. My object is to examine what is truth, and embrace it whatever it may be, for this only can stand, or be of any real benefit to the human race.

4th. But granting, for the sake of argument, that God's wrath was as much celebrated in the Bible as his mercy, and that the endless duration of it was as often asserted, permit me to ask, what worse could be sung of an Eastern despot, or of the devil, allowing such a fallen angel to exist? We seriously urge our brethren who believe such a doctrine, to consider if such a God can appear to any person very lovely, or is likely to be loved. None can love him, but those who can persuade themselves that they are his particular favorites. Even this may be doubted, for a being of this character may turn their enemy tomorrow, and display his endless wrath upon them. All the apparent love and obedience which they pretend to pay him, it is to be feared, arises more from terror of, than love to him; and if a song of endless

mercy and endless wrath are both alike orthodox. orthodoxy must be a very singular kind of thing.

To get rid of these, and other serious difficulties which might be urged, it may be said, "in all the above texts where it is denied that God's wrath endureth forever, the writers are not speaking of God's wrath in a future state of existence, but only in the present life." Well, how does this relieve the difficulties, unless it is proved from some other texts, that God says his wrath shall endure forever in a future state of existence? But can this be proved? No; this very attempt to escape from the difficulties, only shows the impossibility of making any escape, for if the above texts wholly refer to the present life, how happens it that they are the only texts where *forever* and the wrath of God are associated, and in them it is expressly denied that his wrath does endure forever? If denied in them, and found in no other, it settles the question, that God's wrath does not endure forever even in the present life, far less in a future state of existence. But is it not rather silly to make the inspired writers say, that God's wrath does not endure forever in the present life, yet contend for this in a future state without any Scripture authority? Who needed to be told that God's punishment of men in this world was not of endless duration?

5th. We come now to those texts in which *olim* is repeated, and is rendered "forever and ever."

I find, then, that *forever and ever* is used and applied to the following things, and in the following ways. David says, Psalm 119: 44. "I shall keep thy law continually, forever and ever." And in Mic. 4: 5. "We will walk in the name of the Lord our God forever and ever." And Dan. 12: 3. "they that turn many to righteousness shall shine as the stars forever and ever." And David says of God's judgments, that

stand fast forever and ever.' Ps. 111: 8. What is
t by this forever and ever, and whether it was
led to express endless duration may be learned
the following texts. In Jer. 7: 7. if Israel
ded their ways, then said God, "will I cause
o dwell in this place in the land that I gave to
fathers forever and ever." It is very evident,
f forever and ever expresses endless duration
ne, on the above consideration Israel were to
in Judea time without end. But who ever en-
ned such an idea? Is not the meaning evident-
m generation to generation, or throughout all
ations, while they continued a nation?
ain it is said, Isai. 30: 8. "Now go write it in a
, that it may be for the time to come, forever
ver." The forever and ever here, is called *the*
*o come*, which time appears to be not endless du-
, but simply the future generations of Israel.
he context. If time to come be a proper ex-
tion of forever, it cannot refer to eternity, un-
ve think eternity *time*. But is not time always
guished from eternity? But what is meant by
er and ever, seems plainly stated in Psalm 148:
speaking of the host of heaven, it is said, "he
anded, and they were created. He hath also
lished them forever and ever." Now is the host
aven, or the sun, moon, and stars, to continue to
ss duration? This must be maintained, or we
give up the idea that forever and ever expresses
per eternity. We have seen above, that forever
plied to the host of heaven, and from the very
e of the case, forever and ever here cannot ex-
a longer period of time. Both seem to be lim-
by the duration of this world. Again, God speak-
Isai. 34: 10. of his temporal judgments on all
ns, particularly on Idumea, says, in highly figu-
e language, "the land thereof shall become burn-

ing pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Compare verse 17. Let it be noticed on this text, that forever, and forever and ever, mean the same duration of time, and both these are explained by the phrase "from generation to generation."

But I find *olim* repeated, and rendered forever and ever, and applied to God in the following places.—

*In ascriptions of praise to him.* Thus it is said; "Blessed be thou Lord God of Israel our father forever and ever," 1 Chron. 29: 10. The same for substance is repeated in chap. 16: 36. and Neh. 9: 5. And in Psalm 145: 1. it is said, "I will bless thy name forever and ever;" and verse 2. "I will praise thy name forever and ever;" and verse 21. "Let all flesh bless his holy name forever and ever." It is also applied to

*The existence of God.* Thus in Dan. 12: 7. the man clothed in linen "sware by him that liveth forever and ever." And David says, Psalm 48: 14. "For this God is our God forever and ever." Also to

*God's reign.* Accordingly it is said, Exod. 15: 18. "The Lord shall reign forever and ever." And in Psalm 10: 6. it is said, "The Lord is king forever and ever." And in Psalm 45. 6. "Thy throne O! God, is forever and ever." Also to *the mercy of God.* Thus it is said, Psalm 52: 8. "I trust in the mercy of God forever and ever." It seems also to be applied *to the Messiah;* "He asked life of thee and thou gavest it him, even length of days forever and ever," Psalm 21: 4. And 45: 27. "I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever." Now suffer me to ask here—Does not the phrase, all generations, in the first part of this verse, explain, or ex-





press the very same thing as forever and ever in the last part, and is it not in unison with the common explanation so often given above, where *olim* is rendered forever?

In looking back on all the texts introduced in these two Sections, let the reader notice the following things. All the texts in the first, show that the word *olim* expresses limited duration, and was so understood by our translators, for they render it by English words, which do not convey the idea of endless duration. Again, the greater part of the passages in both Sections show, that the word *olim*, in whatever way rendered, was applied by the sacred writers to things of temporary duration. This we think is indisputable. Again, it has been seen that *olim*, whether applied to temporary things or to God, is explained by the inspired writers to mean "*throughout all generations*," or by some similar expression. Why give such explanations at all, if the word means *endless duration?* And why was it given, when God is spoken of, as well as when it expresses the duration of any thing else, if it expresses his endless duration? But again: in none of the above passages is the word *olim* used to express the duration of punishment to the wicked. All the texts where it is supposed to be used to express this, will be considered in the next Section. The long detail of texts in the two preceding Sections, perhaps, may appear dry and uninteresting to some readers; but it was absolutely necessary to pursue this course, to come at a full and fair understanding of the Scriptural meaning and general usage of the word *olim*, so variously rendered in the common version.

## SECTION III.

ALL THE TEXTS WHERE OLIM OCCURS, IS RENDERED BY WORDS WHICH CONVEY THE IDEA OF ENDLESS DURATION, AND APPLIED TO PUNISHMENT, PARTICULARLY CONSIDERED.

In the preceding Section, we have seen the term *olim*, rendered perpetual, everlasting, and forever, and used to express the duration of the punishment of certain *places*, Isai. 34: 9—17. and Jer. 49: 3. We are now to bring into view the texts where it is used to express the punishment of *persons*, in whatever way it is rendered in the common version. Jer. 23: 39, 40. is the first we shall notice. 'Therefore, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.' comp. Jer. 20: 11. It has been shown, in the Inquiry into the words Sheol, Hades, &c. that this passage refers to the punishment of the Jewish nation, and deserves no further notice here. See on 2 Thess. 2: below, and on Matth. 24, 25. Indeed few will question this.

Jer. 17: 4. 'For ye have kindled a fire in mine anger, which shall burn forever.' It is so evident from verses 1—4. that the prophet is speaking of Judah, the sin of Judah, and the punishment of Judah, and this punishment was of a temporal nature, that

it would be a waste of time to offer any remarks on this passage. This we think will not be disputed.

Isai. 33: 14. 'The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?' Having considered this passage in my Inquiry into the words Sheol, Hades, &c. to it I refer the reader for an illustration.

Psalm 9: 5. 'Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever.' It would be useless to spend time in showing, that this text has no reference to punishment in a future state. No sensible orthodox man would urge it, and no man who consults the context, can help seeing that it has no reference to such a subject.

Mal. 1: 4. 'Whereas Edom saith, we are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, they shall build, but I will throw down; and they shall call them, the border of wickedness, and the people against whom the Lord hath indignation forever.' The prophet is here speaking of Edom as a people or nation, and it is plain from the context, that the indignation mentioned, is not in a future state, but God's temporal vengeance on that people. The meaning of the passage evidently is, 'the people against whom the Lord hath indignation from generation to generation,' as explained frequently in the preceding Section.

Dan. 12: 2. 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' The principal question to be considered from this passage is—Did Daniel here speak of the everlasting punishment of the wicked? If he did, he delivered it in plainer language than any other sacred writer,

and in a book which contains predictions clothed in highly figurative language. Our orthodox friends do not depend much on the Old Testament for proof of the doctrine of endless misery, and as this is the strongest, yea, I may say the only text, which they generally quote from it in proof of it, we shall give it a particular consideration.

The passage then says—'And at that time.' At what time? Let the question be asked. The time evidently, of which Daniel had been speaking chap. 11. This will not be disputed, for it is plain that the first four verses of chap. 12. connect with the matters stated in the 11th chapter. The things mentioned are said to take place at the period called *that time*, chap. 12: 1. whatever time this may be. This time, we think, is easily ascertained, from considering of what people Daniel was speaking. It is plain he referred to the Jews, for in verse 1. they are twice called 'thy people,' or Daniel's people, who certainly were Jews. Let us then see how the events mentioned agree to Daniel's people. It is, then, said, 'and at that time,' which time is called, chap. 11: 40. 'the time of the end.' But this provokes the question—What end? I answer, the end of the Jewish age or dispensation. Is it asked, what proof have we of this? I answer, in chap. 11. verse 31. '*the abomination that maketh desolate*' is expressly mentioned, which passage our Lord quotes, Matth. 24: 15. and applies it to the Romans, by whom the Jewish temple and city were destroyed at the end of the age. See the whole of chap. 11. for other circumstances which corroborate this. It will be shown afterwards, that the period called 'the end,' chap. 11. and 'that time,' chap. 12: 1. exactly agree to the end of the Jewish dispensation, which is repeatedly called 'the end of the world,' or age, in the New Testament. It is then said, at that time '*shall*

*Michael stand up, the great prince which standeth for the children of thy people.*' It is difficult to say with certainty, who was referred to by Michael, nor is this necessary to be determined in the present discussion. The most probable opinion we have seen is, that Michael the great prince refers to Messiah, called the prince of the Jews in other parts of the book of Daniel, and the prince of life, and prince of the kings of the earth, in other parts of Scripture. It is supposed by Pierce and others, that certain angels presided over different parts of the world before the coming of Christ, but all of them now are put in subjection to him. During the period which preceded his coming, it is supposed he was the person who presided over the Jewish nation. But it would be aside from my present object to enter further into this question.

The passage proceeds to say—'And there shall be a time of trouble, such as never was since there was a nation even to that same time.' Our Lord refers to these very words, Matth. 24 : 21. and applies them to the great tribulations which came on the Jews in the destruction of their city and temple at the end of the age. 'For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. And except those days should be shortened, there should no flesh be saved.' Who can doubt, after reading this, that Daniel referred to the end of the age, and the tribulations which came on the Jewish nation? He could refer to no other, unless it can be proved, that there have been two different times of such calamity, that the like had never been since there was a nation, or from the beginning of the world. We think this conclusively shows to what period, to what people, and to what calamities the prophet referred.

It is further said—"And at that time thy people shall be delivered, every one that shall be found written in the book." It is not said, all Daniel's people, the Jews, shall be delivered "*at that time*," but only such as were found "*written in the book*." What is meant by being blotted out of a book, or not to be found written in it, we may learn from Exod. 32: 32, 33. and comp. Rev. 20: 15. On the contrary, what is meant by being found written in a book, may be learned from Phil. 3: 5. and Rev. 13: 8. Comp. Isai. 4: 3. and Luke 10: 20. I shall only quote the following passages, which are a sufficient illustration of this phraseology. "Let them be blotted out of the book of the living, and not be written with the righteous," Psalm 69: 28. By consulting this Psalm any one may see, that David referred to the unbelieving Jews, who were the murderers of our Lord, for it is quoted in the New Testament and applied to them. It is implied, that the righteous are written in a book, and it is evident also, that to be blotted out "of the book of the living," or "not to be written with the righteous," are synonimous expressions. Who, then, were the righteous, written in the book, distinguished from the unbelieving Jews not written with the righteous? What persons could they be, but our Lord's disciples? This, in the first place, agrees to the fact, for they were all delivered from the calamities which came on the Jewish nation at the end of the age. They left the city according to our Lord's directions, Matth. 24: and went to a city called Pella, as shown by Macknight on that chapter. Second, It is in agreement with the prediction of Malachi, and the language he uses in reference both to Christ's disciples, and also the unbelieving Jews. Concerning the former, "a book of remembrance was written," chap. 3: 16. and they were spared as *a man* spareth his only son which serveth him. Con-

cerning the latter, they were to be as stubble. See the description given of them at length in Malachi, chaps. 3, 4. The peculiar phraseology about being written in a book, is in allusion to the ancient practice of making record at courts, of any good service any one had done, as may be seen by consulting Esther 6: 1, 2. and 2: 23. This part of the passage then, perfectly agrees with Scripture, and with the facts of the case.

Let us now attend to verse 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." That no literal resurrection of the dead took place at the destruction of Jerusalem needs no proof, and it has been shown that Daniel refers to this period. What then is the prophet's meaning? The phrase "everlasting life" occurs no where else in the Old Testament. It is a phrase familiar to the New Testament writers, and if borrowed from the Old, must have been taken from this place in Daniel. It could not refer to the happiness of heaven, as people generally suppose, but to that life or happiness enjoyed by the disciples of our Lord, who were found written in the book, as the time and events mentioned verse 1. shows. Besides, it is set in contrast to the shame and everlasting contempt suffered by those not found written in the book, and which came on the Jews in the destruction of their city and temple, and which they are still as a nation enduring. It is obvious, that in Scripture style, life is used to express glory, honor, and happiness, as could easily be shown. At the period referred to, verse 1. many awoke to the honor and happiness of our Lord's kingdom or reign, which consists in righteousness, and peace, and joy in the holy spirit. So did many to the shame and contempt which came on the unbelieving part of the Jewish nation. The term

everlasting is applied to both, and can occasion no difficulty to any one, who has attended to the Old Testament usage of this word, as shown in the preceding Sections. Is it objected—"How could any believer enjoy everlasting life, or any one endure shame and everlasting contempt, if these are confined to this world? Must not both be carried into another world to be everlasting?" We answer this by asking—Must not the children of Israel and the land of Canaan then, be carried into a future state, that they may enjoy this land for "an everlasting possession?" And must not the servant whose ear was pierced, go into another world, if he would serve his master forever? And must not Aaron and his sons, with the whole Levitical service, go into another world, that they may enjoy the priesthood forever? In fact, instances without number may be adduced, to show the absurdity of such an objection, and of such a mode of reasoning on the word everlasting.

It is agreeable to fact, that on the day of Penticost three thousand Jews awoke to the everlasting life imparted by the gospel, by believing in Jesus. Such also was the case with multitudes more of them, as the history of the Acts of the Apostles shows. Though the spirit of slumber had seized the Jewish nation, though they had eyes, and saw not, and ears, but heard not, yet the apostle declares that there was a remnant according to the election of grace. See Rom. 11. This part awoke to everlasting life, or entered into the everlasting kingdom of Christ, and had peace and joy in believing. They heard the voice of the son of God and lived. Comp. Eph. 5: 4. The rest slept on till the wrath of God came upon them to the uttermost. They all at last awoke, but it was to shame and everlasting contempt, in being dispersed among all nations, and have become a by-word and an hissing even unto this day. Jeremiah, chaps. 23,

39, 40. predicted this very punishment, and calls it "*an everlasting reproach*," and "*a perpetual shame*." That the life or happiness enjoyed by believers in the kingdom of Jesus Christ is called *everlasting life* in the New Testament, we shall afterwards show.

After what has been said, we shall only glance at verses 3, 4. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." It is a sufficient illustration of this verse to quote our Lord's words, Matth. 13: 43. "Then shall the righteous shine forth as the sun in the kingdom of their father." See on this whole context, Sect. 6. below. Comp. Matth. 24: 13. and Luke 21: 28. And is not Dan. 11: 31—36. descriptive of this very time and events, of the Jews generally, and of our Lord's disciples when God's judgments came on that guilty nation? In the margin of the verse we are considering, it is rendered, "and they that be *teachers* shall shine as the brightness of the firmament." How applicable this was to the apostles and first teachers of Christianity, needs no comment, for the teachers of the seven churches of Asia are called *stars*, Rev. 1: 20. And who doubts that the apostles and first teachers, shall shine in giving light forever and ever, or as we have seen this phrase explained, "throughout all generations?"

Let us now glance at verse 4. and dismiss this passage. "But thou O! Daniel, shut up the words and seal the book even to the time of the end: many shall run to and fro and knowledge shall be increased." No man, we think, can doubt, that the time of the end, to which Daniel was to shut up the words and seal the book, was the end of the Jewish age or dispensation. The preceding verses show, that to this time he did refer. It is frequently called the end, in the New Testament. See 1 Cor. 10: 11. Heb. 9: 26.

and other passages. See particularly Matth. 24: 3, where the disciples ask our Lord—"What shall be the sign of thy coming and of the end of the world or age." But notice what is said verse 14. to show, that many should run to and fro and knowledge should be increased before this end came. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Before the end came, or the destruction of Jerusalem, the sound of the apostles' doctrine had gone out into all the earth, and their words to the end of the world. These things, and many others which I must omit, show, that Daniel here, and our Lord, Matth. 24. speak of the same people, the same time, and the same events. The whole of this passage is illustrated by our Lord's words, John 5: 28, 29. an explanation of which we have given in vol. vii. p. 103—107. of the Universalist Magazine. To it we refer our readers, as our limits forbid its insertion.

Such are all the places in the Old Testament where *olim* is used, in whatever way rendered in the common version, and applied by the sacred writers. Reserving my principal remarks on the use of this word to the last Section, I would only observe here

1st. That though this word is often used in the Old Testament, as my readers have seen, and expresses duration in a variety of ways, yea, is used to express the duration of punishment in a few instances, yet it is not once used to designate any punishment beyond this mortal existence. All the passages where it is applied to punishment have been distinctly noticed, and Dan. 12: 1—4. has been particularly considered, which is the only text in the Old Testament on which the doctrine of eternal punishment could possibly be built. Our orthodox friends may be ashamed for having made such a mighty noise about their doctrine of eternal misery, and ought to

make a public apology to the world for their conduct. The better informed among them, have conceded that this doctrine is not taught in the Old Testament, nor could any of them continue to believe it, if they could only be induced to examine the subject. If any man will be ignorant let him be ignorant.

2d. If *olim* is so often used in the Old Testament, and is sometimes used to express the duration of punishment, yet is never used to express the duration of punishment beyond this state of existence, when, and how came the doctrine of everlasting punishment after death to be known among men? In the First Part, we have shown its origin to be human. If our orthodox brethren still venture to assert, that its origin is divine, it is their work to show this. Its claims for our belief from the New Testament I shall now proceed to examine.

## SECTION IV.

### GENERAL REMARKS ON AION, AND AIONIOS, AS USED IN THE NEW TESTAMENT.

Most Lexicon writers assert, that *aion*, and the adjective *aionios*, are used to express an endless duration of time, though all of them admit, that they are also used to express a limited period. From this very fact has arisen long and violent contentions, whether these words, when used to express the duration of punishment, are to be understood in a limited or unlimited sense. Lexicons are not infallible,

nor were they intended to determine, but only to assist us in ascertaining the true meaning of Scripture words. The words were used and understood long before Lexicons had any existence. Whilst we ought to avail ourselves of their assistance, yet every man ought to examine for himself, from their general usage, the context of the places, and other circumstances, if the senses of words given by them be correct. To receive implicitly what they say, is only to perpetuate their errors, if the writers have inadvertently or intentionally committed any.

It is universally allowed, by all competent judges of whatever sect, that *aion* and *aionios* are frequently used to express a limited duration of time. Parkhurst says, *aion* "denotes *duration* or *continuance of time*, but with great variety." Ewing says, it signifies "*duration*, *finite* or *infinite*; *a period of duration*, *past* or *future*; *an age*, *duration of the world*, Deut. 32: 7. Luke 1: 70. plur. *ages of the world*, 1 Cor. 2: 7.—hence *human life in this world*, Luke 16: 8. or *the next*, Mark 10: 30. *our manner of life* in the world, Psalm 90: 8. Eph. 2: 2.; *an age of divine dispensation*, *the ages*, generally reckoned three, that before the law, that under the law, and that under the Messiah, Matth. 24: 3. and 28: 20. 1 Cor. 10: 11. Heb. 11: 3. by faith we understand, καταρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, that the ages were framed by the word of God, so that the things which are (now) seen, did not arise out of things which did (previously) appear, compp. verses 1, 7, 26, 27.; *an indefinitely long period of time*;—hence *eternity*, Exod. 14: 13. Luke 1: 55. John 4: 14. Psalm 19: 9. Gal. 1: 5. Rev. 20: 10. from eternity to eternity, 1 Chron. 29: 10. Psalm 90: 2." On the word *aionios*, Ewing says, it signifies "*eternal*, Exod. 3: 14, 15. Matth. 25: 46. Rom. 16: 26. *chronoi aionioi*, ages of the world, periods of the dispensations since the world began, Rom. 16:

25." See Parkhurst for a similar explanation, but let the reader examine their proofs.

The word *aion* is compounded of *aei*, always; and *on*, being; which is interpreted by Parkhurst and others, "always being." Yet he says, "*it denotes duration, or continuance of time, but with great variety!*" He allows that *aei*, always, signifies "*ever* in a restrained sense, that is, at some stated times, very frequently, continually." Acts 7: 51. and 2 Cor. 6: 10. to which he refers as proof of its meaning *ever* in an unrestrained sense, do not prove his point, for surely the Jews did not eternally resist the Spirit of God, nor did the apostle mean that he rejoiced eternally. Its sense seems evidently to be *perseveringly*, but not endless in duration. Had Parkhurst found any texts more to his purpose, no doubt but he would have quoted them. All the texts where he thinks *aion* means a proper eternity will be considered in their place.

It is a remark, which has often been made, that the adjective *aionios* cannot signify more than the noun from whence it is derived, for, if the latter only expresses limited duration, the former cannot express endless. A stream cannot rise higher than its fountain without mechanical force, nor can *aionios* express a longer duration than *aion*, without a forced construction of meaning. Though Parkhurst asserts, that it means "eternal, having neither beginning nor end," yet he allows that it signifies "*the ages of the world, the times since the beginning of its existence.*" And adds—"the Seventy frequently use this adjective for the Hebrew *olem*." But from an examination of the texts in the Old Testament where this word occurs, the reader can judge for himself, if any thing conclusive can be drawn from it as to its expressing endless duration. From an examination of all the texts where it is used to express the duration of punishment, we

think it proved, that it does not express endless duration, nor does it even refer to punishment in a future state of existence. Whether *aionios*, its corresponding word in the New, does this, we shall see when we come to consider the passages in which it occurs. If it did, the one word certainly does not correspond to the other, for there is an inconceivable difference between limited and endless duration. All this difference is added by the New Testament writers to the word *aionios*, if it expresses the eternity of punishment. It has been said, that *aionios* when it stands alone, signifies duration without end. But how can it stand alone? For if an adjective, it must have some noun, either expressed or understood, with which it is connected, and which it qualifies. If a man should say—"eternal," the question would immediately be asked him, eternal what? If he meant to be understood, he would inform us what thing he considered to be eternal; such as—eternal God, eternal life, eternal punishment. It is the noun then, or the thing to which this word is applied, which must determine the matter as to the extent of duration expressed by it; and if *aion*, from which it is derived, does not express endless duration, but an age, how can the adjective express a longer duration, unless we say the word derived contains more than that from which it is derived. or the stream contains more, or rises higher than the fountain? Allowing it to be applied to God, who is without beginning or end, what does this prove? Can this make God so, or does it fix the meaning of this word as expressing endless duration? Not unless we say words expressing a limited time cannot possibly be applied to him: or if applied, must derive an unlimited, yea, infinite sense from such an application. Our orthodox friends would not reason so in other cases. The *terms good* and *great* are adjectives, and are applied

to God. But do they contend that they are to be always understood in an infinite sense, or expressing an infinite degree when so applied? Surely not, for how could they in this case maintain their doctrine of infinite, endless misery? Seeing it is said, "the Lord is *good* unto all," and that "*great* is his mercy."

But again, the words are used in the plural number. But how can words capable of being used plurally signify a proper eternity? For eternity is one. Eternities are never spoken of. People speak of eternity to come, and eternity past, but still it is only one uninterrupted endless continuance. The past eternity had no beginning, nor had it an end when the future eternity began, for in this view it could not be a proper eternity as it had an end. In fact we cannot form a distinct, definite idea of eternity, for if this could be done, we must either be infinite ourselves or necessarily limit it.

In our English version I find *aion* rendered seven times never, once course, twice ages, thirty-seven times world, once without end, once eternal, twice ever, sixty-six times forever, and four times for evermore. In several places it occurs twice in the same text. The adjective *aionios* I find is rendered three times *world*, once *forever*, forty-one times *eternal*, and twenty-four times *everlasting*. As forever, eternal and everlasting, are English words which convey the same idea it is unnecessary to make any distinction in introducing the passages where they occur, whether the translation of *aion* or *aionios*. In rendering *aion* and *aionios* in the New Testament, our translators have given us considerable variety as they did in rendering *olim* in the Old Testament. In only two instances however, have they rendered them by the word *age* or *ages*. But many translations of the New Testament have been made since, where *age* is given as a better rendering of these words. It is, I believe,

now generally agreed by critics and commentators, both *orthodox* and *otherwise*, that *age* ought to be the rendering of this word in a variety of places, some of which shall be noticed in their place.

It is universally allowed, that *aion* and *aionios* are the words used in the Seventy's version in rendering the Hebrew word *olim*. A very slight inspection of this version will satisfy any one of its truth. It is well known that our Lord and his apostles quoted the Seventy's version. And Mr. Stuart observes that although 'the New Testament was written in Greek yet its idiom is Hebrew.' He calls it 'the Hebrew Greek of the New Testament.' Indeed the longer I study the two Testaments I am the more convinced, that in understanding the phraseology of the New, we must recur to the Old Testament for our explanations. The translators of our common version, have rendered these Hebrew and Greek words generally by the same English words, such as, world, everlasting, eternal, forever, and forever and ever. This is the case, whether the words are applied to God, or to punishment in the Old or New Testaments, nor is it intimated that the original words, or the words by which they are rendered, have a more vague and indefinite meaning in the former than they have in the latter. To an English reader, everlasting and forever are the same in both Testaments. If everlasting punishment is not taught in the Old Testament, it is not for want of as definite a word to express it, as is found in the New.

It is admitted by some that the Old Testament is silent on the subject of everlasting punishment, yet they contend that it is taught in the New, and that *aion* and *aionios* are the words used to express its duration. But why admit the former and contend for the latter? In both Testaments punishment is mentioned, and in both everlasting and forever are

applied to it. If it is found in one it ought to be found in both. Is it rational to suppose, that a doctrine of so much importance should be concealed for so many years? How can this be reconciled with the divine character? Was this the mystery which was kept hid from ages, and from generations, but is now revealed to us by the apostles? No New Testament writer intimates, that punishment under the old dispensation was only temporary in its duration, but under the new, was endless in its duration. All the Scripture writers speak of punishment in the same way, express its duration in similar language, nor would their readers suppose that the New Testament writers were believers in endless misery, and those of the Old not. It is generally allowed that the punishments threatened under the Old Testament were all of a temporal nature. The question may then be asked, whether this is not a mistaken view of the Old Testament punishments? That it is not, seems obvious from all the instances mentioned, and also from no other kind of punishment being recognized in the New, when the punishments under that dispensation are referred to. The New Testament, like the Old, speaks frequently of punishment. It will then be necessary to examine with care, all the texts in the New, where *aion* and *aionios* are rendered eternal, everlasting, or forever, and applied to punishment. Is it not possible that men may have been mistaken in affirming, that the punishments under the Christian dispensation are carried beyond death, and are of endless duration? May they not be temporal, as under the Mosaic dispensation, and why cannot the words eternal, everlasting, or forever, be applied to them, yet not endless in duration, just as well as to those under that dispensation? Christians do not seem to think of any punishment in this life for disobedience to God. No; it is all carried into a future state

of existence, and considered to be endless. But surely the New Testament writers speak of punishments, and very awful punishments in this life. Nor do they say, that under the new dispensation *an eternal punishment awaited any in a future state of existence, but did not under the old dispensation.* The places in the New Testament, where the words eternal, everlasting, or forever, are applied to punishment, are few in number. If they were even frequent, what could this certainly prove, for we have seen such words applied to *things*, and even to *punishment of persons*, under the former dispensation, where all allow endless duration was not expressed by them?

It has been asserted, that the truth or falsehood of the doctrine of endless misery, depends on the meaning of *aion* and *aionios* in the New Testament, and that this subject was reduced to a matter of verbal criticism. But why ought not its truth to depend as much on the meaning of *olim* in the Old Testament, which is rendered everlasting and forever, as those words are in the New? It is a capricious mode of interpretation, to give this language a limited signification in the one case and not in the other also. The truth is, something besides the mere application of the word everlasting to punishment, must appear, to prove it of endless duration, for no man can deny, that it is applied to punishment when no one thinks endless duration was meant. Besides, the word *everlasting* being so frequently applied to *temporary* things, shows, that no great dependence is to be placed on such an argument.

One of the most plausible arguments arising from everlasting being applied to punishment in the New Testament is, that in Matth. 25 : 46. the same original word is applied both to life and punishment, and that if the one is not endless neither is the other. But permit me here only to remark—Why does not this

equally apply to Dan. 12: 3. where a case of the same kind is found? We have there shown that everlasting does not refer to endless duration of either happiness or punishment, or to any thing beyond this state of existence. When we come to consider Matth. 25: 46. we shall show that this is a comment on Dan. 12: 3. and that both refer to the same everlasting punishment and happiness.

When people end the Old Testament they seem to forget that the New is the revelation of the same God addressed originally to the Jews; that it was written by Jews, and that its ideas and language are borrowed from Moses and the prophets. The writers adopt the words, phrases, and idioms used in the Old Testament, as well as quote formally from it. Dr. Campbell assures us that our Lord and his apostles spoke to the Jews in the dialect of their own Scriptures, and used words and phrases with which they were familiar. And Mr. Stuart calls their writings the Hebrew Greek of the New Testament. If we would understand this book, we must not sit down to it as Presbyterians, Congregationalists, Baptists, Methodists or Universalists, but as Jews. The question is not, what sense do any of these sects put on the words, phrases, and idioms which are found in it, but in what sense were they understood among Jews from their own Scriptures.

Is it asked—How are we to know this? I answer, from the Old Testament, from whence the New Testament writers borrowed them. The Old Testament is our dictionary of the language of the New, for the writers spake, not in the words which man teacheth, but which the Holy Spirit teacheth. While the New Testament is interpreted by sectarian dictionaries, how can Christians ever come to be agreed? Can any thing else be expected but bitter contentions among them? The meaning and extent of the words

and phrases to come before us were well understood among the Jews. It is to be no concern of mine, how any sect now understands them, nor how I have firmly understood them myself, but how were they understood by the Jews, or what is their current sense in their sacred books. I am to consider myself, and the reader ought to consider himself, as living eighteen hundred years ago, as being born and brought up a Jew; as familiar with the Old Testament; habituated to words, phrases, and idioms of language common among the Jews; and in fact, as far as possible, to enter into the feelings, habits of thinking, and even the prejudices of that wonderful people.

New Testament usage of a word or phrase, is another very important rule of which we shall avail ourselves in interpreting the passages which shall be brought before us. For example, in Matth. 24: 3. we have the phrase *the end of the world.* Now, if this phrase does not mean here the end of this natural world, but the end of the Jewish age, we think it ought to have the same meaning in other places, unless the subject and scope of the writer entirely forbids it. When I therefore come to this phrase, or others in the course of this investigation, all the places in which such phrases are found, will be brought forward at once and considered. This will save repetition of remark, and will enable the reader to form a more correct judgment of the true Scripture meaning of such phrases. Besides, if any inspired writer uses a word or phrase, and its sense is ascertained, if he uses it again, or repeatedly, it ought to be understood in the same sense, unless he by some way shows us he is to be differently understood. This is nothing more than every writer or speaker is entitled to, whom we wish to treat with common civility. If he uses it in another book, or if

it is used by other sacred writers, our means of ascertaining its true sense are increased.

Much misunderstanding of the Scriptures has arisen from our overlooking what some may think but trifling circumstances. For example, some seldom take into view the writer, the time when he wrote, or the circumstances in which he was placed. They also overlook the persons to whom he addressed himself, the circumstances in which they were placed, and the subject on which he discourses to them. The scope and drift of his discourse from the context, is seldom considered. Hence words, phrases, and verses are quoted, to prove what was never thought of by him. His words are quoted, and a sense affixed to them agreeable to the religious creeds of the persons, which, if the context was but consulted, would show them their mistake, and that, though unintentionally, they were perverting the Scriptures. We also may err, and fail in what we propose, but we shall at least make the attempt. Infallibility is no article of our creed; we would only do all in our power to produce a correct understanding of the Scriptures, without which, endless division and debate must exist among Christians.

## SECTION V.

ALL THE PLACES NOTICED WHERE AION AND AIONIOS ARE RENDERED AGES, COURSE, NEVER, FOREVER, EVERMORE, ETERNAL, EVERLASTING; BUT WHICH HAVE NO RELATION TO PUNISHMENT.

THE word *aion* is rendered ages, in the common version, in the following places.

Eph. 2. 7. "That in the *ages* to come he might show the exceeding riches of his grace." It would have been absurd to have rendered it here, "that in the *eternities* to come." Nor would it have sounded well to have said, "that in the *worlds* to come," for the question might have been asked, Pray how many eternities or worlds are to come? Our translators, then, not only own that this word signifies age, but were compelled to render it so in this passage.

Col. i. 26. "Even the mystery which hath been hid from ages and from generations." The remarks on the last text equally apply here. It would not have done to have said, "even the mystery which hath been hid from generations," for the term generations is used immediately after in the passage. Macknight on this text, says, "'The mystery which was kept hid from the ages and from the generations.' In the parallel passage, Eph. 3: 5. it is, 'which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles.' So likewise Rom. 16: 25. 'the mystery which hath been kept secret,' χρονοις αιωνιοις, *in the times of the ages*, or *during the* Mosaic dispensation. For the meaning of

the words *mystery* and *ages*, see Eph. 1 : 9. Tit. 1 : 2. notes. Though the salvation of mankind by faith, was promised in the covenant with Abraham, and spoken of by the prophets, it was not understood by the Jews, see Eph. 3 : 5. note, and therefore it is here called a *mystery*, or thing kept secret, in allusion to the heathen mysteries."

I shall also quote the following from Pierce, on this passage, as it sheds general light on this whole subject. "'The mystery which hath been hid from ages and generations.' The expression of το μυστηριον το αποκεκρυμμενον απο των αιωνων, is rendered by our translators, Eph. 3 : 9. *the mystery hid from the beginning of the world;* but it is manifest from this place, where it is joined with απο των γενεων, that it is rightly translated here *hid from ages*, and that it ought to have been so translated in that place also. The same thing is meant when he speaks of the *revelation of the mystery*, χρονοις αιωνιοις σεσιγημενυ, which we translate, *kept secret since the world began;* but Mr. Locke better renders it *in the secular times*, that is, the times under the law. I shall here transcribe his remark upon the words, Rom. 16 : 25. because it gives much light to this matter. 'Why the times, under the law were called χρονοι αιωνιοι, we may find a reason in their *jubilees*, which were αιωνες, *sæcula*, or ages, by which all the time under the law was measured: and so χρονων αιωνιων is used. 2 Tim. 1 : 9. Tit. 1 : 2. And so αιωνες are put for the times of the law, or the *jubilees*, Luke 1 : 70. Acts 3 : 21. 1 Cor. 2 : 7. 10 : 2. Eph. 3 : 9. Col. 1 : 26. Heb. 9 : 26. And so God is called *the rock*, עי למום αιωνων, *of ages*, Isai. 26 : 4. in the same sense that he is called the *rock* of Israel. Isai. 30 : 29. *i.e.* the strength and support of the Jewish state: for it is of the Jews the prophet here speaks. So Exod. 21 : 6. לעלם εις τον αιωνα signifies not as we translate it, *forever, but to the jubilee;* which will appear if we

compare **Lev.** 25: 39—41. and **Exod. 21: 2.** Now that the times of the law were the times spoken of here by St. Paul, seems plain from that which he declares to have continued a mystery during all those times, *viz.* God's purpose of taking in the Gentiles to be his people under the Messiah; for this could not be said to be a mystery at any other time, but during the time that the Jews were the peculiar people of God, separated to him from among the nations of the earth. Before that time there was no such name or notion of distinction, as Gentiles. Before the days of Abraham, Isaac, and Jacob, the calling of the Israelites to be God's peculiar people, was as much a mystery, as the calling of others out of other nations was a mystery afterwards. All that St. Paul insists on here, and in all the places where he mentions this mystery, is to show, that though God had declared this his purpose to the Jews, by the predictions of his prophets amongst them, yet it lay concealed from their knowledge, it was a mystery to them, they understood no such thing; there was not any where the least suspicion or thought of it, till the Messiah being come, it was openly declared by St. Paul to the Jews, and Gentiles, and made out by the writings of the prophets, which were now understood.' "

*Aion* is rendered *course*, Ephes. 2: 2. "Wherein in time past ye walked according to the course of this world." Macknight says, "Chandler observes that the Greek word *aion*, and the Latin *avum*, which corresponds to it, signify the life of man; and by an easy figure, the manner of a man's living." That *olim*, in the Old Testament, often signifies a man's lifetime, has been seen above.

The Greek phrase *eis ton aiona*, occurs in the following texts, and is rendered in our version *never*.

John 4: 14. "Whosoever drinketh of the water *that I shall* give him shall never thirst." And 8: 51.

"If a man keep my saying he shall never see death." See also verse 52. In chap. 10: 28. it is said, "they shall never perish," referring to Christ's sheep. And 11: 26. "whosoever liveth and believeth in me shall never die." And 13: 8. Peter said to Jesus—"thou shalt never wash my feet." Dr. Campbell in his note on John 9: 32. says, concerning the phrases *ek tou aionos*, and *eis ton aiona*, "but in popular language, the former often denotes no more than from the beginning of the world, or even from very early times; and *eis ton aiona* does not always mean to eternity, in the strict sense of the word. That the use is nearly the same in the Pagan writers, has been very well shown by Wetstein."

The same Greek phrase *eis ton aiona*, is rendered in the following passages *forever*. In Matth. 21: 19. it is said of the fig-tree, "let no fruit grow on thee henceforward *forever*." See also Mark 11: 14. In Luke 1: 55. it is said, "as he spake to our fathers, to Abraham, and to his seed *forever*." And John 6: 51. "If any man eat of this bread he shall live forever." See also verse 58. And 8: 35. "And the servant abideth not in the house forever; but the son abideth ever." John 12: 34. "We have heard out of the law that Christ abideth forever." And 14: 16. "He shall give you another comforter, that he may abide with you forever." Heb. 5: 6. "Thou art a priest forever, after the order of Melchisedec." And 6: 20. and 7: 17, 21. where the same is repeated. Heb. 7: 24. "But this man, because he continueth ever, hath an unchangable priesthood." Verse 28. "but the word of the oath, which was since the law, maketh the son who is consecrated for evermore." 1 Peter 1: 23. "Being born again, not of corruptible seed but incorruptible, by the word of God, which liveth and abideth forever." And 1 John 2: 17. "But he that doeth the will of God

abideth forever." And 2 John 2. "for the truth's sake which dwelleth in us, and shall be with us forever." Phile. 15.

On all these texts, where this phrase, *eis ton aiona*, occurs, we would remark, that it is used in a similar sense as *olim* in the Old Testament, where it is said of certain cities, that they should be an heap, or a desolation forever; such as the example of the fig-tree, which passages Dr. Campbell renders—"let no fruit grow on thee henceforward." It is also used to express the period of a man's life-time, as in the Old Testament. The servant or slave may be sold, or the year of release may set him free, but the son abideth forever, or all his days. And whoever compares John 14: 16. with verses 1—5. and with verse 12. may see reason to think that our Lord's meaning was—the comforter I shall send you will not, like me, leave you before you die, but will continue to be with you all your days. Was not this the way Christ was to fulfil his promise, Matth.. 28: 20. in being with his disciples unto the end of the world or age? See on this text below. Besides, when Paul said he would eat no flesh while the world standeth, did he mean any thing more than all the days of his life? In this sense Macknight understands him. I would merely suggest it for consideration, if his meaning is not, I will eat no flesh while the age or Jewish dispensation endures, which was then vanishing away. I should think the above Greek phrase, is also used as in the Old Testament, to signify throughout your generations. Such seems to be its sense in Luke 1: 55. and also where the word of the Lord is said to endure forever, 1 Peter 1: 23, 25. and comp. Heb. 9: 14. But to see what is the meaning of the phrase, see the Seventy's version, from whence it is taken. *Eis ton aiona* is the rendering there of *olim* in a vast number of instances, which it would be tedious to

enumerate. See the quotation from Pierce, on Col. 1 : 26. above.

The phrase, *eis tous aionas*, is used in the following places, and is rendered forever and for evermore. Matth. 6 : 13. "for thine is the kingdom, and the power, and the glory forever." Luke 1 : 33. "And he shall reign over the house of Jacob forever." Rom. 1 : 25. "and served the creature more than the creator, who is blessed forever." Rom. 9 : 5. "who is over all God blessed forever." And 11 : 36. "to whom be glory forever." And 16 : 27. "to God only wise, be glory through Jesus Christ forever." 2 Cor. 11 : 31. "the God and father of our Lord Jesus Christ who is blessed for evermore." Heb. 13 : 8. "Jesus Christ the same yesterday, and to-day, and forever." 1 Tim. 6 : 16.

In the following texts, the phrase *eis tous aionas* occurs, and is joined with *ton aionon*, and rendered "*forever and ever*," in ascriptions of praise to God and to Christ. Thus for example, Gal. 1 : 5. "to whom be glory forever and ever." The same for substance is repeated in the following texts, which it is unnecessary to quote. Philip. 4 : 20. 2 Tim. 4 : 18. Heb. 13 : 21. 1 Peter 4 : 11. and 5 : 11. Rev. 1 : 6, 18. 4 : 9, 10. 5 : 13, 14. 7 : 12. 10 : 6. 11 : 15. 14 : 11. 15 : 7. 19 : 3. 20 : 10. and 22 : 5. It occurs also in 1 Tim. 1 : 17. in an ascription of praise to God, which I shall quote, as it requires some notice. "Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." When God is here said to be *the king eternal*, most people think the apostle meant to describe the endless duration of the divine being. But on this text let us hear Macknight, who thus writes. "*Now to the king eternal.* Perhaps, Τῳ δε βασιλει των αιωνων, may be better translated, *to the king of the ages*, namely, the age before the law, the age under the law, and the age under the

Messiah. According to this translation, which is perfectly literal, the apostle's meaning is, To him who hath governed the three dispensations under which mankind have lived, so as to make them cooperate to the same great end, the pardoning of sinners, and who is immortal, &c. be honor, and glory forever, ascribed by angels and men." There is no cause for alarm with good people, that these views are attempting to do away the eternal duration of God, for surely his endless existence is independent of the meaning of a Greek word, whether you give it a limited or an unlimited signification. Besides, in this very passage he is called the "immortal (*aftharto*) God." In some copies it is the *athanato*, or undying God. No one can doubt that Macknight's rendering is a literal, correct one. The apostle is then rendering praise to God, who is king throughout all the ages, that before the law, under the law, and the age also of the Messiah. This king purposed an eternal purpose, Eph. 3: 11. which Macknight thus renders, "according to the disposition of the ages, which he made for Christ Jesus our Lord." See his whole note on Eph. 3: 11. part of which I shall only quote. "Αιων, *age*, is a word of various signification. Here, in the plural, it denotes the dispensations of religion under which mankind have been placed; namely the *Patriarchal*, in which a Saviour was promised; the *Mosaical*, in which he was typified; and the *Christian*, in which he was manifested in the flesh, and preached to the world, as come. All these *ages* or dispensations, the apostle saith, God planned and brought to pass for the sake of Christ Jesus; that is, to prepare mankind for his reception.—Rom. 16: 25. Tit. 1: 2. (see the note on that verse,) χρονοι αιωνιοι, signifies the ages of the law, or Mosaic dispensation. And Eph. 3: 9. Col.

1 : 26. *αιωνες*, signifies *the Jews*, living under that dispensation."

There are a few more texts, in which the words everlasting and eternal occur, to which we shall now pay some attention, in connexion with these quotations. When God is called the king of the ages, the question occurs—What ages? According to Ewing and others, the answer is, the age before the law, the Mosaic age, and the age of the Messiah. The king of the ages then, disposed, or appointed the ages, for Christ Jesus. Before the Mosaic age, a promise of life was given in Christ Jesus, Tit. 1 : 2. This we shall see more fully afterwards. It was promised to our first parents; also to Abraham, that in his seed all the families of the earth should be blessed. This was done during the patriarchal age. During the Mosaic age, the law was added to the promise until the seed should come. Many things connected with this dispensation, we have seen, were called everlasting, but which, having answered the purpose for which they were added to the promise, have vanished away. The age of the Messiah succeeded it, but it is to be succeeded by no other. When the end of the ages comes, Christ is to deliver up the kingdom to God the father, which appears to be at the resurrection of the dead. 1 Cor. 15 : 24—29. Several things during the reign or kingdom of Messiah in this age, is called everlasting or forever. His kingdom is called "*the everlasting kingdom* of our Lord and Saviour Jesus Christ," 2 Peter 1 : 11. And surely it may be called so, with more propriety than many things under the Mosaic age or dispensation, for this kingdom is not to be superseded by another taking its place, for when it closes it is said—"then cometh the end."

The gospel of the kingdom of the Messiah, is called "*the everlasting gospel* preached to the nations," Rev. 14 : 6. And why is it called everlasting? Be-

cause it shall be preached as long as the kingdom of the Messiah shall continue, which shall be to the period called *the end.* Hence it is said, the word of the Lord endureth forever, 1 Peter 23. And Christ promised that the spirit or comforter should abide with his disciples forever, and is called the *eternal spirit*, Heb. 9 : 14. Some copies, however, only read *holy spirit.* Such as believe the everlasting gospel, and enter into the everlasting kingdom of our Lord Jesus Christ, receive "*everlasting consolation* and good hope through grace, 2 Thess. 2 : 16. Or, as Macknight says—"that is, the means of never failing consolation." To be so highly honored is thus expressed by Peter, 1st. Epistle 5 : 10. "The God of all grace, who hath called us unto his *eternal glory* by Christ Jesus." Let it be observed, that eternal glory is not said to be a future thing, but that to which Peter says they were already called. They receive the promise of *eternal inheritance*, Heb. 9 : 15. If the land of Canaan was given to Israel, and called an everlasting inheritance, as it often is in the Old Testament, how much more might the inheritance in the kingdom of Jesus Christ bestowed on Christians, be called an eternal inheritance? It should be noticed, that the apostle was writing to Hebrews—to whom such language was familiar. Besides, this, we shall afterwards see, is the same that our Lord calls enjoying eternal life in *the world to come.* And is it not the same that Paul calls inheriting the kingdom of God and of Christ, 1 Cor. 6 : 9, 10. Gal. 5 : 21 ?

The new covenant or dispensation, like the covenants under the Mosaic age, is called the everlasting covenant. And surely it may be called so, for it is not to vanish away, and give place to a new and better covenant, like that of the old. Christ's blood was that by which this new covenant was confirmed, *and is* called the *blood of the everlasting covenant*, Heb.





3 : 20. Having purged his people, not as under the aw with the blood of goats and calves, "but by his own blood, he entered in once unto the holy place, having obtained *eternal redemption*," Heb. 9 : 12. 'And being made perfect through suffering, became he author of *eternal salvation* to all them that obey him," Heb. 5 : 9. Christ's salvation is called a great salvation, Heb. 2 : 3. probably in reference to other salvations which God wrought for ancient Israel. And here it is called *eternal* in the same comparative sense, for God wrought many salvations for them. This salvation was abiding. Comp. Luke 1 : 74, 75. Is it asked—Salvation from what? I answer, not from hell and endless misery, for this is no where said in Scripture, but from sin and death, which Christ shall finally accomplish. See 1 Cor. 15.

In 2 Peter 3 : 18. we have also the following ascription of praise. "To whom be glory both now and forever. The Greek here is "*eis hemeran aionos*." Macknight says this is "unto the day of eternity." But how can this be, for what has eternity to do with days? Besides, how does this agree to some quotations made from him respecting *aionos*, which he says means an age. We should say the text simply says—"to him the glory both now and unto the day of the age." Some copies have it, "unto the age of ages," similar to passages noticed above. We should think the duration expressed is "during the age of the Messiah."

Luke 16 : 9. "That when ye fail they may receive you into everlasting habitations." Dr. Campbell says, "the epithet *unrighteous*, here applied to mammon or riches, does not imply acquired by injustice or any undue means; but, in this application, it denotes *false* riches, that is, *deceitful*, not to be relied on." Well, does not the epithet *everlasting*, applied to habitations, *mean stable* and satisfactory? See

on Psalm 49: 11. and 2 Thess. 2: 16. and other texts above. But as it is applied, not to punishment, but to happiness, it requires no further attention.

2 Cor. 4: 17, 18. and 5: 1. I shall quote together. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." In these verses, *glory* is contrasted with *affliction*, *weight* of glory with *light* affliction, and *a far more exceeding and eternal* weight of glory, with affliction which is but for *a moment*. Besides, things which *are not seen*, are contrasted with things which *are seen*, and the *eternal duration* of things not seen, with the *temporary duration* of things which are seen; and an *house not made with hands*, is contrasted with *the house of this tabernacle*, and the house not made with hands *eternal in the heavens* with the *earthly* house of this tabernacle. But [illegible]ice, the duration of these things is said to be *in the heavens*, and we think could be shown from the context, to refer to that state of things after the resurrection, when mortality is swallowed up of life, verse 4. See the whole context, and a paper in volume vii. of the Universalist Magazine on verse 10. The idea conveyed by the word eternal in all these verses, seems to be the stability of the things of that state compared to those of the present. Though the idea of their endless duration is included, yet the apostle's object seems to be more their *stability* than their *endless duration*. But as these passages have no relation to punishment, it is unnecessary to enter into *further* remarks, except to say, that the same or sim-

ilar things are not said in regard to the punishment of any after the dissolution of their earthly tabernacle. This we shall see in Section 7. where all the passages are considered where eternal is applied to punishment.

## SECTION VI.

### ALL THE PLACES WHERE AION AND AIONOS ARE RENDERED WORLD, CONSIDERED.

I FIND the Greek phrase, *eis ton aiona*, rendered world, 1 Cor. 8 : 13. "If meat make my brother to offend, I will eat no meat while the world standeth." Here the same Greek phrase is rendered world, which we have seen, is rendered never, forever, and for evermore. And why is it so rendered here? Because, it would not do to say—"I will eat no flesh while the never, forever, or everlasting standeth." It is plain that this phrase did not express endless duration by the sacred writers.

In Heb. 1 : 2. and 11 : 3. we have the phrase *tous aionas*, and is rendered worlds. "By whom also he made the worlds. Through faith we understand that the worlds were made by the word of God." On the first of these texts Pierce says. "If we render the words by *whom also he appointed the ages*, the sense will fall in with Eph. 3 : 11. See Mr. Locke upon that verse." See on this passage in the last Section. On the second, Macknight says it is literally—"sæcula,

the ages." Ewing renders it—"By faith we understand the ages were framed by the word of God." Those ages, he says, were reckoned three—"that before the law, that under the law, and that under the Messiah."

Eph. 3: 21. "Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end." The Greek here is *eis pasas tas geneas tou aionos ton aionon.* Macknight says this phrase literally is—"throughout all the generations of the age of ages." Is a proper eternity measured by generations? Surely not. By the age of ages seems to be meant the duration of Messiah's reign, or until he delivers up the kingdom to God the father, 1 Cor. 15: 24—28. Until then God is to be glorified in the church by Christ Jesus. I would suggest it for consideration—Is not the age of the Messiah called the age of ages in a similar sense as he is called "king of kings and Lord of lords?" The age of the Messiah, was that for which all the others were constituted, shall continue throughout all the generations of this world, and is to be superseded by no other, like the ages which have preceded it.

The word *aion* is not only rendered world, but we read both of the beginning and end of the world or age; the one class precisely answering to the other. Let us first notice the texts which speak of the beginning of the age or world.

Eph. 3: 9. "And to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Wakefield renders it thus, "was hidden from the ages in God." Macknight in his note on this text says, "Hid from the ages. So the original phrase *apo ton aionon*, ought to be translated, as is plain from Col. 1: 26. where generations *are also* mentioned." To render *aion* here by any

word implying endless duration, would make the apostle speak of the beginning of the everlasting or eternal duration, which would be a contradiction in terms.

Tit. 1 : 2. "In hope of eternal life, which God, that cannot lie, promised before the world began." Wakefield renders it—"promised before the ages." Macknight, in his note on this text, says, "*Before the times of the ages.* Προ χρονων αιωνιων. Supposing that the word αιωνιος in this clause to signify *eternal*, the literal translation of the passage would be, *before eternal times.* But that being a contradiction in terms our translators, contrary to the propriety of the Greek language, have rendered it *before the world began.*— As Locke observes on Rom. 16 : 25. the true literal translation is, *before the secular times;* referring us *to the Jewish jubilees*, by which times were computed among the Hebrews; as among the Gentiles they were computed by *generations of men.* Hence Col. 1 : 26. *The mystery which was kept hid,* απο των αιωνων και απο των γενεων *from the ages and from the generations*, signifies the mystery which was kept hid from the Jews and from the Gentiles. See this explained Rom. 16 : 25. note 3." Whitby's note is for substance the same. Did God promise eternal life before the everlasting or the eternity began? The same or similar remarks apply to the next passage.

Rom. 16 : 25. "According to the revelation of the mystery, which was kept secret since the world began." Wakefield renders it—"which was kept secret from the ages of old." See Macknight on Rom. 16 : 25.

Luke 1 : 70. "As he spake by the mouth of his holy prophets, which have been since the world began." Permit me to ask—Has God spoken by his holy prophets which have been since the everlasting or eternity began? *Who* believes eternity has a be-

ginning? Accordingly, Wakefield renders it "from the first." In his note he says, "*ap aionos*" signifies "*or of old*, literally, from the age." Dr. Campbell renders it—"as anciently he promised by his holy prophets;" and Whitby, "from the beginning of ages." See Macknight on the last text.

Acts 3: 21. "Which God hath spoken by the mouth of all his prophets since the world began." The Greek phrase is the same here as in the last text, and is rendered in the same way, and the same remarks apply to it, and need not be repeated. See Macknight on Rom. 16: 25.

Acts 15: 18. The Greek is here the same as in the last text, which saves all labor of transcribing or remarks.

John 9: 32. "Since the world began was it not heard, that any man opened the eyes of one that was born blind." Wakefield renders it, "never was it heard yet;" and Dr. Campbell has it, "never was it heard before." See on preceding texts.

2 Tim. 1: 9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." The Greek phrase here is "*pro hronon aionion*," which Wakefield renders, "before the age." Whitby, "before any age hath passed." Macknight, "before the times of the ages." See his note quoted on Tit. 1: 2. above.

1 Cor. 2: 7. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." The Greek here is *pro ton aionon*. Macknight renders it, "before the ages." He understands it "before the Mosaic dispensation." See his notes on Rom. 16: 25. Eph. 3: 9. and Col. 1: 26. above.

Such are all the places, where the phrases, the beginning of the world, from the beginning of the world, before the world, and since the world began, occur. On the whole of them I would remark,

1st. That in none of them is there any reference, as many suppose, to this material world, or its beginning. The word *aion* rendered *world*, signifies, by the consent of the above critics, and others which might be quoted, simply *age*. Since the world began, is since the age began. Before the world, signifies before the age, and from the beginning of the world, means from the beginning of the age. If it be asked what age? The answer is, the age or dispensation of the law of Moses. If this be true, and it is indisputable, all must see what a great change it makes in the sense of all the above passages. Besides, it deeply affects the sense of many others, and affords a key to the understanding of some, which we shall presently notice. So far from *aion* signifying this *material world*, the above critics have shown, that our translators, contrary to the propriety of the Greek language, have rendered Tit. 2: 2. "*before the world began*," which remark applies equally to the other passages. They have shown, that it refers to the dispensation of the law of Moses, which, as Locke observes, is called *aion*, the age, Luke 1: 70. Acts 3: 21. And *chronos aionioi*, because, under the law, time was measured by ages or jubilees. See all the above quotations.

2d. The Greek word for this *material world* is *kosmos*, and not *aion*. Besides, where it is used it is never contrasted with *aion*. For example, the beginning of the *kosmos*, world, is never contrasted with the end of the *aion*, or age, nor, the beginning of the *aion*, age, contrasted with the end of the *kosmos*, world.

3d. Every person must perceive the absurdity of rendering *aion in any of the* above texts, by any Eng-

lish word which conveys the idea of endless duration. Were it done, we should read of the beginning of the everlasting, or forever, and of things which were done before the everlasting or forever began; yea, of things which God ordained before the everlasting or forever. Let any one go over all those passages, and he cannot help being convinced, that the sacred writers attached no such idea to this word. Are not men very much to blame then, in being so very confident, that *aion* expresses the endless duration of punishment? By the general consent of critics and commentators, yea, by the very scope of the above passages, *aion* signifies age. We ought not then very hastily to abandon this as its meaning in other places, unless it is certainly shown, that this cannot be its sense, but that it means endless duration.

Let us now pay attention to another class of texts, which speak of the *end of the world or age*, and corresponds to the above, which speak of the beginning of the world or age. This is nothing more than might be expected, unless the Jewish age or dispensation was to be of endless duration.

Matth. 24: 3. "Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" The Greek phrase here for "the end of the world," is *sunteleia tou aionos.* Dr. Campbell renders it "the conclusion of this state;" and Wakefield and Macknight, "*the end of the age.*" Indeed, all the critics and commentators I have ever seen, allow, that this phrase means the end of the Jewish age or dispensation. The whole discourse in which it occurs shows that this is a correct view of the expression. In a case so obvious, it would be useless to spend time in a formal proof of it. I may just notice, to understand *aion here to* mean endless duration of time, would repre-





sent the disciples as asking our Lord to tell them, what should be the sign of his coming, and of "the end of the everlasting or endless duration." But if it means age, it ought to be understood so in other places, unless good reasons can be offered why it ought to be differently understood. The next passage where it occurs is

Matth. 13: 36—42. "Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man: the field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." The wholely the same Greek phrase as in the last, occurs twice in this passage, and is rendered in the common version in a similar manner. Wakefield and Thompson and Campbell render it in the same way, "the consummation of this age," and "the conclusion of this age." But instead of understanding it in the same way, it is referred to the end of this material world, when all the wicked shall be cast into a furnace of fire or into hell. But is this treating the language of the inspired writers with common respect? What man would put up with having his words so interpreted? But that the phrase, "the end of the world," has the same sense here as in the preceding passage.

I shall now briefly show. The things which demand particular attention are

1st. The field in which both these seeds are said to be sown. It is said expressly, "the field is *the world.*" The word for world here is *kosmos*, and not *aion*, which is also rendered world, verses 39, 40. Now, let it be particularly observed, that in these two verses where it is said, "the harvest is the end of the world," and "in the end of the world," when the tares were to be gathered to be bound, it is not the end of the *kosmos*, world, or field, in which the seeds were sown, but the end of the *aion*, or age, as in Matth. 24: 3. Our Lord declared that the end of this world or age was to take place during that generation. But in order to make out the common opinion, our Lord should have said verses 39, 40. "the harvest is the end of the *kosmos*, or field, in which the two seeds were sown: and that in the end of this *kosmos*, world, the tares should be gathered and burned." But not a word is said about the end of the field, but only the end of the *aion*, or age, which many of that generation lived to see.

2d. Where this furnace of fire was and in what it consisted, into which the tares were cast at the the age. This furnace of fire is commonly b things to be in a future state of existence, and is just an and expression for hell fire. But all this is take here granted, which certainly ought to be proved. Now *mos.* then was it? Let the Scriptures answer the que this In Isai. 31: 9. it is said "The Lord whose fire *of* Zion and whose furnace is in Jerusalem." It stors be remembered, that our Lord spoke to Jews ns had the Old Testament in their hands, and wit he doubt knew that God had thus spoken by the prop is But it may be asked, How was God's furnace in rusalem and in what did it consist? Ezek. 22: 17–al will inform us of this—"And the word of the Lo:





unto me, saying, Son of man, the house of Isra-
to me become dross; all they *are* brass, and tin,
iron, and lead, in the midst of the furnace; they
*ven* the dross of silver. Therefore thus saith the
l God, Because ye are all become dross, behold
fore, I will gather you in the midst of Jerusalem.
ey gather silver, and brass, and iron, and lead,
tin, into the midst of the furnace, to blow the fire
it, to melt *it;* so will I gather you in my anger,
in my fury, and I will leave *you there*, and melt
Yea, I will gather you, and blow upon you in
ire of my wrath, and ye shall be melted in the
t thereof. As silver is melted in the midst of the
ace, so shall ye be melted in the midst thereof;
ye shall know that I the Lord have poured out
ury upon you." Who can read this passage
out perceiving where this furnace was, in what it
isted, and also who were cast into it? Permit me
ly to notice the following things from this pas-
in connexion with our Lord's explanation of the
ble under consideration. The prophet and our
l both spoke of the same persons, the Jews. At
nd of the age, as the prophet had declared, the
e Jewish nation had become "*dross.*" With the
ption of believers in Jesus, the nation of the Jews
tly corresponded to this description of them.
One fact is sufficient to show, that the prophet
our Lord, had respect to the same time, people,
punishment. Our Lord seems to borrow his
language, in regard to the furnace of fire, from
rophet. Further, it was at the end of the age,
ewish dispensation, God brought such dreadful
ries on the Jewish nation, described under the
e of a furnace of fire. Ezekiel declared that
would gather the Jewish nation into Jerusalem
en "gather metals into the midst of a furnace."
was literally fulfilled. With the strictest pro-

priety it might be said, that *God gathered them.* It was in obedience to the command of God the whole nation were assembled at the feast of the passover, when Titus surrounded the city, and from which they could not make their escape. They had indeed become *dross*, and into this furnace they were gathered to be melted as metals are gathered to be melted in the midst of a furnace. Well, how did God melt them? This is figurative language, and is thus explained verse 22. "And ye shall know that I the Lord have poured out my fury upon you." Upon that generation of the Jews came all the righteous blood shed upon the earth, Matth. 23: 35. Then was great "tribulation, such as was not since the beginning of the world unto this time, no, nor ever shall be," Matth. 24: 21. See also 1 Thess. 2: 16. If any one wishes to see how God melted them like metals in this furnace, or how the tares were cast into this furnace to be burnt, at the end of the age, let him consult Josephus' account of the destruction of Jerusalem. The above passage in Ezekiel, the 24th of Matthew, and the passage before us, all had their fulfilment in the unheard of calamities which came on that people. There was indeed, at this period, weeping, and wailing, and gnashing of teeth, as our Lord declared.

But the following words strongly confirm the above remarks. At verse 43. our Lord said, "Then shall the righteous shine forth as the sun in the kingdom of their father." At the end of the age, when such miseries came on the unbelieving Jews, the righteous, or Christ's disciples, did shine forth in the kingdom of their father. Observing the signs of the approaching calamities, Matth. 24: they left the city and were preserved, as stated by Macknight on this chapter. Our Lord told them, Luke 21: 28. "When these things begin to come to pass, then look up and lift up

your heads; for your redemption draweth nigh." Previous to this, Christians suffered the most severe persecutions from the Jews, but then they had rest from their persecutors. At that period the kingdom of God came with power. Christ was glorified in them, and they were glorified in him. See on 2 Thess. 2: below. In the words—"then shall the righteous shine forth in the kingdom of their father," there seems to be an allusion to Dan. 12: 3. which has been shown, refers to the same time and events.

Such is a brief statement of our views of this passage. In confirmation of them I would add the following. It has been shown that the temporal judgments of God on the Jewish nation are set forth under the figure of a furnace of fire. Now, we call on any man to produce a single passage, where a punishment in a future state of existence, is described under such a figure. It will not do to take it for granted, that this is done by our Lord in this passage, and in face of all the evidence we have adduced to the contrary. No; let proof be brought forward that this is his meaning. Let it be accounted for, why the temporal calamities which came on the Jewish nation are spoken of under the figure of a furnace of fire, yet future eternal punishment is never so represented in the Scripture? Besides, let some reason be given, why the same Greek phrase, rendered the end of the world, Matth. 24: 3. and allowed to mean the end of the age or Jewish dispensation, should not also mean the very same thing in the passage before us? Scripture usage, both as to this phrase and the furnace of fire, is against the common opinion, and in favor of the views I have advanced.

It is very evident also from the New Testament, that at the end of the Jewish age, a separation was to take place, and is represented under various figures, as well as *in plain language*. In the passage

before us, this separation between the righteous and the wicked, is represented by separating tares and wheat. In others, separating chaff and wheat, good and bad fishes, &c. The question is—Did a separation take place at the end of the Jewish age, answerable to these figurative representations? I answer without hesitation, yes. The whole Jewish nation previous to the end of this age, were like chaff and wheat promiscuously on the same floor, whether believers in Christ, or unbelievers. Or like good and bad fishes in the same net, or as tares and wheat growing in the same field. But no one doubts, that at the end of the age a separation did take place, when the Jews were scattered among all nations, and the separation between them and Christians, or children of the kingdom, has continued to this day.

It is very evident, that *aion* in this passage, could not well be rendered by any word signifying endless duration. If it were, it would make our Lord to say, "the harvest is the end of the everlasting or forever," and, "so shall it be in the end of this everlasting or forever." But who would impute such things to him, who spake as never man spake? To suppose he did, would make a plurality of forevers; for *this forever* implies another forever. Besides, it shows that forever is to end, and that the endless punishment of the wicked is only to begin at the end of the forever, if the furnace of fire means hell fire in another state of existence.

Any objections which have occurred to the views advanced, I shall state and answer.

1st. "How, upon your views, could it be said, that the devil sowed the tares among the wheat?" If this be any objection against my views, it lies equally against the common view taken of this passage. If my views of the devil be correct, this objection has no force.

2d. "Upon your views of this passage, how are angels to reap the harvest at the end of the age?" In reply, let it be noticed, that the term angel simply signifies a messenger. This will not be disputed. Let any one consult Whitby or Macknight, and he will see, that the angels here referred to were not angelic spirits, but human messengers. He will also see how the separation at the end of the age was effected by them. But see on Matth. 25: below.

3d. "Why was the temporal miseries which came on the Jews represented under the figure of a furnace of fire?" Answer; for a very good reason. A furnace of fire was the severest punishment which an eastern despot could devise. See Dan. 3. The temporal judgments which came on the Jews at the end of the age were such as the like had never been before, nor shall the like ever be again. The most severe eastern punishment, a furnace of fire, is therefore chosen to describe them. See Mark 13: 19, 20.

Matth. 13, 47—50. The same Greek phrase, as in the two preceding texts, occurs here, and is rendered in the same way. As our Lord is only illustrating the same things, and uses the very same figure of a furnace of fire, we forbear either transcribing it, or remarking on it. The remarks made on the last passage are sufficient here.

Matth. 28: 20. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Precisely the same Greek phrase occurs here as in the foregoing texts, and is rendered the same way in the common version. Wakefield renders it—"the conclusion of the age;" and Campbell—"the conclusion of this state." Parkhurst considers the Greek phrase here as referring to the end of the age of the Messiah, and as equivalent to the end of this world, yet precisely the same phrase, Matth. 24: 3. he says

signifies the end of the Jewish age or dispensation. But I ask—Why depart from the obvious sense of this expression, Matth. 24: 3.? Scripture usage ought not to be departed from without good reasons. What leads to such a departure here, probably is, that to say "the end of the world" means the end of the age or Jewish dispensation, would limit Christ's promise to be with his disciples to this period. This would not certainly follow. But I shall proceed to show that in the sense Christ here promised to be with his disciples, it was not needed beyond the end of the Jewish dispensation.

It seems to be overlooked, that our Lord was addressing himself to the eleven apostles. Nor is it sufficiently understood, in what sense he promised to be with them unto the end of the age. If verse 16. and the parallel texts are consulted, it appears that the apostles are the persons of whom he speaks, and he promised to be with them in a sense he never was, and never will be again with any other persons. He was with them, in teaching them the doctrine and laws of his kingdom, and enabling them to work miracles in proof of their being his ambassadors to the world. But will any man have the arrogance to affirm, that Christ is with them in such a sense? The vain and arrogant pretences of men to being ambassadors of Christ, we hope is now nearly exploded. Supposing then, that all the apostles had lived beyond the end of the age, or the destruction of Jerusalem, yea, let it be granted that they were all yet alive, there was no need for Christ being with them longer than to the end of the age. Am I asked why? I answer, before this period arrived the gospel must be preached to all the world. See Matth. 24: 14. When it arrived, the apostles had all finished their work for which they were called, and all of them except John had also finished their course and left this

world. Allowing that they had all continued to live to the present day, would Christ have continued to be with them, still teaching them, and enabling them to word miracles? I ask what need there was for this? All the will of God was revealed, and his word attested by miracles before the end of the age. Unless God had some further revelation to make by them, they could but repeat what before was preached and committed to writing, and fully attested by miracles. Were they now alive, would they not like us believe and obey what God, previous to the end of the age, enabled them to communicate to the world? This I am persuaded few will question. It is easily seen then, that the phrase "the end of the world," is in agreement with the usage of it in all the other texts, and that Christ's promise to be with his apostles to this period, was as long as his promise was needed, or indeed could be enjoyed by them in this mortal state.

I may just notice, that I have no occasion to discuss the disputed question, that miracles were continued in the church for the first three hundred years. Granting that they were continued, let it be noticed, that none but the apostles were our Lord's commissioned and accredited ambassadors to the world. With them, and them only, we have to do as instructors. If he was with any others making miracles beyond the end of the Jewish age, it does not concern us, nor does it affect the question we are at present considering.

It is very plain that *aion*, here rendered world, was not used to express endless duration. To suppose this, would make our Lord promise to be with his apostles to the end of everlasting or eternity. This would give rise to many questions. What time does eternity end? If it ends, pray when did it begin? And, were the apostles to live to the end of

eternity? Besides, if eternity ends, how is endless punishment to be established?

Heb. 9: 26. "For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." The word *world* occurs twice in this verse, but in the first, it is the rendering of the word *kosmos*, and in the second that of *aionon*. Most readers suppose the first has a reference to the beginning of this material world, and the second to the end of it. The first is true, but nothing could be further from the truth than the second. Was it in the end of this material world Christ appeared to put away sin by the sacrifice of himself? It was not in the end of the *kosmos* or world mentioned in the first part of the verse, but in the end of the ages. Hence Macknight renders it thus—"but now once, at the conclusion of the ages, he hath been manifested to abolish sin offering by the sacrifice of himself." All must see, how absurd it would be to say here, that at the end of the everlastings or eternities, Christ appeared to abolish sin offering. It is agreeable to the fact, that at the end of the ages or Jewish dispensation he did appear and accomplished this.

1 Cor. 10: 11. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Though the Greek expression here is somewhat different from that used in the preceding passages, without a doubt the apostle referred to the same period. Macknight renders it "upon whom the ends of the ages are come." In his note he says, "this may mean the end of the Mosaic dispensation, whose duration was measured by ages or jubilees." See Whitby's note on this text, who renders this phrase "the end of the ages."

In concluding our remarks it ought to be noticed, that even admitting endless misery true, some of these passages have been perverted in attempting to prove it. How often has the furnace of fire afforded a theme of declamation to preachers, and cause of pain and distress to those who believed them. But is it saying too much, that they were only beating the air, and perverting Scripture to create fears where there really were none. My labour is not lost if I have rescued such passages of God's word from such a perversion. In my explanation of this phrase, I have shown its usage to be uniform throughout the New Testament, and the precision and consistency of the sacred writers in its use are manifest. Every candid mind will allow, that all the passages which speak of the end of the world or age, correspond to the preceding which made mention of the beginning of the world or age. In both classes of texts, we have seen that critics and commentators are agreed, both orthodox and heterodox, that *aion*, world, does not signify this material world, but age, state, or dispensation.

I shall now proceed to consider two other classes of texts in which *aion* occurs, corresponding to each other in the New Testament. Those which speak of "this world or age," and "the world or age to come." Let us first bring forward all those which speak of *this world*. *Aion* and *kosmos* both rendered *world*, are very different in signification, and we do not recollect an instance, where these words are used as synonimous. In the texts now to be introduced, the word for *world* is not *kosmos* but *aion*. The Greek phrase for "this world" is *touto to aioni*. It occurs in the following places. 2 Cor. 4: 4. "In whom the god of this world hath blinded the minds of them that believe not." On this text Macknight says "some have it *age*." In Eph. 6: 12. "for we wrestle against the

rulers of the darkness of this world." Wakefield here renders *aion* age. But again it is said, Gal. 1: 4. "Who gave himself for our sins, that he might deliver us from this present evil world." Here again Wakefield has it *age*. On this text Macknight thus writes: "Evil age, *aionos ponerοs*. In Scripture, the age or world, is often put for the men of the world, and for their evil principles and practices. Thus Rom. 12. 2. "be not conformed, *aioni touto*, to this age." And in Luke 16: 8. it is said, "for the children of this world are in their generation wiser than the children of light." In 2 Tim. 4: 10. it is said, "Demas hath forsaken me, having loved this present world." It surely cannot be meant, that he loved this present everlasting or forever: nor, that the children of this forever, were wiser than the children of light.

In Rom. 12: 2. it is said—"and be not conformed to *this world*." In 1 Cor. 3: 18. "If any man among you seemeth to be wise in this world." I may just notice, that *aion* is here rendered age, both by Wakefield and Macknight. Again, 1 Tim. 6: 17. it is said, "charge them that are rich in this world." And Tit. 2: 12. "Teaching that we should live soberly, righteously, and godly in this present world." In the two last texts the Greek is, *en to nun aioni*, and ought to have been rendered in both the same way. It is obvious, *aion* could not have been rendered everlasting or forever in any of these texts, without making the inspired writers speak nonsense. Nor can we perceive, why the above critics rendered *aion* age, in 1 Cor. 3: 18. and not so in all the other places. But to proceed with the texts: in Matth. 13: 22. it is said, "and the cares of this world choke the word." See the same, Mark 4: 19. And 1 Cor. 1: 20. it is said, "Where is the wise? Where is the scribe? Where *is* the disputer of this world? Hath not God made





foolish the wisdom of this world?" I may just notice here that the word for world in the last part of this verse and in verse 21. is not *aion*, but *kosmos* in the original. A marked distinction is made between them in the Greek, though this is concealed, by both being rendered *world* in our version. In 1 Cor. 2: 6—8. it is said, "howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world know: for had they known it they would not have crucified the Lord of glory." The word *aion* here is rendered by Wakefield *age*, and Macknight's note on it shows us what is meant by the phrase rendered *this world* in all the above passages. He says, "Locke observes that in the writings of the New Testament, *aion outos*, this world, commonly signifies the state of mankind before the publication of the Gospel, as contradistinguished to the evangelical state or constitution, which is commonly called, *aion mellon*, the world to come." The following things are worthy of notice in this quotation. 1st. It is allowed that the phrase *this world*, does not mean this material world, but signifies the state of mankind before the publication of the Gospel. And 2d. That this state, is contradistinguished from another called the evangelical state or constitution, and called *aion mellon*, the world to come. If this be correct, it essentially alters the sense of all the passages where these expressions occur. Am I asked, How it does this? I answer; that in the passages where the expression *this world* occurs, people understand it to mean this material world or all the time we exist in it, and by the expression *world to come* is universally understood the future state of endless existence. The above quota-

tion applies to all the texts where the phrases *this world* and *the world to come* occur.

The above are all the texts where the phrase *this world* occurs by itself. It is found in some others, and is joined with the phrase *world to come*. Before introducing these I would notice the following things from the texts already brought forward.

1st. Supposing that *aion* in the above texts had been rendered everlasting, forever, or by any word conveying the idea of endless duration, what would have followed? We should then have read of this forever, this present forever, and of this present evil forever. This would naturally lead to the inquiry, how many forevers are there? And how many of them are evil? We should also be exhorted, not to be conformed to this forever, and to become fools in this forever, and to live soberly, righteously and godly in this forever, and the rich that they should not be high minded in this forever. We should also be told, that the cares of this forever choke the word: and the question would be asked,—where is the disputer of this forever? Besides, the apostle would be made to say, that he spoke of the wisdom and princes of this forever, even the wisdom which God ordained before the forever, and which none of the princes of this forever knew. We should also read of the God of this forever, and the rulers of the darkness of this forever, and Christ gave himself that he might deliver us from this present evil forever.

2d. The word *world*, by which *aion* is rendered in the above texts conceals all these glaring improprieties, but it is obvious enough, that even *world* is not a very correct rendering. Who does not perceive this in the passages where it is said "this present world," and, "this present evil world?" The questions here naturally enough occur,—how many worlds are there, *how* many of them are evil, and is not this world al-

ways present? Why then speak of it not only as evil but as present? And, according to the sense commonly affixed to the word world, how could the apostle with truth say, that none of the princes of this world had known Christ? Surely some princes of this world knew him, for Abraham was a mighty prince, and rejoiced to see his day afar off and was glad.

3d. It is easily seen, that if *aion* is rendered age in all the above texts, not only are such improprieties avoided, but a beauty and force is added to some of them, which is concealed by our present translation. Convinced of this, some of the most eminent orthodox critics and commentators, have rendered *aion* age, and the translators of our common version have done the same in several passages. Why it was not done in many more, deserves the reader's consideration. We believe it is now a generally conceded point, that age, in a great many instances at least, is a better rendering than the word world. I may add, if any one contends for *aion* to mean endless duration it may also be contended that there is more than one eternity, for this *aion* if it does mean forever, implies one or more of the same thing.

Let us now attend to the passages where the phrase "world to come" is used. The first is Heb. 6: 5. "And have tasted the good word of God, and the powers of the world to come." The Greek for "world to come" is *mellontos aionos*. Let us then hear what good orthodox writers say is the sense of this expression. Whitby, on this text, says, "The world to come doth, in the language of the prophets, and Jewish doctors, signify the times of the Messiah, who, in the prophet Isaiah, is called *the father of the world to come*. See note on chap. 2: 5. The *powers*, therefore, *of the world to come*, according to the Scripture idiomism, must be the external operations of the

Holy Ghost, *viz.* the gifts of faith, of healing, of casting out devils, 1 Cor. 12: 8, 9. *the working of miracles*, or the operations of powers." Peirce says, "*The world* or *age to come* is a Hebrew phrase and signifies the times of the Messiah, *oulm eba.*" Macknight gives us the same explanation as Whitby; and Dr. Owen, whose praise is in all orthodox churches, explains this phrase in the same manner. See also the new Theological Repository, vol. i. p. 51—53. for the same explanation, given at considerable length, all of which my limits forbid quoting.

We have introduced, on the phrase *world to come*, all these testimonies for several reasons. These authors are as one man agreed about the meaning of this expression. They are competent to judge in the case, and not one of them was ever suspected of unbelief in the doctrine of endless misery. What then is their united decision? They establish beyond all contradiction, that the phrase "world to come," does not mean the future eternal state of existence after death, but the age of the Messiah. But how do men understand this phrase in the present day? They usually understand it to mean, that state on which we enter at death, and is to continue forever.

Heb. 2: 5. "For unto the angels hath he not put in subjection the world to come whereof we speak." The Greek phrase, here rendered the "world to come," is *oikoumene ton mellousan*, which evidently means the same as in the last text. Parkhurst, on the word *oikoumene*, says, "The world to come, Heb. 2: 5. seems to denote *the state of the world under the Messiah*, or *the kingdom of the Messiah*, which began at his first advent, and shall be completed at his second glorious coming. The Jews in like manner call *the kingdom of the Messiah*, *eba oulem*, *the world to come*, probably from the prophesy of Isai. 65: 17. where it is represented by *new heavens and a new earth*. It is observa-

ble that Paul uses this phrase only in this passage of his Epistle to the *Hebrews* or *converted Jews*, as being, I suppose, a manner of expression peculiar to them, but not so intelligible to the Gentile converts. See Whitby and Dodridge on the place, and comp. Heb. 6: 5." See also Peirce on this text, and on Heb. 1: 14. All these, and other writers which might be named, give the same explanation of the phrase, world to come, which I forbear quoting. But in the following texts the phrase, "this world," and "the world to come," are mentioned together.

Eph. 1: 21. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that to come." The Greek here is, *ou monon en to aioni touto alla kai en to mellonti*, which Wakefield renders, "not only in this, but also in the future age."

Matth. 12: 31, 32. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." See the parallel texts, Mark 3: 28—30. and Luke 12: 10. which I need not quote. The common doctrine from these passages is—that neither before nor after death can the sin against the Holy Ghost be forgiven. As this doctrine has driven some to madness, and others to suicide, common humanity would say, "*examine if it be true.*" Those who contend for it, overlook that it is implied that some sins may be forgiven in the world to come, if their view of this phrase be correct. But do they allow that any sins are to be forgiven after death? Taking into view all the above passages, let us consider,

1st. Wherein the great guilt of the sin against the Holy Spirit consisted. From Mark 3: 28—30. and other places, it appears that the guilt of this sin consisted in seeing miracles wrought and imputing them to the power of an unclean spirit. It was resisting the highest degree of evidence which could be given of the mission of our Lord. But on this point it is unnecessary for us to dwell. Therefore, let us consider,

2d. When or where it could not be forgiven. It is said it shall not be forgiven in "this world." This means, as we have seen from orthodox writers, it should not be forgiven in the Jewish age, which was then nearly ended. Nor, could it be forgiven in the world or age to come, which we have seen from the same authors, means the age of the Messiah, which was to succeed the Jewish age or dispensation. Whitby renders the words, "neither in this age, nor the age to come." It seems then a very obvious case, that when it is said the sin against the Holy Spirit shall not be forgiven in this world nor in the world to come, there is no reference to a state after death. It simply means, it should not be forgiven while the Jewish age or dispensation continued, nor under the age of the Messiah, which was then about to commence. Or, in other words, during the ministry of our Lord or his apostles, who both wrought miracles, which were necessary to be seen wrought and blasphemed against, in order to any person's committing this sin.

Well, its being said, it "hath neither forgiveness," and, "it shall not be forgiven him, neither in this world, neither in the world to come," is strong, explicit language, importing the non-forgiveness of this sin? It is, nor do we wish to lessen its force, but shall attempt to meet it fairly and fully. But let us first hear Macknight. He says—"or we may tran-

scribe the clause differently, *it shall not be forgiven him neither in this age, neither in the age to come*, importing that no expiation was provided for the blasphemer of the spirit, either under the Jewish or Christian dispensations." What then was the unpardonable nature of the sin of blasphemy during the period called "this world," which we have seen means the Jewish age or dispensation? It is well known, that to the blasphemer under the law, no pardon was granted; no sacrifice could expiate his crime; he must suffer death. Permit me now to ask, was the punishment of such persons unpardonable in any other sense than that they suffered temporal death? Even the blasphemer of the God of Israel, his blasphemy is not mentioned as unpardonable, so as to affect his future endless happiness. No one surely will contend, that to blaspheme against the Holy Spirit, was a greater crime; for allowing the Spirit to be the third person in the Godhead, he is not greater than the God of Israel. How then do we understand this blasphemy to be a sin, which, when committed, the person's case is past all remedy? But other sins besides blasphemy were unpardonable under the Mosaic dispensation. The sin of Moses and Aaron at Meribah was so, and was punished with death in the wilderness. The sin of Eli's house could not be purged with sacrifice nor burnt offering forever. Murder was also unpardonable. They were to take the murderer from God's altar and put him to death. As "the world to come," then refers to the age of the Messiah, this sin is to be unpardonable, and unpardonable in the same sense as it was during the Jewish age called "this world." Its unpardonable nature we think must be understood in the same sense. If the sense in which it was unpardonable during the Jewish age, was, that the person must suffer temporal death for it, the same must be its sense under the age

of the Messiah. It is generally admitted, that temporal death was the punishment of crimes under the old dispensation, and that temporal death was inflicted for crimes under the new, no one will dispute; for Annanias and his wife, persons in the church at Corinth, are noted examples; and John speaks of a sin unto death, for which even Christians were not to pray, 1 John 5: 16, 17.

Stating then this sin at its utmost extent, persons were to suffer death for it, as was inflicted on the blasphemer of the God of Israel. What, some may say, do men suffer death for this sin in our day? I answer no, and for a very good reason, because it is impossible in the nature of the case to commit it in the present day. Is it asked why? I answer, because miracles must be seen performed by the person, and he must resist their evidence, and ascribe their performance to an unclean spirit, before he can commit this sin. It could only then be committed by persons under the ministry of our Lord and his disciples, who wrought miracles. Did men now see these miracles, as the persons did whom our Lord addressed, it could be committed, but unless the age of miracles return, it is impossible. The miracles wrought by our Lord and his apostles before the Jews, was the highest degree of evidence which could be given them that he was the true Messiah. Resisting and blaspheming them, rendered their case hopeless, for no further evidence could be given them to convince them. But it may be said, Did the unbelieving Jews suffer temporal death for this crime? They could not be put to death for it by the Mosaic law, for they did not believe they had in this case blasphemed. Besides, the execution of this law was in their own hands. But death was inflicted on that evil generation of Jews, for upon them came all the righteous blood shed upon the earth. Not believing in Jesus,

they died in, or rather by their sins, for the wrath of God came on them to the uttermost.

If the views which have been stated of the sin of blasphemy, and its punishment, be correct, it fully accounts for one remarkable fact, which is not easily accounted for on the common views entertained of it. How is it accounted for, that our Lord nor his apostles, ever made any exceptions of such persons, in preaching forgiveness of sins either to Jews or Gentiles? Our Lord commanded his apostles to begin at Jerusalem, but gives no directions to them to except a single individual whom they might address. John prohibits Christians from praying for one of their brethren, who had sinned a sin unto death, but not a hint is dropped, prohibiting forgiveness of sins to be preached to any who had blasphemed against the Holy Spirit. On my views of this sin, this is all as it ought to be, and as might be expected. But can it ever be reconciled with the common opinion, that those who sinned this sin placed themselves without the boundaries of God's mercy? Either they believed that none had committed it, or they believed that it did not except the persons, any more than others, from having repentance and forgiveness of sins preached unto them. Had they believed such persons as exceptions from the mercy of God, would they not have said something similar to John—"there is a sin unto death, the sin against the Holy Spirit, which is utterly unpardonable. All you who have committed it, your situation is past remedy. We can neither pray for you, nor preach to you forgiveness of sins." But we search in vain for any thing like this in all the inspired writings. The only thing like it is John's prohibition to Christians not to pray for a brother who had sinned a sin unto death. But no one understands this as affecting the eternal con-

dition of the individual, but the punishment of temporal death.

But it may be said—"Plausible as all this appears, it ought to be recollected, that it is not only said such persons 'hath never forgiveness,' but it is also added, that they are 'in danger of eternal damnation.'" I have not forgotten this, and shall now give it all due attention.

The Greek phrase for "eternal damnation" is *aioniou kriseos*. I do not stop to remark, but simply notice, that the persons are only said to be in *danger* of this; whereas people now a days speak with positive certainty, both as to this, and Judas' being in hell. The word here rendered *damnation*, simply means punishment. It is so rendered in other passages. See Dr. Campbell's note on Mark 12: 40. where he shows this. The words *damned* and *damnation*, lead persons' minds into a future state for this punishment. This is a very false idea, and ought to be corrected; for the word damnation is used in the common version where they will allow it has nothing to do with a future state. See Rom. 13: 2. and other places. We are aware it will be said, the word eternal joined here with damnation, shows that the punishment is in a future state, and of endless duration. It is then allowed that the whole depends on the word *eternal*. Indeed, I presume it is this word joined with damnation which leads most people to conclude that it is of endless duration. Would they have ever believed this doctrine had this not been the case? Let it then be noticed,

1st. That our Lord in the above passages was addressing Jews. They were the persons who committed this unpardonable sin, if ever it was committed. They had the occasion presented to them for its commission, as they chiefly enjoyed the ministry and miracles both of Christ and his apostles. Not a

hint is dropped that any of the Gentiles ever committed this sin.

2d. Being Jews, they were familiar with the use of *olim* in the Old, and *aion* in the New Testament. And it has been seen, that *olim*, in their Scriptures, is applied very often to things which were to end, and which have already ended. The person who would therefore understand this text and others in the New Testament, must consider how this language was understood among the Jews, and not how Christians now understand it.

3d. The Jews could not help seeing, that in their Scriptures, *olim*, rendered everlasting, was applied to a temporal punishment threatened them as a nation. This we have shown, and this we shall show hereafter on several texts yet to be considered. See on Matth. 25: and 2 Thess. 1: 5—10. Now permit me to ask, Did any Jew, or did any one else ever conclude that the word *olim* described a never ending punishment either in this or a future world? As this will not be affirmed, permit me to ask, By what fair rule of interpretation do we then interpret eternal damnation or punishment in this passage, to mean endless punishment in a future state? As our Lord was speaking to Jews, is it not more Scriptural and natural to understand him as using this expression in agreement with the language of their sacred books, than in the sense Christians interpret it? In what other sense could our Lord use it, or in what other sense could Jews understand such language, but in the way it had been used by the preceding Scripture writers? But this will appear conclusive by considering,

4th. That in no part of the Old Testament, is *olim* ever used and applied to a punishment after death. This we think a fact, which will not easily be shown to be false. The reader has had all the texts where the word is used in the Old Testament laid before

him, and those in which it could be supposed to have such a sense have been particularly considered. Let him, then, judge if our Lord used, and the Jews could understand the expression, eternal damnation, in the sense we moderns put upon it. How could they understand him in this sense, seeing a punishment after death had not once been threatened in all their Scriptures? The proof, at any rate, lies with those who believe so, for no man can prove a negative. But we have in this case some proof, that our Lord neither meant, nor was he so understood by the Jews who heard him. First, no Jew believed that he was to suffer endless punishment either here or hereafter. See Whitby on Rom. 2. Again, no doctrine our Lord could have advanced, could have been more displeasing to the Jews. They to suffer endless punishment who were the children of Abraham? No; this was far from their thoughts. But again, though our Lord and the Jews had many reasonings and contentions arising from his doctrines, do we ever find that any of them arose from his threatening them with endless punishment in a future state? No, nothing like this appears. Either then our Lord did not threaten them with this, or if he did, they did not understand him; or, if they did understand him, they acted very differently about it from what they did on all other occasions. In this case, they submitted very tamely to a threatening, never before mentioned in their Scriptures, and directly in face of all their prejudices as a nation.

5th. We see nothing in the expression "eternal damnation," indicating endless punishment, any more than in others which we think we have shown refer to no such thing. Is this expression stronger in favor of the doctrine than "damnation of hell, the fire that shall never be quenched," with others which we think has been proved in the Inquiry into the words Sheol,

&c. to refer to temporal punishment? Or, is it stronger in favor of this doctrine than the expressions "everlasting fire, eternal punishment, everlasting destruction, with others, which we shall presently show have no such meaning? If these expressions refer to the temporal punishment of the Jews, why not also the expression "eternal damnation," before us? Jews who blasphemed against the Holy Spirit were addressed. The most convincing proofs had been offered them that Jesus was the Messiah. These they resisted, and blasphemed the power by which they were performed. They were soon to fill up the measure of their iniquity, and could not escape the damnation of hell. There remained for them no more sacrifice for their sins, but a certain fearful looking for of judgment and fiery indignation to devour them as adversaries. Their sin was not to be forgiven, that their punishment might be averted. They were in danger of "eternal damnation," or punishment, even the everlasting destruction from the presence of the Lord, which as a nation they have suffered, and are still suffering. It is called the damnation of hell, the fire that shall never be quenched, the greater damnation, and is set forth by the severest eastern punishment, "a furnace of fire." In plain language it is described by our Lord, Matth. 23.

Matth. 19: 27—29. "Then answered Peter, and said unto him, behold, we have forsaken all and followed thee: what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye that have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit ever-

lasting life." The parallel texts are Mark 10: 28—31. and Luke 18: 28—30. which I need not quote. Mark and Luke say, "and in the world to come life everlasting." Wakefield's rendering is, "and in the age that is coming everlasting life." It will not be questioned, that the phrases, "this time," and "this present time" in these texts, express the same as is meant by the phrase "this world," or age, in the preceding passages. They all refer to the Jewish age, which was to be superseded by the age of the Messiah, and repeatedly called the age or "world to come." In fact, no other age could come, for no other was promised, or expected by the Jews, but the age of the Messiah. But the phrase, "world to come," by most Christians is interpreted to mean, the state after death, and the phrase "everlasting life," the happiness to be enjoyed in that state. But, that by "the world to come," is meant the age of the Messiah, is conclusively shown by orthodox writers above, who declare it is to end at Christ's second coming. See 1 Cor. 15: 24—28. My reasons for thinking, that the eternal life here spoken of, refers to the life enjoyed in the kingdom of Christ during the age of the Messiah, I shall as briefly as possible state:

1st. This appears from the Old Testament usage of the phrase "everlasting life," which occurs only in Dan. 12: 2. considered above. It is set in contrast with the shame and everlasting contempt which came on the Jewish nation at the end of the age. If their shame and everlasting contempt, were to be *endured* in this state of existence, why not the eternal life with which it is contrasted, be *enjoyed* also in the same state? The contrast would be incongruous if it is understood otherwise.

2d. From the context of the passages under consideration. It is evident, that what our Lord said

was in answer to Peter's question, verse 27. It is equally evident, that Peter's question was suggested by the discourse immediately preceding it, verses 16—27. According to Daniel's use of the words *eternal life*, what else could this man mean, than, what good thing shall I do, that I may enjoy the blessings of Messiah's reign, or enter into his kingdom? That this view of everlasting life, is agreeable to the passage before us, is evident, for it was to be enjoyed in "the world to come," or in the age of the Messiah. The Jews were familiar with Daniel's writings, and if in this sense it was used there, how could the Jews in our Lord's day understand it in a different sense without some explanation? That this was the sense in which it was used, appears to me evident from the following statements, and the texts referred to. In the New Testament, "kingdom of heaven," and "kingdom of God," are phrases used to express the same thing: comp. Matth. 19: 23. with verse 24. as an example. This is very obvious from comparing the four Gospels. It is also evident, that to "have eternal life," and to "enter into eternal life," also mean the same thing. Comp. Matth. 19: 16. with verse 17. But let it be particularly observed, that to "enter into life," and "to have eternal life," is the same as "to enter into the kingdom of heaven," or "kingdom of God." This appears from comparing Matth. 19: 16, 17. with verses 23, 24. Also from comparing Mark 9: 43, 45. with verse 47. where entering into the kingdom of heaven and entering into life are used as equivalent expressions. If these statements are not correct, we should think it a hopeless case, to ascertain the sense of Scripture by comparing one part of it with another. I may add, that "to be saved," verse 25. of Matth. 19: seems to be used as an equivalent expression for "having eternal life," verse 16. "to enter into life,"

verse 17. and "to enter into the kingdom of heaven and kingdom of God," verses 23, 24. Let us now look at the context of the passage before us. "And behold, one came and said to him good master, what good thing shall I do that I may have eternal life," verse 16. And comp. Mark 10: 17. Luke 18: 18. Luke 10: 25. Permit me now to ask—When this person asked what good thing he should do to "have eternal life," did he mean to ask, what he should do to obtain heaven and its happiness? We must doubt this, for we have seen that what he calls eternal life, verse 16. is to enter into life, verse 17. and to enter into the kingdom of heaven or kingdom of God, verses 23, 24. His meaning seems evidently to be, good master, what shall I do to enter into the kingdom of heaven or reign of the Messiah, whose kingdom or reign is about commencing. If this be correct, it is easily perceived how exactly this sense of the phrase agrees with the only place in the Old Testament where everlasting life is mentioned. Daniel told us that some should awake "to everlasting life, and some to shame and everlasting contempt." This person seemed to be awaking to everlasting life, but we see that his trusting in his riches, still kept him from entering into the kingdom of God. One seems to have been so much awakened, that our Lord said that he was not far from the kingdom of God, or obtaining eternal life. See Mark 12: 28—35.

3d. It appears from considering *where* or *when* this eternal life was to be enjoyed. Not a word is said in the passage, that this was in a future state of existence. It was to be when the Son of man sat on the throne of his glory, and the apostles on twelve thrones, judging the twelve tribes of Israel. But when was this? The following writers shall inform us. Macknight, on this passage, observes—"According to the common interpretation of these words,





they relate entirely to the other life; implying, that at the general judgment the apostles shall assist Christ in passing sentence upon the Israelites." But so far from agreeing to this interpretation, he says—"In the 7th chapter of Daniel, the prophet speaking of the erection of the Messiah's kingdom, says, verse 9. *I beheld till the thrones were set* (not *cast down*, as it is in our translation) *and the Ancient of days did sit*, namely, on one of the thrones that were set. 13. *And behold one like the Son of man came to the Ancient of days* while he sat on his throne, *and they brought him near before him, and there was given him dominion, and glory, and a kingdom.* By *the kingdom* that was given to the Son of man, the prophet meant his mediatorial kingdom; and by *the glory*, his being seated beside the Ancient of days on one of the thrones mentioned, verse 9. in testimony of his exaltation to that kingdom. The throne of his glory, therefore, which our Lord speaks of in the text, is the throne of his mediatorial kingdom, called the throne of his glory, in allusion to the representation which Daniel had given of it. In this kingdom, the apostles likewise were to be seated on thrones, and to judge the tribes; that is, were to be next the Messiah in dignity and office; his ministers, by whom he was to subdue and govern the church." See the whole of his note, a small part of which only I have quoted. Dr. Campbell renders the 28th verse thus: "that at the renovation, when the Son of man shall be seated in his glorious throne, ye, my followers, sitting also upon twelve thrones, shall judge." In his note, part of which only I shall quote, he says, "We are accustomed to apply the term *regeneration* solely to the conversion of individuals; whereas its relation here is to the general state of things. As they were wont to denominate *the creation* γενεσις, a remarkable restoration, or *renovation*, of the face of things, was very

suitably termed παλιγγενεσια. The return of the Israelites to their own land, after the Babylonish captivity, is so named by Josephus, the Jewish historian. What was said on verse 23. holds equally in regard to the promise we have here. The principal completion will be at the general resurrection, when there will be, in the most important sense, *a renovation*, or *regeneration* of heaven and earth, when all things shall become new; yet, in a subordinate sense, it may be said to have been accomplished when God came to visit, in judgment, that guilty land; when the old dispensation was utterly abolished, and succeeded by the Christian dispensation, into which the Gentiles, from every quarter, as well as Jews, were called and admitted." See also Whitby's note on Matth. 19: 27, 28. to the same effect.

It is obvious from these statements, that the passage has no reference to a future state of existence, but to the establishment of Jesus in the throne of his kingdom, when the Old Testament was utterly abolished, and from which period he has been judging the world in righteousness, and the people with his truth. He, as king, reigns in righteousness, and the apostles with him decree justice, and shall continue to do so until the period called *the end*, 1 Cor. 15: 24—28. when he shall deliver up the kingdom to God the father. Can the statements of these writers be proved false? And, the apostles and others are not to enjoy eternal life until the day of judgment, if this be the time Christ refers to by sitting on the throne of his glory.

Is it objected—"Were not the disciples in the kingdom of Christ, and enjoying eternal life in the sense you have explained it, at the time our Lord spoke?" Yes, but it was not until the Son of man came at the end of the Jewish age, that his kingdom came with *power*. See Luke 21: 31—34. Mark 8: 38. and 9: 1.

his time it was profitable for his disciples *to enter life* with the loss of all things dear to them, rather go into Gehenna or hell, or to suffer all the mis- which came on the Jewish nation. See Mark 3—50. and the Inquiry into the words Sheol, les, &c.

h. This view of eternal life, enjoyed in the world ome, is confirmed from the following context. Lord having said, "and shall inherit everlasting " immediately adds, "but many that are first l be last, and the last shall be first." Here the ter ends, but it is evident, the Saviour, in the be- ing of the next chapter, goes on to illustrate his ning by the parable commonly called the parable ie laborers in the vineyard. Well, let us ask question, many that are first shall be last and the shall be first, about what? The answer from the ext evidently is, about inheriting everlasting or entering into the kingdom of God. Accord- y, our Lord says, "For the kingdom of heaven, inheriting everlasting life in it) is like unto a who is an householder, who went out very early ie morning to hire laborers into his vineyard." parable is interpreted by Macknight and others, ie calling of the Jews and Gentiles; for the Gen- , who were the last in having the kingdom of God ched to them, were the first to enter into the dom of God, or enjoy eternal life in this king- ; and the Jews, to whom it was first preached, l be last in entering into the enjoyment of the e blessings. This must be understood of both s and Gentiles, generally, as a people.

h. The view given of *eternal life*, will be confirm- by attending to the general usage of the phrase ie New Testament. This must be done in a very f way, for the texts are numerous where it occurs. reader may consult the texts for himself; we

shall give all the places where it is found, and shall propose some questions from them for his consideration. I find, then, *zoe* rendered *life*, and used to express what we call *natural life*, 1 Cor. 3 : 22. James 4 : 14. Acts 8 : 33. Rom. 10 : 38. John 12 : 25. Acts 17 : 25. 1 John 5 : 16. Luke 1 : 75. Philip. 1 : 20. Acts 2 : 28. 1 Tim. 4 : 8. 1 Cor. 15 : 19. Rom. 7 : 10. Heb. 7 : 3. Acts 7 : 19. Luke 17 : 33. Luke 16 : 25. Rev. 11 : 11. It is also used to express the happiness, or the good a man enjoys in this life, Luke 12 : 15. 1 Peter 3 : 10. Luke 16 : 25. 2 Peter 1 : 3.

But I find *zoe*, life, used to designate that moral or spiritual life, enjoyed by believers in Jesus. Before believing, they are spoken of as alienated from the life of God, Eph. 4 : 18. In believing, they pass from death to life, 1 John 3 : 14, 15. They have repentance unto life granted to them, Acts 11 : 18.; and obtain justification of life, Rom. 5 : 18. By the power of the spirit of life in Christ Jesus, they are made free from the power of sin and death, Rom. 8 : 2. Their spirits or minds are alive because of righteousness, Rom. 8 : 10. and enjoy life and peace, verse 6. They have the light of life, John 8 : 12. walk in the newness of life, Rom. 6 : 4. and hold forth the word of life, Philip. 2 : 16. The meat Christ gave them endured to eternal life, John 6 : 27. and the water, a well springing up to everlasting life, John 4 : 14. They are exhorted to lay hold on eternal life, 1 Tim. 6 : 12, 19. and search for glory, honor, immortality, eternal life, Rom. 2 : 7. And by sowing to the spirit reaped life everlasting, Gal. 6 : 8. They are exhorted to look for the mercy of our Lord Jesus Christ unto eternal life, Jude 21. Have their fruit unto holiness, and the end everlasting life, Rom. 6 : 22. The life of Jesus was made manifest in them, 2 Cor. 4 : 10—12. They were heirs of the grace of life, 1 Peter 3 : 7. Were saved by Christ's life, Rom.

5: 10. and are said to reign in life, Rom. 5: 17. The names of such persons are said to be in the book of life, Philip. 4: 3. Rev. 3: 5. 13: 8. 17: 8. 20: 12, 15. 21: 27. and 22: 19. They drink of the water of life, John 4: 14. Rev. 21: 6. and 22: 1, 17. And by overcoming they were to eat of the tree of life, Rev. 2: 7. 22: 2, 14. and obtain a crown of life, James 1: 12. Rev. 2: 10. And mortality is at last to be swallowed up of life, 2 Cor. 5: 4. The gate which led to this life was strait and the way narrow, Matth. 7: 14. Several persons asked our Lord what they should do to obtain or inherit eternal life, Matth. 19: 16. Mark 10: 17. Luke 10: 25. and 18: 18. And it is evident from the context of all these passages, that to have eternal life, to enter into this life, and to enter into the kingdom of God, all referred to the same thing. See also Matth. 18: 8, 9. and 19: 17, 29. Mark 9: 43, 45.

It appears, that man never would have known any other life, except natural life, but for the grace of God through Jesus Christ. Christ hath brought life and immortality to light, 1 Tim. 1: 10. With a view to this, God promised eternal life, 1 John 2: 25. It was promised before the Jewish age began, Tit. 1: 2. This promise of life was in or by Christ Jesus, 1 Tim. 1: 1. This promise laid a foundation for the hope of it, Tit 1: 2. and 3: 7. The father gave the son to have life in himself, John 5: 26. Hence it is said, in him was life, John 1: 4. And he was made after the power of an endless life, Heb. 7: 16. Accordingly he is called *the life*, 1 John 1: 2. John 14: 6. the resurrection and the life, John 11: 25. the eternal life, 1 John 5: 20. and the eternal life who was with the father and manifested to us, 1 John 1: 2. He is also termed the prince of life, Acts 3: 15. and the bread of life, John 6: 35, 48, 51, 53. The grace of God reigns through righteousness unto eternal life

by Jesus Christ, Rom. 5: 21. and eternal life is the gift of God through Jesus Christ, Rom. 6 : 23. This eternal life is in or by God's son, 1 John 5: 11. He gives eternal life, John 10: 28. and gives it to as many as the father hath given him, John 17: 2. This eternal life is expressly said to consist in knowing God and Jesus Christ whom he hath sent, John 17 : 3. Hence the words of Christ were spirit and life, John 6 : 63. He had the words of eternal life, verse 68. God's commandment was life everlasting, John 12: 50. Comp. 1 John 1 : 1. As eternal life consists in the knowledge of God and Jesus Christ, so persons are said to enjoy it by believing, John 3: 15, 16. 1 Tim. 1 : 16. They had it upon their believing, and it abode in them by continuing to believe, John 3 : 36. 5 : 24. 6 : 40, 47, 53, 54. and 20: 31. 1 John 5: 12, 13. The Jews thought that in their Scriptures they had eternal life, yet would not come to Christ, or believe on him, that they might have it, John 5 : 39, 40. On the contrary, they judged themselves unworthy of everlasting life by rejecting the gospel, Acts 13 : 46. Accordingly, the apostles turned to the Gentiles, and as many of them as were ordained or disposed for eternal life, believed, verse 48. The Jews had all the words of this life preached unto them, Acts 5 : 20. The apostles in preaching were to some a savour of life unto life, and to others of death unto death, 2 Cor. 2: 16. In reaping the gospel harvest among the Jews, they gathered fruit unto life eternal, John 4 : 36. And whosoever lost his life for Christ's sake kept it unto life eternal, John 12 : 25. for at the end of the age those who endured to the end were saved. Those who believed not went away into everlasting punishment and the righteous into life eternal, Matth. 25 : 46. Comp. John 5 : 29. And the receiving of the Jews again shall be as life from the dead, Rom. 11 : 15.

Such is a very brief review of all the texts where life, and everlasting life are spoken of in the New Testament. On the whole of them I would now propose a few queries and remarks. If eternal life refers to the happiness of heaven in a future state, how is it accounted for, that *eternal death* is never spoken of as its counterpart to the wicked in a future state? Everlasting punishment is mentioned, Matth. 25: 46. as the counterpart of everlasting life, but everlasting or eternal death is not once named in the Bible. But it is well known that eternal death is a favorite expression with many preachers. But it may be said, "everlasting punishment, everlasting fire, everlasting destruction, are mentioned in the Bible, and are not these equivalent to eternal life?" We answer no: and it will be seen in the next Section that such expressions have no respect to punishment beyond this life. But again, if eternal life refers to the happiness of heaven in a future state, how happens it that it is so often spoken about as a thing enjoyed in this life, and dwelling in persons by believing in Jesus? It is defined to consist in knowing God, and Jesus Christ whom he hath sent. It could not only be enjoyed here, but people could enter into this life, and is the same as entering into the kingdom of God. Further, though eternal life is sometimes spoken of as future, and an object of hope, yet I do not find it spoken of as an object expected after the resurrection of the dead, or once mentioned as equivalent to the happiness to be enjoyed in the resurrection state. It is rather spoken of as something expected after the end of the Jewish age, during the age of the Messiah or "the world to come." The promise of eternal life in this age to come, was made to Christ's disciples; for when our Lord spoke, the old dispensation had not then vanished away, and it was not until it ended, that our Lord's kingdom came

in its glory and power. It was a matter of hope to his disciples, for then they were to enter into life, or into the joy of their Lord. But again, the term life is used both in the Old and New Testaments to express happiness or enjoyment. We have seen that it is used very often to designate the spiritual or moral life of believers. Those who believed were not condemned, did not perish, but were saved. Those who did not believe of the Jewish nation, and those believers who did not endure to the end did perish. The wrath of God abode on them, and his wrath came on them to the uttermost at the destruction of Jerusalem. The Jews, by putting the word of God from them, judged themselves unworthy of everlasting life. The apostles turned to the Gentiles, and thus the kingdom of God was taken from the Jews, and given to a nation bringing forth the fruits thereof. I would only add, that this eternal life is expressly said to be enjoyed in *the world to come.* This world or age to come, we are told by the orthodox authors above, began at our Lord's first advent, and shall be completed at his second coming. How then is eternal life to be enjoyed if the world to come ends, according to their own explanation of this expression?

In regard to the word everlasting being associated with the term life it can occasion no serious difficulty. The term everlasting is also applied to the kingdom of Christ, and the gospel of this kingdom is called "the everlasting gospel." But surely no one ever thought that the gospel is to be preached to the endless ages of eternity. Is it said, "How could the apostles enjoy everlasting life in the kingdom of God here, seeing a few years terminates the existence of every man in this world?" I answer this by asking, how could Samuel abide before the Lord forever? Or how could the slave serve his master forever? In short, how could the priesthood be enjoyed by Aaron and

his sons forever? Or the land of Canaan be an inheritance to Israel forever? But these remarks I have merely suggested for consideration. Allowing they have no weight, the grand subject of our investigation stands unaffected; for all must admit the remarkable fact, that frequent as eternal life is mentioned, yet no sacred writer ever ventured to speak of eternal death; and it is with the application of this word to future punishment we are at present chiefly concerned.

In Luke 20: 34—36. we have *this world* and *that world* mentioned, or, this age and that age or state. But as it requires no particular consideration, it is unnecessary to transcribe it. I would only remark, that *aionos* here cannot mean endless duration or forever. It would not do to say the children of this forever marry, and the children of that forever do not marry.

## SECTION VII.

ALL THE PLACES WHERE AION AND AIONIOS ARE USED TO EXPRESS THE DURATION OF PUNISHMENT, PARTICULARLY CONSIDERED, IN WHATEVER WAY RENDERED IN THE COMMON VERSION.

MATTH. 25: 46. "And these shall go away into everlasting punishment: but the righteous into life eternal." See also verse 41. which refers to the same persons, and the same punishment. Before we proceed to consider these words directly, we beg

leave to make some general remarks on chapters 24. and 25. together.

1st. What is contained in these two chapters, is one continued discourse of our Lord's, addressed to his disciples. The word *then*, in verse 1. of chap. 25. shows this. "Then shall the kingdom of heaven be likened unto ten virgins." When was the kingdom of heaven to be likened to this? The answer is found in chap. 24. which is, at the coming of Christ to destroy Jerusalem. It is further manifest from chap. 26: 1. "And it came to pass when Jesus had finished all these sayings." And what sayings could these be but all the sayings contained in the two chapters? For it will be difficult to point out any change of subject or interruption of our Lord's discourse, from verse 4. of chap. 24. to the end of chap. 25. That this discourse was delivered to the disciples alone, is plain from comparing chap. 24: 1—4. with chap. 26: 1, 2.

2d. The whole of this discourse is in answer to the questions put by the disciples, verse 3. of chap. 24. "Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world," or age? This supposes he had said something about his coming, which we find was the case from the last verse of chap. 23. The questions put, were to obtain information about this coming, and the signs whereby they might know its approach. All allow, that the coming, in chap. 24. refers to our Lord's coming at the end of the Jewish age or dispensation, but many contend that the coming in chap. 25. refers to his coming at a day of general judgment at the end of this world. But the word *then*, so clearly marks the connexion of these two chapters, as to forbid such a supposition. Nor can any man point out where our Lord left off speaking of the one coming, and began to speak of the other. He mentions his coming, chap.

24: 3, 27, 30, 37, 39, 42, 44, 46, 48, 50. and in chap. 25: 6, 10, 13, 19, 27, 31. as one: nor can any one doubt that the same coming, chap. 25: 31. is the same as that, chap. 24: 30—35. from the language used and the circumstances mentioned. See also Matth. 16: 27, 28. Luke 9: 26, 27. Mark 8: 38. and 9: 1. From verse 4. of chap. 24. our Lord proceeds to answer the disciples' questions, and points out particularly the signs whereby they might know that his coming was at hand. These I need not particularize.

3d. What has led many to conclude, that chap. 25. refers to a day of general judgment, is, overlooking the connexion between the two chapters, marked by the word *then*, in verse 1. of chap. 25. and not noticing how exactly the three parts of chap. 25. correspond to and illustrate three things inculcated on the disciples from verse 42. to the end of chap. 24. These I shall briefly notice, hoping the reader will compare the passages I refer to. Notice, then,

1st. That our Lord inculcates on his disciples the duty of *watchfulness*, in view of his coming. See chap. 24: 42—44. Let the reader then compare these three verses with chap. 25: 1—13. and we think he must be convinced, that the parable of the ten virgins was spoken to illustrate, and enforce on his disciples this very duty. Hence the parable ends with these words, expressive of its object—"Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh;" which are almost the very words in which he stated the duty of watchfulness in chap. 24: 43, 44. Who can dispute this? But admit it, and this part of Matth. 25. must be given up as referring to a day of general judgment at the end of this world.

2d. In chap. 24: 45. our Lord also inculcates on his disciples the duty of *faithfulness*, in view of his coming. Let the reader again compare the second

division of chap. 25. from verse 14—31. and we think he must also be convinced, that the parable of the talents, was spoken by our Lord to illustrate and enforce the duty of faithfulness upon them. Here I ask every candid reader to say—Is it not the same Son of man which is mentioned in both chapters? Are not the servants to whom the goods were delivered the same as in chap. 24 : 45.? Is not the faithfulness and unfaithfulness of the servants the same in both? And is not the coming of our Lord to reckon with them the same coming in both? Who can with any show of reason deny these things? But who can admit them, yet contend that this second part of chap. 25. has any relation to a day of general judgment?

3d. In verse 46. and to the end of chap. 24. our Lord states the consequences which would result, according as they were found watchful and faithful, or the contrary. Now compare this with the third division of chap. 25. from verse 31—46. and all must see how exactly the one corresponds to the other. In the one, he states what rewards and punishments would, at his coming, be awarded his servants: and in the other, he goes on to illustrate this, by what may as justly be called the parable of the rewards and punishments, as the two former are called the parables of the ten virgins and talents. This agreement of chaps. 24, 25. is not an accidental thing, but the effect of design, and clearly marked by the word *then*, with which chap. 25. begins; but it is not noticed by most readers as it ought, by the improper division of our Lord's discourse into chapters and verses. Our Lord no more ends his discourse, chap. 24. than Paul ends his Epistle to the Romans, chap. 4. If the question is asked, *when* shall the kingdom of heaven be likened unto ten virgins? The answer is found in chap. 24: 42, 44, 46, 50. where his coming is repeatedly mentioned, and in

verse 34. is expressly said to be during that generation. We ask every candid man, Is not the Son of man, mentioned chap. 25 : 31. the very same Son of man as is spoken of in chap. 24? And is not his coming in his glory, and all the holy angels with him, the same coming and glory as is mentioned chap. 24 : 30.? It was this perfect agreement of the three divisions of chap. 25. to the three things stated in chap. 24. which changed our views of this subject many years ago, so that our views of these two chapters are not influenced by any change of opinions since.

Keeping these general remarks in view, let us attend to the words—"And these shall go away into everlasting punishment, but the righteous into life eternal." The first question is—"Who shall go away into everlasting punishment?" The context answers, the goats, verse 33. whose conduct is described, verses 41—46. The wicked and slothful servants, verses 24—29. The foolish virgins, verses 10—12. And the evil servants, chap. 24 : 48, 49.

2d. Let us ask the question—What everlasting punishment were these persons to go away into? Answer: the everlasting fire prepared for the devil and his angels, verse 41. The outer darkness, verse 30. See also verse 10. and chap. 24: 51. all of which, it will be allowed, refer to the same punishment. In the first part of this Inquiry it has been shown, that by the devil and his angels, verse 41. our Lord referred to the unbelieving Jews and opposers of Christianity. In the Inquiry into the words Sheol, Hades, &c. it has been also shown, that *fire* is a figure often used in Scripture for temporal punishment, and is the same here, as *hell fire* in other places. In both Inquiries it has been shown, that the term *everlasting*, is applied to the punishment which the Jews are now enduring. In confirmation of these things, comp-

Luke 13: 23—31. Matth. 18: 11, 12. 13: 42, 50. and 22: 13.

3d. Let us ask again—When were these persons to go away into everlasting punishment? The answer from the context evidently is—"When the Son of man came in his glory," verse 31. Well, when was this? Not at a day of judgment, for not a word is said about this in the two chapters. It was when the Lord of the servants came to reckon with them, verse 19. When the bridegroom came, verse 10. At the time when the slothful servants were not looking for him, chap. 24: 41—51. And at the time referred to, verse 44. when he said to his disciples, "be ye also ready; for in such an hour as ye think not, the son of man cometh." Christ's father only knew of this day, verse 36. It was to come like a thief in the night, or like the flood on the old world, verses 37, 43. But it was certainly to come during that generation, verse 34. Then he was to reward every man according to his works, which exactly agrees to some going away into everlasting punishment, and some into life eternal.

But it will be asked, What throne of glory did Christ sit on when he came to take vengeance on the Jewish nation at the end of the age? The Greek in chap. 25: 31. is, *tote kathisei epi thronou doxes autou*, and is the same which Matthew used, chap. 19: 28. and is rendered in both places by Dr. Campbell in the same way. The whole verse he renders thus—"Verily I say unto you, that at the renovation, when the Son of man shall be seated on his glorious throne, ye my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." Here let the reader turn to the last Section, and read the quotations made from Dr. Campbell and Macknight on this verse. These writers have shown, that the coming of Christ was at the end of the Jewish dispensa-

tion, that the throne on which he sat was the throne of his mediatorial kingdom, and the judging then to take place, the ruling or governing men with his truth. His throne was no more a literal, visible throne, than were the twelve thrones of the apostles. The time when, the nature of the throne, and the same language used in both cases by Matthew, show, that there is no reference to a day of general judgment, as is generally supposed. If Matthew used this language, chap. 19: 28. as these writers explain it, by what fair rule of interpretation do we give the same words, chap. 25: 31. such a very different interpretation? Men now would feel indignant at having their words interpreted in such an arbitrary and capricious manner. What right, then, has any man to affirm, that the Son of man's coming in his glory, and all the holy angels with him, refers to a day of general judgment, when the same writer, in the same book, has used the same or similar language, where it is manifest he is speaking of Christ's coming at the end of the Jewish age or dispensation? It is well known, that the term rendered angel, simply signifies a messenger of any kind: and it is allowed, on all hands, that angels are mentioned as connected with our Lord's coming at this period. See Matth. 24: 30, 31. and 16: 27. Mark 8: 38. 9: 1. and 13: 26, 27. Luke 21: 27. The angels being then mentioned, is a confirmation, not an objection to the views advanced. See Whitby and Macknight on Matth. 24. who show the angels referred to to be human beings.

But it will be objected—How, upon your views, can it be said, "and before him shall be gathered all nations?" Answer; the phrase "all nations" occurs twice before in this very discourse of our Lord's, chap. 24: 9, 14. "And ye shall be hated of *all nations* for my name's sake. And this gospel of the kingdom shall be preached in all the world, for a

witness unto *all nations*, and then shall the end come." What end should come? Evidently the end of the Jewish age, verse 3. which took place about forty years after our Lord delivered this discourse. During this period the gospel was preached among all nations, Mark 13 : 10. or throughout the Roman empire, which was then called the whole world, Luke 2 : 1. See Matth. 28 : 19, 20. Col. 1 : 6, 23. Rom. 1 : 8. and 10 : 18. Judea was then a province of the Roman empire. That the apostles preached the gospel throughout the Roman empire, and were hated of all nations, no one disputes. We have then found in this discourse, the *all nations* to be gathered before Christ seated on his mediatorial throne. It is obvious, that whoever contends for a literal gathering together of all nations before him, ought also to contend, that every individual of the same *all nations* heard the gospel, and that every individual of them hated the apostles for Christ's name sake. But how in this case could they have had any converts to their doctrine? And no separation could have taken place, for all the nations would have been goats. The gathering together of all nations before him, need not be extended to more than such as heard the gospel, and professed it, some of whom did, but others did not bring forth its proper fruits. This limited view, we think, is favored by the scope of our Lord's discourse. For example, it was not the whole world, or all nations, but the *kingdom of heaven*, or Christ's professed disciples, who are likened unto the virgins, verse 1. Nor was it to all nations, but to his *own servants*, Christ delivered his goods, verse 14. See also chap. 24 : 42—46. And the replies made to the king by both goats and sheep, proceed on the ground that they were both professors of his name. But it is not absolutely necessary to confine the sense of this phrase; for, since Christ sat down on his glori-

rous throne, he has been judging the nations of the world in righteousness, and such of them as would not serve him, he has broken in pieces like a potter's vessel. But let us inquire,

1st. Were there any false professors in the kingdom of heaven when our Lord came at the end of the age. This needs no proof, for it is notorious, and universally admitted. There were foolish virgins, and servants who had not improved their talents. See also chap. 24: 10—12. And see the epistles, for complaints made of professors by the apostles. When Christ came to reckon with his servants he found some faithful and watchful, but others saying, my Lord delayeth his coming, counting him an hard master, smiting their fellow servants, and eating and drinking with the drunken. When he ascended to God's right hand, he was like a man travelling into a far country to receive unto himself a kingdom. See Luke 19: 12—27. At the end of the age, he returned, having received his kingdom, and called his servants to an account of their conduct during his absence. Before he went away, he commanded all to be faithful and watchful till his return. But such was the state in which he found the kingdom of heaven when he returned. The whole slumbered and slept. Many were found neither looking for, nor prepared for his coming. He had forewarned them of the consequences, and this third division of chap. 25. sets forth the rewards and punishments which he then awarded to them. That much is said in the New Testament, to excite their hopes and fears relative to our Lord's coming at the end of the Jewish dispensation, no one, we think, will question. But where do we find what our Lord promised or threatened, fulfilled, but in this very discourse, and which goes to show that the view I have given of it is substantially correct?

2d. Did a separation take place at the end of the Jewish age, between true and false professors in the kingdom of heaven, or, between the goats and sheep? Nothing can be more certain. This separation is described under other figures, such as a separation between chaff and wheat, Matth. 3 : 12. Tares and wheat; and good and bad fishes; Matth. 13 : 30—48. See also Matth. 8 : 11, 12. 10 : 23. and 16 : 27, 28. Christ's fan purged his floor. The net then was drawn to shore, and the good and bad fishes separated. The tares were gathered to be burned, and the wheat into the garner. Indeed, none but such as endured to the end were saved; Matth. 24 : 13. What is said about separating them as a shepherd divideth his sheep from the goats, is in allusion to the business of a shepherd, and to Christ who is called the good shepherd, and his true disciples, sheep. His placing the sheep on the right hand, and the goats on the left, is probably in reference to judicial trials, as may be seen above in a quotation from Jahn. The rule of judgment was, offices of kindness performed or not performed towards Christ's disciples. The similarity of the language used, chap. 24 : 45, 46. and chap. 25 : 34—41. deserves the reader's notice. In the first it is "blessed is that servant whom his Lord, when he cometh, shall find so doing." And in the last "come ye blessed of my father inherit the kingdom." Compare 2 Tim. 1 : 15—18. And Rom. 16 : 3, 4. as actual examples of such kind offices performed.

3d. What everlasting punishment and eternal life did those persons go away into after this separation? 1st. What everlasting punishment did the goats go away into? The same as the everlasting fire, verse 41. which in the one verse is expressed figuratively, and in the other plainly. This everlasting fire was prepared for the devil and his angels, or the Jews, the opposers of Christianity. To them was the Gos-

pel first preached; by them it was first rejected, and for them this punishment is said to have been prepared. But observe, it is not, like the kingdom for the righteous, said to have been prepared from the foundation of the world. What then was the everlasting fire or punishment prepared for the Jews the avowed enemies of Christ and his Gospel, for these false professors are said to go away into the same or similar punishment; I answer, the kingdom of God was taken from them. And I shall show on 2 Thess. 2. that they have been punished with everlasting destruction from *the presence of the Lord* in his worship and service. Blindness of mind, hardness of heart, and dreadful temporal judgments have come on the Jews for nearly eighteen hundred years. In the Jewish use of the term everlasting it may well be called an everlasting fire or punishment. It is then agreeable to fact, that those of the kingdom of heaven not found watchful and faithful, or bringing forth the fruits of the Gospel, did go away into, or have suffered a similar punishment. Where are now the seven churches of Asia? Indeed where is any church throughout what was then called the Roman empire? Their candlestick is removed out of its place. Those nations, have been given up to blindness of mind and hardness of heart very similar to the Jews, and that they have suffered severe temporal judgments none will deny. The most inveterate superstitions prevail among them. The nations who would not submit to him, or who have corrupted his religion after being favored with it, have suffered similar punishment, and it has been of such long continuance, that it may well be called everlasting. Christians who enjoy the gospel, tacitly allow, both Jews and heathen to be in a miserable condition, by their attempts to convert them to the faith of Christ. But after all the time, and labor, and money spent to effect this,

the situation of those nations is not much more hopeful than that of the Jews. If there be any blessedness in believing the gospel, and being governed by the laws of Jesus, then there is misery in unbelief, superstition and wickedness; and both on a national and individual scale, the nation or individual in such a condition cannot but be miserable.

2d. But what life eternal did the righteous, or the sheep, go away into? As the everlasting punishment, verse 46. is the same as the everlasting fire, verse 41. so is the life eternal, verse 46. the same as the kingdom said to be prepared from the foundation of the world. What kingdom, then, was this? What kingdom could it be, but that which was taken from the Jews, and given to the Gentiles, called often the kingdom of heaven and the kingdom of God in the New Testament, and the kingdom likened unto the ten virgins, verse 1. The kingdom which Jesus went away to receive for himself when he ascended to the father, and on the throne of which he is represented as sitting, and calling his servants to an account when he returned. This kingdom is called the everlasting kingdom of our Lord Jesus Christ, and does not consist in meat and drink, but in righteousness and peace, and joy in the Holy Ghost. That such a kingdom, or life eternal, was expected, is evident, for our Lord said, Luke 21: 31, 32. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled." And verse 28. "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth near." This kingdom, or life eternal, might be said to be prepared for them from the foundation of the world, for it was included in the promise of Christ from the beginning.

It is an unsupported assertion, from any part of our Lord's discourse, that this kingdom, or the life eternal enjoyed by the righteous, is the happiness of the heavenly state. But the view I have given is amply supported both by it and other parts of Scripture. It is the same as going in with the bridegroom to the marriage, verse 10. And entering into the joy of their Lord, 21, 22. And to inherit this kingdom is to enjoy all the blessings and privileges of it. See Rom. 14: 17. Matth. 8: 11, 12. and Luke 22: 29, 30. My views, then, accord with the nature of the kingdom Christ received from the father, the throne on which he sits, and his rule and government in it, and which, at the period called the end, he is to deliver up to God the father, 1 Cor. 15: 24—28. To this kingdom he had a right to invite all those who endured to the end, chap. 24: 13. and to punish all those who said, "we will not have this man to rule over us."

It has long been considered one of the strongest arguments in favor of eternal misery, that the same Greek word is rendered here *everlasting* and *eternal*, and applied both to life and punishment. It is hence inferred, that if the punishment is not endless, neither is life. Universalists do not admit this, for they adduce some texts where everlasting is used in the same verse, where it is allowed by their opponents that it is used both in a limited and unlimited sense. But if my views are found correct, it puts a final end to this argument and mode of reasoning, for everlasting is not used in either case to express endless duration. A brief sketch of my views of the phrase "everlasting life," has been given above, and some things may just be noticed here in confirmation of them.

1st. It is concluded by many, that this chapter contains an account of the end of this world, and the day of judgment. But why is such a conclusion

drawn? for certainly, though it speaks of everlasting fire, everlasting punishment, and life eternal, it gives no intimation that these are suffered or enjoyed after death, the resurrection, or in another state of existence. The general usage of the word everlasting is against such a conclusion; and it is beyond all debate, that this term is applied in other texts to the temporal punishment of the Jews, which no one believes to be of endless duration. Besides, the whole scope of our Lord's discourse shows, that here the word everlasting is used to express the duration of this very punishment, and is the fulfilment of what Daniel predicted, chap. 12: 2. considered above. This is confirmed from the word *kolasis*, here rendered *punishment*. Parkhurst says it comes from *kolazo*, to punish, and it comes from *cla* in the Hebrew, which signifies *to restrain*. This punishment, then, is for the purpose of *restraining* the subjects of it, and not, as we are sometimes told, for "the glory of divine justice in their eternal misery;" or, that "the happiness of the righteous may be sweetened in seeing the smoke of their torment ascend up forever and ever." The sense given by Parkhurst to the above words is supported by their Scripture usage. See 1 John 4: 18. Acts. 4: 21. 2 Peter 2: 9. On this last text see my answer to Mr. Sabine. The word rendered punishment in both places, is a confirmation of my opinions.

2d. The life eternal, verse 46. and the kingdom the righteous are called to inherit, verse 36. are the same, or the life eternal is to be enjoyed in this kingdom. It has then been shown above, that eternal life was promised to Christ's disciples in *the world to come*, or the age of the Messiah, which certainly agrees to this passage. This passage is the fulfilment of what Christ promised, Mark 10: 30. Luke 18: 30. Matth. 19: 29. considered above. The father ap-

pointed to Christ a kingdom, and he having returned from receiving it, his faithful followers enjoyed the life or happiness of it. They entered into the joy of their Lord, and shone forth like the sun in the kingdom of their father.

It may be objected—"How could it be said, 'these shall go away into everlasting punishment, but the righteous into life eternal,' if endless duration in a future state be not meant, for such persons could only live a few years in this world either to suffer or enjoy?" See this objection noticed page 310. I would add here, that it is certain, everlasting is applied in Scripture both to punishment and enjoyment, when all allow endless duration is not meant. Why not so here, when we have seen that eternal life was to be enjoyed in *the world to come*, which is to end? That the present punishment of the Jews is called everlasting, no one can dispute, and we think has been shown, is the punishment referred to in this very passage. If the Jews, while in Canaan, enjoyed it successively in their generations as an everlasting possession, and now cast out of it, endure in their generations an everlasting punishment, why not also believers enjoy eternal life, in a similar way, in the age of the Messiah? This life, I conceive, is not called eternal on account of its endless enjoyment by the individuals, but from its being a life connected with the kingdom of Christ, which is called an everlasting kingdom, which is to endure until the end, or resurrection of all the dead, and then mortality shall be swallowed up of life in being forever with the Lord. It is everlasting in a similar sense as the kingdom itself, or the gospel of this kingdom, which is called the everlasting gospel.

Is it further objected—"That Matth. 24. has a double meaning, first, in the destruction of Jerusalem during that generation, and second, in the dissolution

of this world and a day of general judgment?" But why not give it twenty meanings and accomplishments as well as two? And why not say the same of all the discourses which our Lord delivered? Our Lord declared "All these things shall come on this generation," but did he intimate that they were again to be fulfilled in a still higher sense at a day of general judgment? No, nothing like this is said by him; and without proof, such an objection does not require a serious refutation. At any rate, let the evidence for this be produced, and we shall give it a serious consideration.

2 Thess. 1: 9. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." We have considered this passage, with its context, very fully in the Universalist Magazine, vol. v. beginning at page 157. To it we refer the reader, and shall here only give a brief abridgment of our remarks. Let us consider,

1st. Who the persons were to whom Paul alluded when he said, "*who* shall be punished with everlasting destruction." Most people say—"All the wicked." The apostle and the Thessalonians knew who they were to their painful experience, for they were the persons who *troubled* them, verse 6. and from whom their persecutions arose, verse 4. Who, then, *persecuted* and *troubled* them? The Thessalonians were persecuted by their own countrymen, chap. 2: 14, 15. But their persecutions chiefly arose from the unbelieving Jews, as is evident from Acts 17: 5—7. Comp. 1 Thess 2: 15. The whole New Testament shows this. But it is evident from the context. Let the question be asked—Who shall be punished with everlasting destruction? The answer is found, verse 8. Those "that know not God, and obeyed not the gospel of our Lord Jesus Christ." Was not this the case with the Jews? Comp. John

16: 3. God was to recompense tribulation, and to take vengeance on those that knew not God; and God's vengeance on the Jews is expressly called—"the days of *vengeance*, that all things which are written may be fulfilled," Luke 21: 22. Comp. also Luke 18: 7, 8. Rom. 12: 19. The connexion between the 8th and 9th verses clearly shows, that the vengeance to be taken on them that know not God, and who shall be punished with everlasting destruction, refers to the same persons, and the same punishment. And in verse 6. it is said, it is a righteous thing with God "to recompense *tribulation* to them;" and which our Lord calls, Matth. 24: 29. "*great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be." Comp. verse 21. By troubling and persecuting Christians, the Jews were to fill up the measure of their iniquity, and bring upon themselves such tribulations. Accordingly, it is said, verse 5. "which is a manifest token of the righteous judgment of God." What is a manifest token of the righteous judgment of God? The answer is, verse 4. the persecutions and tribulations which the Thessalonians endured. But this only provokes the question—A manifest token of the righteous judgment of God upon whom? The answer evidently is, verse 6. upon them that troubled the Thessalonians, which we think beyond all dispute, were the unbelieving Jews. Comp. Philip. 1: 28. where it is called "an evident token of perdition" to them. By pursuing such a course, the Jews fulfilled what our Lord predicted, and brought upon themselves all the righteous blood shed upon the earth. See Matth. 23: 34—36. and 1 Thess. 2: 16.

2d. Let us now consider *at what time* such persons were to be punished with everlasting destruction. If the persons were the unbelieving Jews, the answer is given already in the above remarks. It was at the

destruction of Jerusalem. But let us examine the context and we shall see this answer confirmed. The particular time specified is, then, "When the Lord Jesus shall be revealed from heaven." Well, when was this to be? It is answered by the context, when he recompensed tribulation to the Jews who were the troublers of the Thessalonians, and was not this at the end of the age, when God's wrath came upon them to the uttermost. This period is expressly called, *the day when the son of man is revealed*, Luke 17: 30. comp. Rom. 2: 5. 1 Peter 1: 5, 13. 4: 13—19. and 5: 1—5. This revelation is said to be "from heaven," and the angels are said to be connected with it, which exactly corresponds to what is said, Matth. 24: 30, 31. The word angel simply signifies a messenger. See Whitby and Macknight on Matth. 24. It has been shown above, that the term fire is used as a figure to express God's judgments on the Jewish nation. See Mal. 4: 1. &c. But there are some things mentioned in the context which were to take place at the same time, "when the Lord Jesus shall be revealed from heaven," which are irreconcilable with the common views entertained of this passage, but which strongly confirm the explanation I have given of it.

1st. At this same period of time the Thessalonians were to obtain *rest*, for it is said, "and to you who are troubled, rest with us, *when* the Lord Jesus shall be revealed from heaven." The rest referred to was evidently rest from the persecutions they were enduring. See the context, and compare 2 Cor. 7: 5. and Acts 9: 31. If the day of judgment be the time referred to, then the Thessalonians are not to obtain rest from their persecutions until it arrives. But surely this cannot be, for the day of judgment is not yet come, and they have long ago found rest where all the weary find rest, and hear no more the voice of

the oppressor. Did the Thessalonians then find rest at the period when Jesus was revealed to take vengeance on the Jewish nation? Yes; this is a matter of history as well as fact. Our Lord, referring to this very period, said to his disciples, "When these things begin to come to pass, then lift up your heads for your redemption draweth nigh," Luke 21: 28. Those who endured to the end, were not only saved from the calamities which came on the Jews, but the Christians were at rest from their persecutions throughout the Roman empire. They were too much in trouble themselves then, to trouble others.

2d. It is obvious that the Thessalonians were to obtain rest at the same time that God was to recompense tribulation to their troublers or persecutors. This is plain from ver. 6, 7. quoted together: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us." And when were both these to take place? It is immediately added, "When the Lord Jesus shall be revealed from heaven." If the end of this world be referred to, when the Lord Jesus shall be revealed from heaven, it is a plain case, that God will not to recompense tribulation to those who troubled the Thessalonians until this period, nor until then are the Thessalonians to obtain rest. But the common belief is, that the wicked are punished from the moment of their death until the day of judgment, and are to be punished forever after it. The common view of this text therefore must be abandoned.

3d. But the time when all this was to take place, is further designated, verse 10. which Macknight renders thus: "*in that day* when he shall come to be glorified through his saints, and to be admired *by all the believers;* and by you, because our testimony was believed by you." Was Christ glorified then through his saints when he yielded vengeance on the Jews, in

the destruction of their city and temple? We presume no one questions this. They obtained rest, they lifted up their heads, and shone forth like the sun in the kingdom of their father. If believers glorified God, when Saul, the persecutor, was converted to the faith (Galations 1: 23, 24.) how much more when they saw their persecutors generally removed, and "the son of man coming in his kingdom," Matth. 16: 28. comp. Rev. 15: 3, 4. and 11: 17. But all these things will be confirmed by considering

3d. The *nature* and *duration* of the punishment here mentioned. 1st. Let us notice the *nature* of the punishment. It is called *destruction from the presence of the Lord, and from the glory of his power.* It will not, for it cannot, be disputed, that the punishment described in these words, is the same as the righteous judgment of God, mentioned verse 5. and called tribulation, verse 6. and the vengeance to be yielded, verse 8. Nor will it be questioned, that the punishment described in all these verses is to be inflicted on the same persons. They are to be *punished*, and punished with *everlasting destruction*, yea, with everlasting destruction from *the presence of the Lord, and from the glory of his power.* It is easily perceived, that a correct understanding of the nature of the punishment depends on the meaning of the phrase

*Presence of the Lord.* What then is the scriptural sense of this expression? It may just be observed, that the phrases *face of God*, and *face of the Lord*, are the same in Scripture as *presence of God*, and *presence of the Lord.* By *the presence of God*, or *presence of the Lord* in Scripture, is sometimes meant his being every where present. Thus David says, Psalm 139: 7, 8. "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell (Sheol) behold thou art there," &c. Admitting, for argument's

sake, that hell is a place of endless punishment, how could the wicked even there be out of God's presence? Yet in this passage the persons are said to be punished with everlasting destruction from *the presence of the Lord*. Again; I find the phrase *presence of the Lord* refers to heaven, or the dwelling-place of the Most High. Christ is said to have gone "into heaven, now to appear *in the presence of God* for us." Heb. 9: 24. And it is said, Luke 1: 19. "I am Gabriel, that stand in *the presence of God*." But how could the wicked be punished with everlasting destruction from God's presence in this sense? For surely no one will say that they ever were in heaven, and like Gabriel stood in the presence of God. But again, the phrases *face of God*, or *presence of the Lord*, refers to some places where people met to worship him, and where he met with and manifested himself to them. Thus Jacob, at Penuel, Gen. 32: 30. says, "I have seen God face to face, and my life is preserved." See Job 1: 6—12. and 2: 1—7. for examples of the same phrase, *presence of the Lord*. Unless there was some particular place where God was manifested in the days of Cain, how could it be said, "and Cain went out *from the presence of the Lord* and dwelt in the land of Nod (or vagabond, as in the margin) in the east of Eden?" Gen. 4: 16. and verse 14. it is added by Cain, "behold thou hast driven me out this day from the face of the earth: and from thy face shall I be hid."

It is very evident, that *the presence of the Lord* was in a peculiar manner among the children of Israel. See Exod. 33: 14—17. comp. Isai. 63: 9. and Psalm 51: 11. The tabernacle in the wilderness, and the temple at Jerusalem, were considered by the Jews as the peculiar residence of Jehovah. There he abode, and there they performed all their religious services to him. Jehovah was the God of the Jews; their land his land, and the temple there was considered the place of his immediate presence.

As this has an important bearing on the passage before us, we must give it a little more of our attention. In the temple at Jerusalem, God is said to dwell between the cherubims, Psalm 80. The show bread placed there, are called "the loaves of the presence or faces." And viewed in this light, the following texts have great beauty and force. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. Serve the Lord with gladness, come before his presence with singing. Glory and honor are in his presence; strength and gladness are in his place." Psalm 95: 2. and 100: 2. 1 Chron. 16: 27. But that the land of Judea, and particularly the temple, was considered by the Jews as the place of God's peculiar presence, is manifest from Jonah 1: 3. "But Jonah rose up to flee unto Tarshish, from the presence of the Lord." Where he believed the Lord's presence to be, we learn from chap. 2: 4. "I am cast out of thy sight; but I will look again toward thy holy temple." In short, whether the Jews were in their own land, or in captivity, when they prayed or performed acts of worship to their God, their thoughts and their faces were directed towards their temple at Jerusalem. See proof of this, Dan. 6: 10. 1 Kings 8. Psalm 5: 7.

But there are still some passages which deserve our particular notice, because they clearly decide, what is the meaning of the phrase, *presence of the Lord*, in the passage before us. The first is, 2 Kings 13: 23. "And the Lord was gracious unto them, and had compassion on them, because of his covenant with Abraham, Isaac and Jacob, and would not *destroy* them, neither *cast them from his presence as yet.*" This was spoken of the Jews; and just notice, that God speaks of *destroying them*, and *casting them from his presence.* What he here says, that *as yet* he would not do to this people, in the following passage we find

that he did do. 2 Kings 24: 20. "For through the anger of the Lord, it came to pass in Jerusalem and Judah, until he had *cast them out from his presence*, that Zedekiah rebelled against the king of Babylon." The same is repeated, Jer. 52: 3. which I need not transcribe. On these passages, in connexion with the one before us, I observe,

1st. God's presence was enjoyed by the Jews in Judea, and in their temple service. To be cast out of God's presence, is to be banished from Judea into captivity, and from all the privileges which the Jews enjoyed in their land, and temple worship. This was the same as *destroying them*. They were thus destroyed, or cast out of God's presence, for seventy years, in their captivity at Babylon. But they were brought back from this captivity, and again enjoyed God's presence in their own land. At the time Paul wrote the words before us, the time was drawing near when they were to be again cast out of God's presence, and dispersed among all nations. Of the Jews Paul spoke. He adopts the very language of the above passages, used in speaking of their former captivity, to describe the judgments of God which awaited them in their being cast out of their land, their city and temple destroyed, and they destroyed with an everlasting destruction from the presence of the Lord. The Jews now, are just as certainly *destroyed from the presence of the Lord*, as they were during their seventy years captivity. How then can any man affirm, that Paul in this passage, by destruction from the presence of the Lord, meant either annihilation or eternal misery? If the Scriptures are allowed to interpret themselves, Paul only describes the temporal destruction and banishment of the Jews, and in the very language by which the prophets had described their former punishments. It is added by the apostle, "and from the glory of his power," or,

as some render it, "his glorious power." Should this be understood of Jehovah the God of Israel, it is certain his glorious power was displayed in many instances towards the Jews. Should it be understood of Christ, it agrees with what is said of him; for at the destruction of Jerusalem he is said to have come in the glory of his father; and he was then to be seen coming with power and great glory, Matth. 16: 27. and 24: 30. But it will be said, How is this destruction of the Jews called an everlasting destruction from the presence of the Lord, if it refers merely to temporal calamities? I shall now,

2d. Notice the duration of their punishment. It is the word *everlasting*, which is here and in other places applied to punishment, which leads many good people to conclude, that it is in another world, and is of endless duration. But so far from this being true, on examination it will be found, that this very application of the word everlasting, is a strong confirming circumstance in proof of the views we have advanced; for, 1st. It has been shown at length, that *olim*, *aion*, and *aionios*, are rendered everlasting, and in a great many instances at least, are used to express a limited duration of time. But, 2d. These words are rendered everlasting, and applied to the very temporal punishment which the Jews have endured for eighteen hundred years, and are still enduring. For example, it is said, Jer. 23: 39, 40. "Wherefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you out of my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.*" See my Inquiry into the words Sheol, Hades, &c. on this passage. Comp. also Deut. 28: 37. and 31: 17, 18. Hosea 9: 17. Jer. 20: 11. and 24: 9. What only remains to be accounted for is, why is this temporal punishment

the Jews called everlasting, both by the prophet, nd by Paul in this passage? This we think is easily nd rationally accounted for. Paul was a Jew, and as speaking of Jews, and their punishment. What ould be more proper, than to speak of their punishent in the language in which it was described by eir own prophets, as a destruction, and an everasting destruction from the presence of the Lord. he Jews were familiar with the language of their criptures; but what Jew ever understood, that to be ast out of God's presence, was to be cast into misery a future state; or, that the word everlasting, aplied to it, expressed its endless duration? No man, e think, will assert this. It is of no consequence ow Christians have understood either the phrase, *resence of the Lord*, or the word *everlasting*, for ages ast, but the question is—How did the Jews underand this language? In the Jewish use of the term verlasting, their present punishment is called everasting with stricter propriety of language, than many ther things to which they were accustomed to apply . No punishment they ever suffered before is called verlasting, which might have been done to their seventy years captivity, for this term, we have seen, xpresses the duration of a man's life. Should the resent punishment of the Jews, then, end to-morrow, s continuance for eighteen hundred years might be alled everlasting. But how long it is yet to conue, God only knows. For this length of time they ave been cast out of their land, and have not enjoyd God's presence. The Christian church is God's ouse now, but how few Jews have come to enjoy is presence here, facts show. All the exertions ade to convert them to the gospel of Christ, is little lse than lost labor. The veil is on their hearts, and ll attempts to remove it have as yet proved abortive. They are *an everlasting reproach*, and *a perpetual*

*shame* among all the nations of the earth. What nation ever suffered so long and severe a destruction as they have done, yet remain a distinct and numerous people? And what nation ever enjoyed such privileges, and yet remained so long a blinded and unbelieving people? But their punishment is to end; for as certainly as God has concluded them all in unbelief, so he is to have mercy upon all. Their everlasting destruction is not of endless duration.

1st. Is it objected—"How could the Jews, who persecuted Christians at Thessalonica, suffer this punishment, seeing they lived so far distant from Jerusalem?" Answer; it could have made no difference in the case, had they lived at the poles; for at the destruction of Jerusalem the Jews were banished Judea, and have not been allowed to return to this day. Even the few Jews in Judea now, do not enjoy the presence of the Lord. They live there without a temple, an altar, or a sacrifice, and mourn over the long desolations of their city and temple; dragging out a miserable existence in hopeless expectation that their Messiah is yet to come. But the probability is, that a great proportion of the Jews suffered at the destruction of their city and temple, for it was at the feast of the passover when they were generally assembled there, that Titus surrounded the city and they could not escape.

2d. Is it objected—"The presence of the Lord means his gracious presence at the day of judgment, and being destroyed from his presence, being banished to hell at this period?" Answer; let this be proved, for assertions prove nothing. Not a word is said in the whole context of the passage, about *a day of judgment* or God's *gracious presence.* Such gratuitous assertions do not deserve notice, and especially in view of the illustrations of this expression given from the Scriptures.

3d. Is it objected—"Your view of this passage does not agree with the coming of Christ mentioned chap. 2: 1. of this epistle; for it is his coming at the day of judgment, and you have interpreted his coming in chap. 1. of his coming at the destruction of Jerusalem?" Answer; whoever will consult Whitby may see, that he interprets Christ's coming in chap. 1. of the day of judgment, but passes it very slightly; but he enters at large into the proof, that Christ's coming, chap. 2. refers to his coming to destroy Jerusalem. Whitby then shows, that chap. 2. is in accordance with my views of chap. 1. But whoever wishes to see these things treated more at large, must consult the Magazine referred to above.

Matth. 18: 8. The "everlasting fire" here mentioned, is the same as hell fire, verse 9. for they are used as convertible expressions; and the same as everlasting fire, Matth. 25: 41. See Inquiry into the words Sheol, Hades, &c. for an illustration of this text, and which has been also noticed in the present Inquiry. It requires no further attention.

Jude 7. "Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." That the suffering the vengeance of eternal fire here, has no reference to punishment in a future state, appears to me evident from the following considerations.

1st. From comparing 2 Peter 2: 6. where nothing is said about eternal fire, but only that the cities of Sodom and Gomorrah, with the people together, are said to be condemned with an overthrow, making them an ensample unto those that after should live ungodly. Had the people gone to endless misery, would Peter have omitted this important part, and mentioned only the destruction of the cities with the

loss of their temporal lives, as an example to ungodly men? We cannot very readily admit this.

2d. By comparing verses 5, 6, 7. together, Jude says, that the people to whom he wrote, knew that Sodom and Gomorrah suffered the vengeance of eternal fire. But I ask how they could know that they suffered in a future eternal state of existence? For the history of the event, nor no other part of Scripture could give them such information. Comp. Zeph. 2: 9. But they could know, that Sodom and Gomorrah suffered temporal misery, for this is plainly made known.

3d. Jude says, they were set forth for an example, suffering the vengeance of eternal fire. But how could they be an example, if this refers to punishment in a future state? For an example to others must be visible, to be of any benefit to them. Their destruction, with the cities, are an example, for these are facts allowed by sacred and profane writers, Jewish and heathen. See Philo, Josephus, the Apocryphal writers, and others, who all mention those events. It is allowed by many intelligent men, that nothing is said in the Old Testament about eternal punishment. The cities of the plain burnt for many ages, which sufficiently entitled this fire to be called "the vengeance of eternal fire." This fire is called *eternal*, in the same or similar sense, as the desolation of certain cities and places, were to be perpetual or everlasting. See among others the following places. Ezek. 26: 20, 21. 35: 9. and 36: 2. Isai. 58: 12. Jer. 18: 15, 16. 23: 40. and 51: 39. This has been shown above.

4th. Whitby and others, who believed the devil to be a real being, maintain, that he is not suffering, nor will suffer the torments of hell until after the day of judgment. Why then send the Sodomites there before him? God must be very merciful to the devil,

o excuse him so long a time from eternal misery, yet end all the Sodomites there when he burnt up their city. But we think, neither the doctrine concerning the devil, nor eternal misery, have been properly examined, or such opinions would all be discarded.

Jude 13. "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Peter states for substance the same, 2 Epistle, 2: 17. which has been noticed in my answer to Mr. Sabine, to which I refer the reader. There it has been shown, that the apostle referred to the Jews, and the darkness they are now in; and that it may be said to be forever, in the Jewish usage of this expression. That their present punishment is called everlasting, we think has been proved from several texts above.

Mark 3: 29. has been considered in connexion with Matth. 12: 31, 32. and requires no further notice.

Heb. 6: 2. "Of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." The apostle here was writing to believing Hebrews. The *krimatos aioniou*, or *eternal judgment*, I conceive simply means 'the judgment of the age," referring to God's judgment on that generation of Jews, called eternal damnation, everlasting fire, and everlasting punishment, in other passages. Of this judgment the apostle went on to speak, in chap. 10: 26—31. and has been sufficiently attended to on other texts.

Rev. 14: 11. "And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night." And 19: 3. "And again they said, Alleluia, and her smoke rose up forever and ever." And 20: 10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." It would

be idle to show that these passages have no respect to punishment in another state of existence. No well informed man would urge them as proof of such a doctrine; for it is plain, that the punishments were in this world, where the time is measured by day and night.

Such are all the texts in the Bible, where *olim*, *aion*, and *aionios* are used, in whatever way rendered by our translators. Not one text has been omitted to our knowledge, and the reader having the whole ground before him, may examine it for himself. The texts on which dependence is placed, proving the doctrine of endless punishment, we have fully considered, and to spend time with others is unnecessary.

## SECTION VIII.

CONCLUDING REMARKS ON OLIM, AION AND AIONIOS, RENDERED EVERLASTING, FOREVER, &C. THROUGHOUT THE BIBLE, WHETHER APPLIED TO GOD, TO LIFE, OR PUNISHMENT.

If these terms are ever used to express endless duration, all seem to be agreed that they express the endless duration,

1st. *Of God.* Indeed, it is from their being applied to him, who is without beginning or end, that it is concluded they express endless duration when applied to other things. This point, then, requires to be examined with modesty and care. It would ill

become me, to speak with dogmatical confidence on such a subject. All I claim is, that what has occurred to me be considered impartially, and it may lead to a more complete investigation of the subject. There is no dispute, nor can there be any, about the endless existence of Jehovah. The only point about which a question arises is, are these terms intended to express his endless duration when so applied? If they do, it must, I think, be allowed, that it is the subject to which they are applied which gives them this extent of signification; and it is certain beyond a doubt, that they are often used in Scripture to express a limited duration; yea, sometimes a short period, such as a person's life time. Besides, does it fairly follow, that because God is infinite, that words must derive an infinite signification when applied to him? If they do, why confine it to the words before us? Why not also say, that when the term *good* is applied to God, it must always mean an infinite degree of goodness? which, if true, puts an end to the doctrine of eternal misery, for it is expressly said, "the Lord is *good* unto all." So in regard to other terms being applied to him. But what leads me to think that *olim*, *aion*, and *aionios*, used to express duration when applied to the divine being, were not intended to designate his endless duration, are the following things:

1st. From the original native sense of these terms. Lexicon writers seem to be agreed, that they signify eternity, not from their natural native sense, but from the subjects to which they are applied, and the sense of certain passages requires such an application of them. They all allow, that they not only signify limited duration, but are used to express this in Scripture. I would therefore query, whether we ought to take it for granted, that certain passages in which such words are applied, require us to under-

stand them as expressing endless duration? May not these passages be misunderstood? And, when duly considered, we may see that they do not require such a sense affixed to these terms. Is it correct reasoning to infer, that terms expressing limited duration, cannot be applied to God without changing their meaning from a limited to an infinite signification? Why may not these terms, which are certainly used to express all the ages of the world from its beginning to its end, be also used when applied to God, to express, not his endless duration, but the period of his dispensations and dealings with men through Jesus Christ, throughout all the generations of it. For example, when God is called "the king eternal," we have seen above, by a quotation from Macknight, that it simply signifies king of the ages, or of all the ages or dispensations of this world.

2d. Supposing then these terms when applied to God, to express, not his endless duration but all the period of his dispensations with men in this world, there is a propriety and congruity in all the applications of these terms throughout the Scriptures. They are then used, as we have seen they are, to express a longer or shorter period, as the subject of the writer required. They express the period of a man's life-time, the duration of any one of the dispensations under which men have been placed, or all the ages of the world from its beginning to its end. Accordingly we have seen, that these terms are used in a vast variety of ways to express limited duration, as is universally allowed. To understand them as expressing endless duration would make the inspired writers in many instances speak the most palpable absurdities and contradictions.

3d. If these terms when applied to God, are used to express his endless existence, I beg leave to ask, why qualifying explanatory phrases are added by

the writers, as is so frequently done. I shall explain myself about this. For example, when *olim* is used to express time past, it is not only rendered of old, the days of old, ancient, ancient years, former years, but is explained to mean, many generations, the years of many generations, and from the beginning. Again, when it is used to express future time, we have also the following explanatory phrases given us concerning it: all thy days, throughout your generations, throughout all generations, to all generations, from generation to generation, many generations, every generation, the tenth generation, and a thousand generations. Besides, it is also limited or qualified by the duration of the sun, moon, host of heaven, and days of heaven. These and similar limiting expressions are used, as all must have seen who have attended to the discussion. Had this word signified endless duration, all must have seen the propriety of adding such explanations when it was used to express a limited duration, for this was necessary to prevent misunderstanding. But what need was there to add the same or similar explanations when this term is applied to God? Why not let it have its full unqualified meaning, if it really signified endless duration? But the sacred writers make no distinction, for they add the same restricting, qualifying expressions when it is applied to God, as when they use it in speaking of any thing else, as may be seen above from the passages where *olim* occurs. Indeed if this word signified endless duration, it was necessary to give such explanations when used to express a temporary duration, but surely altogether unnecessary when speaking of God. If persons will have it, that the subject to which *olim* is applied determines whether it is to be understood in a limited or endless sense, let them account for the fact, that such qualifying phrases are used as in other cases when it is applied

to God. What was their use or intention in such a connexion? Yea, I ask, ought we not rather to have had some phrases showing that *olim* when applied to God was to be understood in its most unlimited sense? This was necessary, seeing the word did not signify endless duration of itself, was applied so often to express limited duration, and was attended with such qualifying phraseology in so many instances. At any rate, when *olim* was applied to God, why were not such restricting phrases omitted? This would have been leaving the subject to which it is applied, to determine the extent of its meaning without any drawback from such limiting phrases. Were such phrases introduced for no purpose? But if introduced for the purpose of limiting or explaining *olim* in the one case, no candid man will question, but they were introduced for the same purpose in the other. For example, the priesthood of Aaron, is called an everlasting priesthood, but this is explained by the phrase "throughout your generations." So in other instances. Well, when it is said of God, "his mercy is from everlasting to everlasting," it is added by way of explanation, "his righteousness unto children's children." Psalm 103 : 17. Again, when it is said "thou art from everlasting," this is again explained by the words, "thy throne is established of old." Psalm 93 : 2. And is it said "thy kingdom is an everlasting kingdom," we find it explained thus, "and thy dominion endureth throughout all generations." Psalm 145 : 13. And is it again said, "his mercy is everlasting," it is again added as an explanation "and his truth endureth to all generations."—Give me leave now to ask if everlasting meant endless duration why are all these qualifying explanatory phrases added. If the sacred writers did mean, that everlasting should convey to us the idea of endless duration, why qualify it by adding such explana-

tions? Had the word *olim*, rendered everlasting, meant endless duration, and such qualifying phrases only been added when it was applied to things of a temporary nature, this would only be guarding the application of the term from abuse. But we see that such qualifying, explanatory expressions are given when it is applied to God. Now if the term when applied to him was intended to express his endless duration why was this the case. Why not omit them in all instances where he is spoken of, and only use them where this term is applied to things of limited duration? Had this been done, it would have shown, that the inspired writers did use a word which expressed endless duration, and judged it proper to guard its misapplication by such qualifying expressions. But if we consider the word *olim* as expressing limited and not endless duration, all the qualifying phrases used are proof that in this sense the sacred writers wished themselves to be understood by their readers.

Is the question then asked, what is the limit of time expressed by this word. So far as I can see it is expressed by the qualifying expression "throughout all generations."

4th. The very repetition of *olim*, and rendered forever and ever, seems to show, that it was not designed to express God's endless duration. If forever, by itself, did express an endless duration of time, why add another forever to it. This was altogether superfluous, for twenty forevers added, could not add to endless duration. How could adding another forever, make the first forever, or both taken together, an endless duration of time? Add as many forevers as you please to one another, if the last expresses a limited period, the number added must still fall infinitely short of eternity. They may make up a very long period of time, but still one which must come to

an end. But I would leave it for candid men to consider, if the very adding one forever to another, does not fairly imply, that the sacred writers never intended to express endless duration by this mode of speaking. Many people seem to think, that "forever and ever," expresses endless duration, but if duly considered we think it leads to the reverse conclusion, for the very repetition of "forever" implies, that the first forever was of limited duration. This is confirmed, from considering that forever and ever, is indiscriminately applied to things which are to end, as to God himself. Besides, the sacred writers give us the same explanations, or qualifying phrases in both cases when they use this language. In short, whether forever and ever is applied to God, or to things of temporary duration, they guard us against understanding it as meaning a proper eternity. It is throughout all generations and as long as days shall be measured by the host of heaven.

5th. But if "forever," or, "forever and ever," is used to express endless duration, why speak of a period beyond this? Thus in the Septuagint version of the Old Testament, other words are joined with it, which effectually restrict its meaning. Thus, Exod. 15: 18. *The Lord shall reign forever and ever and further.* Dan. 12: 3. *They shall shine as the stars for ever and further.* Mic. 4: 5. *We will walk in the name of the Lord our God forever, and beyond it.* See Unitarian Miscel. vol. ii. p. 33. The translators of this version seem to have thought, that there was a period beyond forever, and forever and ever.

I am aware, that to all this it will be objected—"Does not David say, Psalm 90: 2. 'even from everlasting to everlasting thou art God,' and does not this express the endless existence of God, both as to past and future? Is it not the same as if he had said, 'thou art from infinite duration that is past to infinite

duration to come?'" Plausible as this appears, when these words of David are attended to, they rather go to confirm the views which have been advanced. Hallet, in his Notes, vol. i. p. 75. 76. thus writes: "Psalm 41: 13. 'Blessed be the Lord God of Israel from everlasting, and to everlasting! amen, and amen.' I am apt to think, that many English readers suppose, that the words *from everlasting*, signified a duration that was past in the days of the psalmist. But, on second thoughts, the English reader will perceive that this cannot possibly be. The psalmist here expresses his desire that God may be blessed. But it is impossible to desire, that God may be blessed heretofore. To say, *blessed be God in past ages*, would be as ridiculous as the advice a late divine has given Christians, to pray that the one catholic church may be built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. The text then must be rendered, *blessed be the Lord God of Israel from* age to age! *i.e.* from this time forth, throughout all ages. Every one will allow, that the Hebrew word *olam*, here rendered *everlasting*, does frequently signify *an age*, or *generation*. Nor will any one object to this interpretation of the word *and*, *from everlasting* and *to everlasting*; as if this would hinder us from rendering the expression, *from age to age*; when he shall consider that the word *and*, in such like expressions is redundant or superfluous in our language, whatever grace it adds to the Hebrew phrase. Thus the Hebrew expression, 2 Chron. 9: 26. is literally to be rendered, 'from the river *and* unto the land of the Philistines.' Our translators have rendered the Hebrew particle by *even*; 'from the river *even* unto the land of the Philistines.' It would have been as well if they had dropt it quite, and had said, 'from the river to the land of the Philistines.' See also 2 Chron.

30 : 5. So also the passage of the Psalm under consideration may be rendered, *blessed be God from age even to age*, or, more simply, *from age to age*. In the same sense the expression is to be understood, Psalm 103 : 17. 'The mercy of the Lord is from everlasting to everlasting,' or rather from age to age, *i.e.* from this age to the next, and so on throughout all future ages. In the same manner, I conjecture, we must understand this same expression, Psalm 90 : 2. which I would render thus. 'Before the mountains were brought forth, or ever thou hadst formed the earth or the world, and from age to age thou art God.'"

But it is likely to be further objected, "That if 'forever and ever' is not admitted as expressing the endless existence of God, is not this attempting to do away his endless existence?" I would answer, by no means; for his endless existence is altogether independent of these terms being applied to him, and why give a wrong meaning to Scripture in support of this doctrine? Is there no other way of establishing the eternity of God's existence but by means of these words? If there had not, we should hardly think the inspired writers would have used such qualifying language in connexion with them, when they applied them to God. Instead of modifying, they would have added some additional phrase, to show that they wished to be so understood.

We think no considerate man will affirm. that *aion*, or *aionios*, of the New Testament can express endless duration, unless *olim* of the Old, expresses such a duration. The New Testament writers in no case intimate that *olim* of the Old Testament signifies limited, but that *aion* and *aionios* of the New, means eternal duration. On the contrary, they use these words in several instances as a correct expression of what is to be understood by *olim* in the Old Testament.

2d. But it is further supposed, that *olim*, *aion*, and *nios*, rendered everlasting, must mean endless duration when it is applied to *life;* and the expression everlasting life," is considered to be the never ending life, enjoyed beyond this mortal existence. It is ident however, that this everlasting life was to be joyed in "*the world to come*," which refers to the ngdom of the Messiah, and which is to end. The ew Covenant is called everlasting. The kingdom, ign, and priesthood of Christ, are called everlasting. ıt does this mean endless duration? This kingdom hrist received, and he is again to deliver it up to God e father. Hence the Jews say, "that the kingdom the Messiah shall return to its first author." And all not his priesthood, called an everlasting priesthood, cease when he shall have none to intercede for, d his reign end, when all are subdued, and God all in all? His priesthood shall not pass away like at of Aaron's, nor his kingdom like other kingdoms this world, but shall continue while sun and moon dureth. The life enjoyed in this kingdom is called erlasting life, and the consolation in it everlasting nsolation. In short, I conceive that all the everstings of which the Scriptures speak, stand in some ape or other connected with God's dispensation of ve and mercy to man through Jesus Christ. The es or everlastings began with it, and shall termite when Christ hath subdued all things, and the st enemy death is destroyed. Hence the state after is, does not appear to me to be described in Scripe by the expression "everlasting life," but by ner words and phrases. For example—The dead e said to put on incorruption or immortality. Mority is then to be swallowed up of life. They cant die any more, but are equal unto the angels, being ns of the resurrection, their inheritance is *incorrup-*

*tible* and *fadeth not away*, and they are to be (*pantote*) forever with the Lord.

The phrase "everlasting life," we have seen occurs only once in the Old Testament, but is of frequent occurrence in the New. But why was this the case, and why is it spoken of as a thing enjoyed upon believing in Jesus, and as connected with his reign or kingdom which is to end, if it designated the life and enjoyment beyond the resurrection of the dead? Besides, it is set in contrast with the everlasting punishment, into which the Jews and others have gone for nearly eighteen hundred years, as shown above. It never can be proved, that it is ever contrasted with eternal death, or a punishment after the resurrection of all the dead. But this ought to have been its constant contrast, and contrasted as often as everlasting life is contrasted if the common doctrine be true. Were the inspired writers so perfectly indifferent about the eternal death of their fellow creatures, that they did not think it worth while once to mention it? They were surely not so much alarmed about this as many modern preachers are, for eternal life and eternal death are their constant themes, and no one can deny, that these expressions are used by them in contrast to describe the endless felicity and misery of men in a future state. But where did they learn this? Not from their Bibles, for it contains no such contrast. Such men must presume a great deal on the ignorance and credulity of their hearers, who think to make their sayings pass for the declarations of Jehovah.

3d. The term everlasting, is also applied to punishment; and it is confidently affirmed, that it expresses the endless duration of it. The places where it is so applied, are few in number, and can easily be counted by the reader, as they have all been laid before him. Such of them, on which most dependence

is placed, in proof of the doctrine of endless punishment, have been fully and particularly considered. For example, Matth. 25 : 46. and 2 Thess. 1 : 9. the strong holds of this doctrine, have been razed to the foundations. It has been proved, we think, that so far from those passages teaching the doctrine of *endless* punishment they do not even teach a punishment beyond this life. If these two texts fail in supporting this doctrine, it is useless to attempt its defence from any other part of Scripture.

To conclude. We have attempted to examine the common doctrines of the devil and eternal punishment with all the candor and fairness we could command. It has resulted in the fullest conviction, that these doctrines are not taught in Scripture, but are the production of the wisdom of this world, which is foolishness with God and which cometh to nought. Persuaded, the more the Scriptures are examined this will the more clearly appear, we have published our views on the subject; hoping, it will be pursued by others who have more time, and better talents to throw additional light on it. We can sincerely say, that we have sought after the truth, and from the love of truth, for this only can stand, when all human devices in religion shall fall. If we have not found the truth, but have embraced error, we hold ourselves in readiness to attend to whatever can be said on the other side. Truth can never suffer by calm, candid discussion, but error shuns the light, deprecates investigation, and is ever ready to cry *heresy*, and that *the church is in danger*.

THE END.



# INDEX

## TO TEXTS QUOTED AND ILLUSTRATED.


| ch. v. | page. |
|---|---|
| GENESIS. | |
| 1 : 1 | 1 |
| 1 : | 20, 26 |
| 1 : | 19, 21, 24, 26, 86, 133, 138, 173, 182, 218 |
| 1 : 3 | 207 |
| 1 : 12, 16 | 209, 211 |
| 3 : 15 | 219 |
| 7 : 7—19 | 211, 213 |
| 11 : 33 | 215 |
| 13 : 21 | 35 |
| 22 : 21, 22 | 188 |
| 25 : 6—8 | 188 |
| 35 : 13 | 45 |
| 38 : 4 | 213 |
| 39 : 17, 26 | 31, 207, 213 |
| EXODUS. | |
| 1 : 14, 15 | 229, 248 |
| 2 : 3 | 31 |
| 2 : 15 | 31 |
| 22 : 14, 15 | 221 |
| 24 : 13 | 219, 248 |
| 25 : 18 | 236 |
| 29 : 9 | 222 |
| 31 : 2, 6 | 7, 21, 65, 259, 218 |
| 32 : 18 | 65 |
| 37 : 21 | 221 |
| 38 : 43 | 221 |
| 39 : 9, 28 | 209, 221 |
| 30 : 31 | 221 |
| 31 : 16, 17 | 210, 220 |
| 32 : 32, 33 | 219, 242 |
| 40 : 15 | 213 |
| LEVIT. 3 : 17 | 210 |
| 6 : 18, 22 | 221 |
| 7 : 34, 36 | 221 |
| 10 : 9, 15 | 221 |
| 16 : 31 | 221 |
| 17 : 7 | 117, 221 |
| 19 : 26, 31 | 65 |
| 20 : 6, 27 | 65 |
| 23 : 14, 31, 41 | 221 |
| 24 : 3—24 | 209, 213, 221 |
| 25 : 32—46 | 206, 209, 218, 260 |
| NUMB. 10 : 8 | 221 |
| 15 : 15 | 221 |
| 18 : 8—23 | 221 |
| 19 : 10, 21 | 221, 209 |
| 21 : 6—9 | 31 |
| 22 : 22, 32 | 36 |
| 23 : 24 | 121 |
| 24 : 8, 9 | 121 |
| 25 : 13 | 213 |
| DEUT. 5 : 29 | 227 |
| 8 : 15 | 31 |
| 12 : 28 | 225 |
| 13 : 6 | 52 |
| 15 : 17 | 217 |
| 17 : 2—7 | 52 |

| ch. v. | page |
|---|---|
| 18 : 9—12 | 65 |
| 23 : 3, 6 | 219, 226 |
| 25 : 1 | 63 |
| 28 : 46 | 226 |
| 29 : 29 | 225 |
| 32 : 7—40 | 117, 205, 228, 248 |
| 33 : 15, 27 | 7, 20, 215 |
| JOSHUA 4 : 7 | 226 |
| 8 : 28 | 220 |
| 14 : 9 | 219 |
| 24 : 2 | 205 |
| JUDGES 2 : 1 | 208 |
| 9 : 7—16 | 147, 191 |
| I SAM. 1 : 22 | 217, 218 |
| 2 : 2—20 | 56, 171, 226 |
| 3 : 14, 15 | 226 |
| 13 : 13 | 223 |
| 20 : 15 | 225 |
| 27 : 8, 12 | 205, 218 |
| 28 | 65 |
| 29 : 4 | 37 |
| II SAM. 3 : 28 | 225 |
| 7 : 13—29 | 223, 225, 229 |
| 12 : 10 | 208 |
| 14 : 1 | 188 |
| 19 : 21 | 38 |
| 22 : 51 | 216 |
| 23 : 5 | 213 |
| 24 : 1 | 41, 42 |
| I KINGS 1 : 31 | 219 |
| 2 : 23, 45 | 223, 255 |
| 5 : 4 | 38 |
| 8 : 13 | 220 |
| 9 : 3—5 | 225, 229 |
| 10 : 9 | 227 |
| 11 : 14—25 | 39 |
| 20 : 23 | 52 |
| 21 : 10—15 | 51, 171 |
| 22 : 22, 23 | 188, 191 |
| II KINGS 5 : 27 | 218 |
| 21 : 7 | 229 |
| I CHRON. 15 : 2 | 221 |
| 16 : 15—41 | 130, 207, 213, 223 |
| 17 : 14—27 | 216, 225, 227, 229 |
| 21 : 17, 21 | 40, 42, 188 |
| 22 : 10 | 223 |
| 23 : 13, 25 | 220, 221 |
| 28 : 4—8 | 219, 223 |
| 29 : 10, 18 | 226, 248 |
| II CHRON. 2 : 4 | 221 |
| 6 : 2 | 220 |
| 5 : 13—21 | 130 |
| 7 : 3—16 | 130, 229 |
| 9 : 8 | 223 |
| 11 : 15 | 117 |
| 13 : 5 | 223 |
| 20 : 7 | 219 |
| 30 : 8 | 220 |
| 33 : 4, 7 | 229 |
| EZRA. | |
| 3 : 4, 11 | 63, 130 |
| 4 : 6—16 | 43, 63, 139 |
| 9 : 12 | 220, 225 |
| NEH. 2 : 3 | 219 |
| 9 : 5 | 236 |
| 13 : 1 | 226 |
| ESTHER 2 : 23 | 243 |
| 6 : 1, 2 | 243 |
| 7 : 5 | 107 |

| ch. v. | page. |
|---|---|
| JOB 1 44, 46, 51, 52, 58, | 121, 321 |
| 2 44, 51, 52, | 121, 321 |
| 4: 9 | 54 |
| 5: 17, 18 | 54 |
| 6: 4, 5 | 54 |
| 7: 16—21 | 54, 207 |
| 8: 3, 4 | 54 |
| 9: 16—18 | 54 |
| 10: 2 | 54 |
| 16: 11—15 | 54 |
| 19: 21 | 54 |
| 22: 15 | 205 |
| 25: 9 | 52 |
| 26: 13 | 31 |
| 28: 22 | 190 |
| 31: 33, 38 | 23, 190 |
| 33: 8, 9 | 190 |
| 41: 4 | 218 |
| 42: 10—12 | 51 |
| PSALM 2 | 166 |
| 5 | 227, 322 |
| 9 | 228, 248, 329 |
| 10 | 236 |
| 12 | 226 |
| 15 | 208 |
| 16 | 117 |
| 17 | 121 |
| 18 | 216 |
| 19 | 248 |
| 21 | 236 |
| 22 | 121, 124 |
| 24 | 213 |
| 25 | 205 |
| 28 | 226 |
| 29 | 129 |

| ch. | page. |
|---|---|
| 30 | 208, 227 |
| 31 | 208 |
| 33 | 56, 130 |
| 37 | 217, 226 |
| 38 | 61 |
| 41 | 215, 226 |
| 44 | 227 |
| 45 | 227, 236 |
| 48 | 220, 236 |
| 49 | 221, 228, 268 |
| 51 | 331 |
| 52 | 236 |
| 55 | 208 |
| 58 | 31 |
| 61 | 227 |
| 66 | 129 |
| 69 | 242 |
| 71 | 61, 208 |
| 72 | 224 |
| 73 | 206, 226 |
| 74 | 165 |
| 75 | 227 |
| 77 | 204, 232 |
| 78 | 210, 219 |
| 79 | 227 |
| 80 | 332 |
| 81 | 228 |
| 85 | 232 |
| 86 | 217 |
| 89 | 130, 224, 227 |
| 90 | 215 248 |
| 91 | 117 |
| 92 | 216 |
| 93 | 211 |
| 95 | 332 |
| 96 | 117 |

| ch. | page. |
|---|---|
| PSALM 100 | 131, 215 |
| 102 | 228 |
| 103 | 13, 215 |
| 104 | 219 |
| 105 | 217, 130 |
| 106 | 129, 213 |
| 107 | 130 |
| 109 | 61, 63, 64, 100 |
| 111 | 129, 235 |
| 112 | 214 |
| 113 | 216 |
| 115 | ib. |
| 117 | 229 |
| 118 | 130 |
| 119 | 205, 208 |
| 121 | 217 |
| 125 | 225 |
| 131 | ib. |
| 133 | 217 |
| 135 | 229 |
| 136 | 130 |
| 138 | ib. |
| 139 | 214, 330 |
| 140 | 31 |
| 143 | 206 |
| 145 | 216, 236 |
| 146 | 130 |
| 148 | 191, 235 |
| PROV. 1 | 188 |
| 6 | 90, 157 |
| 8 | 216 |
| 10 | 208, 214 |
| 16 | 56 |
| 19 | 121 |
| 20 | ib. |
| 21 | 56 |
| 22 | 204 |
| 23 | 31, 205 |
| 27 | 228 |

| ch. | page. |
|---|---|
| 30 | 31 |
| ECCLES. 1 | 205 |
| 2 | 228 |
| 3 | ib. |
| 9 | 227 |
| 10 | 75 |
| ISAI. 4 | 242 |
| 5 | 121 |
| 6 | 215 |
| 9 | 223 |
| 10 | 64 |
| 13 | 117 |
| 14 | 208, 31 |
| 24 | 213 |
| 25 | 208 |
| 26 | 216 |
| 27 | 31 |
| 30 | 235 |
| 31 | 276 |
| 32 | 226 |
| 33 | 239 |
| 34 | 117 |
| 35 | 215 |
| 40 | ib. |
| 42 | 206 |
| 44 | 204 |
| 45 | 68, 194 |
| 46 | 205 |
| 47 | 65 |
| 51 | 130, 165 |
| 54 | 215 |
| 55 | ib. |
| 56 | ib. |
| 57 | 205 |
| 58 | ib. |
| 59 | 227 |
| 61 | ib. |
| 63 | 331 |
| 64 | 206 |

| ch. | page. |
|---|---|
| 65 | 31, 117 |
| JER. 2 | 190 |
| 3 | 232 |
| 4 | 121 |
| 5 | 204 |
| 1 | 205 |
| 7 | 235 |
| 8 | 31 |
| 10 | 215 |
| 17 | 30 |
| 18 | 204 |
| 20 | 334 |
| 23 | 210 |
| 24 | 334 |
| 25 | 210 |
| 28 | 255 |
| 31 | 214 |
| 32 | 64 |
| 33 | 130 |
| 46 | 31 |
| 47 | 221 |
| 49 | 238 |
| 50 | 210 |
| 51 | ib. |
| 52 | 333 |
| LAM. 3 | 205 |
| 5 | 228 |
| EZEK. 8 | 84 |
| 14 | 188 |
| 16 | 213 |
| 22 | 276 |
| 25 | 205 |
| 26 | ib. |
| 27 | 208 |
| 28 | ib. |
| 29 | 165 |
| 35 | 210 |
| 36 | 204 |
| 37 | 213 |
| 43 | 222 |
| 46 | 210 |
| DAN. 2 | 281 |
| 3 | ib. |
| 4 | 56 |
| 5 | 219 |
| 6 | ib. |
| 7 | 303 |
| 9 | 214 |
| 11 | 240 |
| 12 | ib. |
| HOSEA 2 | 227 |
| 9 | 334 |
| 11 | 121 |
| 13 | ib. |
| JOEL 2 | 208 |
| AMOS 3 | 56 |
| 5 | 31 |
| 9 | ib. |
| OBAD. v. 10 | 227 |
| JONAH 1 | 332 |
| 2 | ib. |
| MICAH 1 | 56 |
| 2 | 229 |
| 4 | 129 |
| 5 | 216 |
| 7 | 31 |
| HAB. 3 | 207 |
| ZEPH. 2 | 210 |
| ZACH. 1, 2, 5, 6, 3 | 63 |
| MALACHI 1 | 64, 148 |
| 3 | 239 |
| 4 | 205 |
| 2 ESDRAS 2 | 328 |
| 4 | 88, 90 |
| 6 | 88 |
| 7 | 90 |
| 9 | 88, 90 |
| | 88 |

| ch. | page. |
|---|---|
| 12 | 34 |
| 14 | 90 |
| TOBIT 3, 6, 8, 11, 13 | 87 |
| JUDITH 16 | 90 |
| ESTHER 1 | ib |
| WISDOM 2 | 86, 90 |
| ECCLES. 1 | 90 |
| 7 | ib. |
| 18 | 89 |
| 19 | 86 |
| 21 | 88 |
| 26 | 86 |
| 28 | ib. |
| 38 | ib. |
| 51 | 86, 88 |
| BARUCH 4 | 87 |
| SONG OF, &c. v. 33 | 88 |
| 1 MAC. 1 | 86 |
| 2 MAC. 7 | 90 |
| 14 | 86 |
| MATTH. 3 | 89, 154 |
| 4 | 151, 154, 158 |
| 5 | 121, 170 |
| 6 | ib |
| 7 | 170, 307 |
| 8 | 175 |
| 9 | 170, 174, 175 |
| 10 | 320 |
| 12 | 101, 170 |
| 13 | 171, 316 |
| 15 | 133, 170 |
| 16 | 144, 313 |
| 17 | 103 |
| 18 | 307, 316 |
| 19 | 301, 307 |
| 20 | 170, 175 |
| 21 | 261 |
| 22 | 316, 170 |
| 23 | 278 |
| 24, 25 | 311 |
| 26 | 105, 312 |
| 28 | 131, 318 |
| MARK 1 | 130, 151 |
| 3 | 101, 155, 175 |
| 4 | 286 |
| 7 | 135, 170 |
| 8 | 99, 304. 313 |
| 9 | 301—7, 313 |
| 10 | 131, 300, 307 |
| 11 | 261 |
| 12 | 296 |
| 13 | 131 |
| LUKE 1 | 248—261 |
| 2 | 318 |
| 3 | 170 |
| 4 | 100, 151, 160 |
| 6 | 170, 175 |
| 7 | 169 |
| 8 | ib. |
| 9 | 149. 313 |
| 10 | 101, 167, 307 |
| 11 | 169, 170, 175 |
| 12 | 144, 174, 306 |
| 13 | 316 |
| 16 | 85, 306 |
| 17 | ib. |
| 18 | 300, 307 |
| 19 | 170, 319 |
| 20 | 144, 172, 311 |
| 21 | 304, 327 |
| 22 | 100, 105, 188 |
| 23 | 174 |
| 24 | 160, 174 |
| JOHN 1 | 131 |
| 2 | 130 |
| 3 | 145, 170. 308 |
| 4 | 306—308 |
| 5 | 139, 307 |

| ch. | page. |
|---|---|
| 6 | 306—308 |
| 7 | 170, 174, 175 |
| 8 | 134, 306 |
| 9 | 85, 261 |
| 10 | 307 |
| 11 | 170, 307 |
| 12 | 31, 130, 175, 308 |
| 13 | 105, 188 |
| 14 | 175—7, 307 |
| 15 | 130 |
| 16 | 130, 175 |
| 17 | 170, 308 |
| 18 | 176, 177 |
| 20 | 308 |
| ACTS 1 | 62, 188 |
| 2 | 306 |
| 3 | 174, 307 |
| 4 | 174, 188 |
| 5 | 107, 188, 308 |
| 7 | 175, 306 |
| 8 | 306 |
| 9 | 328 |
| 10 | 103, 142 |
| 11 | 131, 306 |
| 13 | 140, 174, 308 |
| 14 | 175 |
| 15 | 113, 172 |
| 16 | 175 |
| 17 | 170, 306 |
| 19 | 167 |
| 23 | 175 |
| 26 | 108 |
| 28 | 170 |
| ROMANS 1 | 318 |
| 2 | 306 |
| 5 | 88, 306—8 |
| 6 | 306, 308 |
| 7 | 30, 306 |
| 8 | 140, 306 |

| ch. | page. |
|---|---|
| 10 | 306 |
| 11 | 244, 308 |
| 12 | 286, 327 |
| 13 | 144, 296 |
| 16 | 248, 320 |
| 1 COR. 1 | 286 |
| 2 | 248 |
| 3 | 306 |
| 5 | 170 |
| 6 | 266 |
| 7 | 172 |
| 8 | 269 |
| 9 | 145 |
| 10 | 245, 248 |
| 12 | 290 |
| 15 | 300, 304, 306 |
| 16 | 122 |
| 2 COR. 1 | 285 |
| 2 | 175, 308 |
| 3 | 139 |
| 4 | 179, 306 |
| 5 | 268, 307 |
| 6 | 55, 171 |
| 7 | 328 |
| 10 | 55 |
| 11 | 55, 73, 133 |
| 12 | 103 |
| 13 | 172 |
| GALATIONS 1 | 170, 330 |
| 3 | 139 |
| 4 | ib. |
| 5 | 266 |
| 6 | 306 |
| EPHES. 1 | 144, 145 |
| 2 | 179, 260 |
| 3 | 145, 259, 269 |
| 4 | 30, 306 |
| 5 | 244 |
| 6 | 55, 170 |

| ch. | page. |
|---|---|
| PHILIP. 1 | 306, 327 |
| 2 | 306 |
| 3 | 242 |
| 4 | 130, 307 |
| COLLOS. 1 | 270—2 |
| 2 | 144 |
| 3 | 145 |
| 1 THESS. 2 | 173, 327 |
| 3 | 172—3 |
| 5 | 170, 288 |
| 2 THESS. 1 | 297 |
| 2 | 266—7, 278—9 |
| 3 | 170 |
| 1 TIM. 1 | 307, 308, 320 |
| 2 | 50 |
| 3 | 145 |
| 4 | 306 |
| 5 | 114 |
| 6 | 109, 306 |
| 2 TIM. 1 | 139, 259 |
| 2 | 146 |
| 3 | 147, 170 |
| 4 | 170, 263 |
| TITUS 1 | 209, 307 |
| 2 | 273 |
| 3 | 144, 307 |
| PHIL. v. 15 | 262 |
| HEB. 1 | 131, 289 |
| 2 | 34, 289, 290 |
| 3 | 30, 170 |
| 4 | 155, 157 |
| 5 | 267 |
| 6 | 289, 339 |
| 7 | 306, 306 |
| 9 | 266, 331 |
| 10 | 170, 339 |
| 11 | 263, 269 |
| 13 | 263 |
| 16 | ib. |

| ch. | page. |
|---|---|
| JAMES 1 | 30, 43, 307 |
| 2 | 170 |
| 3 | 147 |
| 4 | 30, 306 |
| 1 PETER 1 | 265, 328 |
| 2 | 145 |
| 3 | 306 |
| 4 | 263, 328 |
| 5 | ib. |
| 2 PETER 1 | 306 |
| 2 | 324, 339 |
| 3 | 267 |
| 1 JOHN 1 | 307, 308 |
| 2 | 130, 307 |
| 3 | 130, 138 |
| 4 | 324 |
| 5 | 306—8 |
| 2 JOHN v. 2. 5, 6 | 262 |
| 3 JOHN v. 10 | 170 |
| JUDE 7 | 306, 337, 339 |
| REV. 1 | 130, 245 |
| 2 | 149, 307 |
| 3 | 130, 307 |
| 4 | 263 |
| 5 | ib. |
| 6 | ib. |
| 7 | ib. |
| 10 | ib. |
| 11 | 263, 306, 331 |
| 12, 13, 16, 20 | 173, 242 |
| | 248. 307 |
| 14 | 263, 265 |
| 15 | 263, 330 |
| 16 | 170 |
| 17 | 165, 307 |
| 19 | 263 |
| 20 | ib. |
| 21 | 130, 307 |
| 22 | ib. |









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